**TL06-02 Techniques of the Christian Life - The Technique of Faith Rest, No. 2**

*See Greek and Hebrew Parsing Abbreviations Tables at the bottom.*

Faith rest is one of the techniques which enables us to live the Christian life. This is a perpetual Sabbath rest in contrast to that weekly rest. The Christian enters into a continual condition of rest. In other words, this is almost unbelievable that a believer can enter a condition of the soul where he is free from turmoil; where he can move along on a stable plain spiritually; and, where he can meet the crises of life up and down no matter what they may be in the full stride of the Word of God, because of what God has said; because of doctrine; because of prophecy; and, because you mix it with faith. So this refers to our privilege here on earth of uninterrupted repose through fellowship with the father.

I can tell you right now that if you do not know clearly these five or six techniques for living the Christian life, it is impossible to live the supernatural life to which you've been called. If you cannot give a fairly good explanation of them, you will be led off by Satan into pseudo substitutes. You're going to come up with something and say, "This is the Christian life." I won't burden you tonight with all the idiotic substitutes that man comes up with. Unless you know these techniques, you cannot live the life to which you've been called in Christ. That's why God gave them to us.

The first promise that we mixed with faith, of course, is **the gospel promise**. Then after salvation, **there are the thousands and thousands of promises in the Bible that we may claim by faith during our walk on earth**. They will do us no good in heaven. They're only good here. Failure to use this technique results in turmoil in the soul and loss of peace, loss of happiness, and much pseudo so-called Christianity. You come up with phrases and words. This is why you go around certain Christians and you notice that they identify themselves and their spiritual caliber by certain words they use. They're forever saying, "Praise the Lord," and "Hallelujah." It's okay if you want to say that. Or, they will put themselves in a situation where they will create an emotion by some artificial means. They'll get a rock band out there rolling so that everybody starts dancing in the aisle, and they'll go home and say, "Oh man, didn't you feel the spirit there night?" All of this is fakery. God sits up there smiling. He's got such great humor. Once in a while, He looks at His Son and say, "Look at that. Just look at that. Do you see what a job we've got? You see how many pastor-teachers are going to have to get on the stick to start giving some rationality and sense in the final days to enable Christians to pull through?" You can see the father turn to his son and say, "Do you see what we've got with these politicians? How are they ever going to manage it and survive if they don't know doctrine?"

Well, there we go. We go putting in all of the substitutes, and it's pathetic. We may laugh at it, but the long range results are going to be devastating. Mind you, our eternal loss of reward. A lot of Christians are going to wake up in heaven and say, "God nobody ever told me. I was conned from one end to the other by sincere people who were out to reach people for the Lord and to do the lord's work. And they couldn't even name the techniques. You cannot get to first base unless you know this. You better believe it because you've got a lot at stake. **The divine technique is to believe and rest upon God's promises, doctrines, and prophecy.**

**Hebrews 4:10**

So now I want to look at the characteristics of this faith life with you. We want to kind of move along because we have a lot of ground to cover. We are going to look at Hebrews 4 beginning at verse 10. That tells us, first of all, that the first and primary characteristic of the faith rest technique is, of course, faith itself. "For he that is entered into His rest, he also has ceased from his own works as God did from His." Rest in one's soul, in the face of the issues of life, is not secure through some program of works or some worked up emotional experiences. In place of works, **we're told that we are to act upon faith which is a continual trust in the promises of God**.

Now this kind of faith involves a patience that looks to the Lord to meet our problems when they come to us. While we're coming to grips with the problems, we're looking to the Lord with a certain patience and a certain repose, a Sabbath-like rest within our souls. God is going to handle it. We are going to come through. We are going to win out. **No matter what the turmoil at the moment may be, we are counting upon His promises.**

So we read, "For he that is entered into His rest." "Entered into" is the Greek word "eiserchomai." It's aorist which means at any time that you have a point of trial in your life. It's active which means you choose to use the faith technique to simply stand at ease in the Lord's presence. It's participle which means it is declaring to us a very important principle of life. His rest is "katapausis." This is God's rest in the sense that God ceased from activity after his six days of creation activities. On the seventh day, he ceased from those activities. **This divine rest is experienced in the soul of the Christian who has ceased trying to meet his crises in life in the activities of the old sin nature**. He also here refers to the Christian who is using the faith rest technique, "hath ceased." This word is "katapauo." It matches. God has come to "katapausis" (rest) from his activity. The Christian also "hath ceased" is really "he hath rested." He "katapauo" from his activity. This is also aorist, at the point when he comes to pressures in life. It's the active voice, so he chooses to do this. It's indicative, a statement of fact.

Therefore, if you're going to enter God's rest of soul, **you have to knock off your own works**. This doesn't mean that you come to a problem in life, and you first come up with your own solutions, and then it doesn't work. Then you go to the Lord and say, "Lord, I don't know what I'm going to do. I'm going to lean on you. Wait a minute. I thought of something." Then you go out and try this. Then you come back saying, "I was wrong, Lord, it didn't work. I'm leaning on you, Lord, to carry me through." None of that kind of stuff. **This is recognizing that your works are no good to begin with**. This does not mean that you are not active, but while you are proceeding to come to grips with your problem, you are looking to the Lord and you are recognizing that it is going to be His solution ultimately that carries you through.

"He that is entered into His rest (the believer), he also has ceased from his own works (the believer's works) as God did from His." This word "His" is "idios" which means "private personal." In other words, God had a certain brand of works. **His were creation works**. That's what he ceased from. The believer has a different brand of works. **Those are works from the old sin nature, but those also he has ceased from.** The believer's works are hustling, doing, visiting, talking, smiling, handshaking, and emoting, with suitable noises to accompany it all. That's the kind of thing that the Christian is to cease if he's going to rest in the Lord and accomplish the Lord's business. He is to cease from doing that kind of human substitute pseudo productivity. If you learn that, you're going to be a very wise believer because it's almost impossible to grasp this. Christendom is so overwhelmed; so beclouded; so deluded; and, so confused that it's impossible to listen to this and not say, "He must be wrong. He must be wrong. Everybody out there is doing all that kind of stuff. That's exactly what's going on. That must be Christianity in the highest sense of the word." It is simply what man has come up with for his substitute--flesh in action; a phony front; religion; and, superficial hypocrisy.

**Heb 4:10**  For he that is entered**G1525** **V-2AAP-NSM** into his rest**G2663 N-ASF**, he also hath ceased**G2664 V-AAI-3S** from his own works**G2041 N-GPN**, as God *did* from his**G2398 A-GPN**.

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**G2663** - (Noun, Feminine) katapausis (kat-ap'-ow-sis): rest ((in the Old Testament of the rest attained by the settlement in Canaan), resting, rest, dwelling, habitation.)

**G2664** - (Verb) katapauó (kat-ap-ow'-o): to cause to cease, to rest ((a) trans: I cause to rest, bring to rest; I cause to refrain, (b) intrans: I rest.)

G2041 - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

**G2398** - (Adjective) idios (id'-ee-os): one's own, distinct (one's own, belonging to one, private, personal; one's own people, one's own family, home, property.) Note: G2398 ídios (a primitive word, NAS dictionary) – properly, uniquely one's own, peculiar to the individual. G2398 /ídios ("uniquely one's own") is "stronger than the simple possessive pronoun ('own'). This emphatic Adjective) means 'private, personal' " (WS, 222).

You and I live in days certainly that are days of unrest and uncertainty, and yet the faith rest technique will give you within your soul the millennium that you can never hope for outside until the Lord comes. The millennium to meet the crises of your lives. Our society needs Christians who know how to operate on this technique; **who don't fall apart in the crunch**; and, who aren't hustling off to the psychiatrist to try to get straightened out. We've already covered that ground, and you know how comparatively hopeless that is. Instead **you go to the technique that God has provided for repose**. We need this in our homes. We need this technique in our churches; in our business; in our school; in our social life; and, in our government. Yet the world holds in contempt this kind of faith and it prefers to think that God helps those who help themselves. This does not mean we are inactive, but we are dependent upon the Lord. It means counting on the Lord to simply be true to His promises. And **if we can't do that, then you can't do anything**. Because of widespread communications today, people are given many false notions and they are stampeded into human viewpoint as to how to come to grips with their personal problems.

**Promises**

I want to give you a little sampler starter kit of promises. You may view these more on your own. These are some of the things we're talking about that we should believe God. This is the content upon which the faith rest technique operates. You will find that within the Word of God, **He has made provision for everything that we need in time**. These promises are something we have to use. It is good to memorize them. It is not a bad idea at all to use this as a center of rallying for your family devotions or for your family memorizing verses of this type. There are many. These are just samples.

Roman's 8:28: here's a promise. "We know that all things work together for good to them that love God, to them who are called according to his purpose. That's a great one to remember.

**Rom 8:28**  And we know**G1492 V-RAI-1P** that all things work together**G4903 V-PAI-3S** for good**G18 A-ASN** to them that love**G25 V-PAP-DPM** God, to them who are the called**G2822 A-DPM** according**G2596 PREP** to *his* purpose**G4286 N-ASF**.

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G4903** - (Verb) sunergeó (soon-erg-eh'-o): to work together (I cooperate with, work together.)

**G18** - (Adjective) agathos (ag-ath-os'): good (Inrinsically good, good in nature, good whether it be seen to be so or not, the widest and most colorless of all words with this meaning.

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. G25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

**G2822** - (Adjective) klétos (klay-tos'): called (called, invited, summoned by God to an office or to salvation.) Note: Cognate: G2822 klētós – literally, "called" (derived from G2564/kaleō, "to call, summon"). See G2821 (klēsis). In the NT, G2822 /klētós ("divinely called") focuses on God's general call – i.e. the call (invitation) He gives to all people, so all can receive His salvation. God desires every person to call out to Him and receive His salvation (1 Tim 2:4,5). "Unfortunately, many choose not to – but all can; all don't but all can call out to God for His mercy (not just 'some')" (G. Archer). See G2821 /klēsis ("calling").

**G2596** - (Preposition) kata (kat-ah'): down, against, according to (gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.) Note: G2596 katá (a preposition, governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer). [G2596 (katá) is written 'kat' or 'kath' before a vowel. So too, kata loses the final a before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208). G2596 /katá ("bring down exactly, complete") is "opposite" to G303 /aná ("bring up to completion").

**G4286** - (Noun) prothesis (proth'-es-is): a setting forth, proposal, the showbread, sacred (bread) (a setting forth, the show-bread; predetermination, purpose, literally, "a setting forth in advance for a specific purpose ") Note: G4286 próthesis (from G4253 /pró, "before" and G5087 /títhēmi, "purposefully set forth") – properly, providence – literally, "a setting forth in advance for a specific purpose ("God's pre-thesis").

1 Peter 5:7: "Castingall your care upon him for He cares for you." How can you have anything better than that when God says He'll take care of the whole thing?

**1Pe 5:7**  Casting**G1977 V-AAP-NPM** all your care**G3308 N-ASF** upon him; for he careth**G3199 V-PAI-3S** for you.

**G1977** - (Verb) epiriptó (ep-ir-hrip'-to): to cast upon (I throw (cast) (upon), as of cares.)

**G3308** - (Noun, Feminine) merimna (mer'-im-nah): care, anxiety (care, worry, anxiety.) Note: Cognate: G3308 mérimna (see G3307 /merízō, "divide") – properly, a part, separated from the whole; (figuratively) worry (anxiety), dividing and fracturing a person's being into parts. See G3309 (merimnaō).

**G3199** - (Verb) meló (mel'-o): to be an object of care (it is a care, it is an object of anxiety, it concerns.) Note: G3199 mélō (the third person singular of melō, "to care, be concerned") – to care about (be concerned with), especially paying attention (giving thought) to – i.e. "taking an interest" (L-S) with the "implication of some apprehension . . . " (L & N, 1, 25.223.)

1 Thessalonians 5:18: "In everything give thanks for this is the will of God in Christ Jesus concerning you." Now what's the last thing that happened to you that you felt was the biggest bombshell you've ever experienced? This verse says that you should go to the Lord and say, "Lord, I want to thank you for this experience to which you've brought me and what you have done in my life in this way."

**1Th 5:18**  In every thing give thanks**G2168 V-PAM-2P**: for this is the will**G2307 N-NSN** of God in Christ Jesus concerning you.

**G2168** - (Verb) eucharisteó (yoo-khar-is-teh'-o): to be thankful (I thank, give thanks; pass. 3 sing: is received with thanks.) Note: G2168 euxaristéō (from G2095 /eú, "good" and G5485/xaris, "grace") – properly, acknowledging that "God's grace works well," i.e. for our eternal gain and His glory; to give thanks – literally, "thankful for God's good grace."

**G2307** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from G2309 /thélō, "to desire, wish") – properly, a desire (wish), often referring to God's "preferred-will," i.e. His "best-offer" to people which can be accepted or rejected. [Note the -ma suffix, focusing on the result hoped for with the particular desire (wish). G2307 (thélēma) is nearly always used of God, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.]

1 Samuel 17:47: here is a precious one: "And all this assembly shall know that the Lord saves not with sword and spear, for the battle is the Lord's and he will give you into our hands." Now this does not mean that God does not use weapons of warfare to perform His will. He does indeed. But this verse, declared by David as he faced Goliath on the field of battle, is pointing up to us that even with the best of weapons in our hands, the One who makes us victorious is the Lord. While we may be on the field of combat doing the fighting, the battle is still the Lord's.

**1Sa 17:47**  And all this assembly shall know**H3045 Conj‑w | V‑Qal‑ConjImperf‑3mp** that the LORD saveth**H3467 V‑Hifil‑Imperf‑3ms** not with sword and spear: for the battle *is* the LORD'S, and he will give**H5414 Conj‑w | V‑Qal‑ConjPerf‑3ms** you into our hands.

**H3045** - (Verb) yada (yaw-dah'): to know

**H3467** - (Verb) yasha (yaw-shah'): to deliver

**H5414** - (Verb) nathan (naw-than'): to give, put, set

1 Corinthians 1:9: "God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

**1Co 1:9**  God *is* faithful**G4103 A-NSM**, by whom you were called**G2564 V-API-2P** into the fellowship **G2842 N-ASF** of his Son Jesus Christ our Lord.

**G4103** - (Adjective) pistos (pis-tos'): faithful, reliable (trustworthy, faithful, believing.) Note: Cognate: G4103 pistós (an adjective, derived from G3982 /peíthō, "persuaded") – properly, faithful (loyalty to faith; literally, fullness of faith); typically, of believing the faith God imparts. [The root of G4103 /pistós, "faithful" and G4100 /pisteúō, "faith," are the same (pist-), referring to persuasion.]

**G2564** - (Verb) kaleó (kal-eh'-o): to call ((a) I call, summon, invite, (b) I call, name.)

**G2842** - (Noun, Masculine) kubernétés (koo-ber-nay'-tace): a steersman, pilot (a steersman, pilot; met: a guide, governor.)

1 Corinthians 10:13. "There hath no temptation taken you but such as is common to man, but God is faithful who will not permit you to be tempted above that you are able, but with the temptation also make the way to escape that you may be able to bear it." When you come to grips with temptation, just remember that the Lord says, "I have never given you one greater than you could say no to. I have always given you a way out." Now that's a real promise. And you can count on it. When you come to the temptation, you can never say, "This is overwhelming to me." What you have to say is, "Lord, what is the way out?" and He will make it clear to you.

**1Co 10:13**  There hath no temptation**G3986 N-NSM** taken you but such as is common to man**G442 A-NSM**: but God *is* faithful, who will not suffer**G1439 V-FAI-3S** you to be tempted**G3985 V-APN** above that ye are able**G1410 V-PNI-2P**; but will with the temptation**G3986 N-DSM** also make a way to escape**G1545 N-ASF**, that ye may be able**G1410 V-PNN** to bear *it***G5297 V-2AAN***.*

**G3986** - (Noun, Masculine) peirasmos (pi-ras-mos'): an experiment, a trial, temptation ((a) trial, probation, testing, being tried, (b) temptation, (c) calamity, affliction.) Note: Cognate: G3986 peirasmós (from G3985 /peirázō) – temptation or test – both senses can apply simultaneously (depending on the context). The positive sense ("test") and negative sense ("temptation") are functions of the context (not merely the words themselves).

**G442** - (Adjective) anthrópinos (anth-ro'-pee-nos): human (belonging to human beings (especially as contrasted with God), human (as contrasted with divine).) Note: G442 anthrṓpinos (from G444 /ánthrōpos, "mankind, relating to human nature") – properly, human ("of mankind/human-kind"); (figuratively) what is limited (finite), i.e. confined to human effort (experience

**G1439** - (Verb) eaó (eh-ah'-o): to let alone, leave (I allow, permit, let alone, leave.) Note: G1439 eáō – to permit, which implies misgiving that goes with the allowing – such as pointing to a lurking danger (see Ac 23:32) or "putting up with something" with reluctance.

**G3985** - (Verb) peirazó (pi-rad'-zo): to make proof of, to attempt, test, tempt (I try, tempt, test.) Note: G3985 peirázō (from G3984 /peíra, "test, trial") – "originally to test, to try which was its usual meaning in the ancient Greek and in the LXX" (WP, 1, 30). "The word means either test or tempt" (WP, 1, 348). Context alone determines which sense is intended, or if both apply simultaneously. G3985 (peirazō) means "tempt" ("negative sense") in: Mt 16:1, 19:3, 22:18,35; Mk 8:11, 10:2, 12:15; Lk 11:16, 20:33; Jn 8:6; Js 1:13,14. G3985 (peirazō) however is used of positive tests in: Mt 4:11; Lk 22:28; 1 Cor 10:13; Js 1:12.

**G1545** - (Noun, Feminine) ekbasis (ek'-bas-is): an exit, outcome ((a) a way out, escape, (b) result, issue.) Note: G1545 ékbasis (from G1537 /ek, "out from and to" and bainō, "move forward, march") – properly, moving out from and to the outcome (new destination); departure; (figuratively) "the (successful) way out" which also goes on to what is new (desirable), i.e. the Lord's outcome (1 Cor 10:13; Heb 13:7).

**G1410** - (Verb) dunamai (doo'-nam-ahee): to be able, to have power ((a) I am powerful, have (the) power, (b) I am able, I can.) Note: Cognate: G1410 dýnamai (a primitive verb) – to show ability (power); able (enabled by God), empowered. See the cognate-noun, G1411 /dýnamis ("ability, power").

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**G5297** - (Verb) hupopheró (hoop-of-er'-o): to bear by being under, to endure (I bear up under, endure, suffer.) Note: G5297 hypophérō (from G5259 /hypó, "under" and G5342 /phérō, "bear, carry") – properly, carry-under (like an under-current of a river carrying someone away, LS); (figuratively) to endure because carried safely away from danger (cf. the river of God's Spirit, Jn 7:37-39).

2 Timothy 1:7: "For God has not given us the spirit of fear, but of power and of love and of a sound mind." He has not given us the spirit of fear--that's tensions. That is where biblically confessing sins comes in. He has given us instead a spirit of power; that is, spiritual power, the filling of the Holy Spirit; of love--divine type mental attitude love, not human mental attitude love; and, of a sound mind, a mind oriented to doctrine that is a controlled mind.

**2Ti 1:7**  For God hath not given**G1325 V-AAI-3S** us the spirit of fear**G1167 N-GSF**; but of power**G1411 N-GSF**, and of love**G26 N-GSF**, and of a sound mind**G4995 N-GSM**.

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G1167** - (Noun, Feminine) deilia (di-lee'-ah): cowardice (cowardice, timidity.) Note: Cognate: G1167 deilía – timidity, reticence (used only in 2 Tim 1:7). See G1169 (deilós).

**G1411** - (Noun, Feminine) dunamis (doo'-nam-is): (miraculous) power, might, strength ((a) physical power, force, might, ability, efficacy, energy, meaning (b) plur: powerful deeds, deeds showing (physical) power, marvelous works.) Note: G1411 dýnamis (from G1410 /dýnamai, "able, having ability") – properly, "ability to perform" (L-N); for the believer, power to achieve by applying the Lord's inherent abilities. "Power through God's ability" (G1411 /dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). G1411 (dýnamis) is a very important term, used 120 times in the NT.

**G26** - (Noun) agapé (ag-ah'-pay): love, goodwill (love, benevolence, good will, esteem; plur: love-feasts. Typically refers to divine love (= what God prefers).) Note: G26 agápē – properly, love which centers in moral preference. So too in secular ancient Greek, G26 (agápē) focuses on preference; likewise the verb form (G25 /agapáō) in antiquity meant "to prefer" (TDNT, 7). In the NT,G 26 (agápē) typically refers to divine love (= what God prefers).

**G4995** - (Noun, Masculine) sóphronismos (so-fron-is-mos'): self-control (self-control, self-discipline, prudence.) Note: Cognate: G4995 (a masculine noun derived from G4998 /sṓphrōn, "truly moderate") – properly, safe-minded, issuing in prudent ("sensible") behavior that "fits" a situation, i.e. aptly acting out God's will by doing what He calls sound reasoning (used only in 2 Tim 1:7). See G4998 (sōphrōn).

Matthew 21:22: "And all things whatsoever you shall ask in prayer believing you shall receive."

**Mat 21:22**  And all things, whatsoever ye shall ask**G154 V-AAS-2P** in**G1722 PRE** prayer**G4335 N-DSF** , believing, **G4100 V-PAP-NPM** ye shall receive**G2983 V-FDI-2P**.

**G154** - (Verb) aiteó (ahee-teh'-o): to ask, request (I ask, request, petition, demand.)

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G4335** - (Noun, Feminine) proseuché (pros-yoo-khay'): prayer ((a) prayer (to God), (b) a place for prayer (used by Jews, perhaps where there was no synagogue)). Note: Cognate: G4335 proseux (from G4314 /prós, "towards, exchange" and G2171/euxe, "a wish, prayer") – properly, exchange of wishes; prayer. See G4335 (proseuxomai).

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**Php 1:6**  Being confident**G3982 V-2RAP-NSM** of this very thing, that He which hath begun**G1728 V-ADP-NSM** a good**G18 A-ASN** work**G2041 N-ASN** in you will perform**G2005 V-FAI-3S** *it* until the day of Jesus Christ:

**G3982** - (Verb) peithó (pi'-tho): to persuade, to have confidence (I persuade, urge.) Note: G3982 peíthō(the root of G4102 /pístis, "faith") – to persuade; (passive) be persuaded of what is trustworthy. The Lord persuades the yielded believer to be confident in His preferred-will (Gal 5:10; 2 Tim 1:12). G3982 (peíthō) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

**G1728** - (Verb) enarchomai (en-ar'-khom-ahee): to begin, to make a beginning ( I begin (in), make a beginning, commence.)

**G18** - (Adjective) agathos (ag-ath-os'): good (Intrinsically good, good in nature, good whether it be seen to be so or not, the widest and most colorless of all words with this meaning.

**G2041** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

**G2005** - (Verb) epiteleó (ep-ee-tel-eh'-o): to complete, accomplish (I complete, accomplish, perfect.)

**Php 4:13**  I can do**G2480 V-PAI-1S** all things through**G1722 PREP** Christ which strengtheneth**G1743 V-PAP-DSM** me.

**G2480** - (Verb) ischuó (is-khoo'-o): to be strong, have power (I have strength, am strong, am in full health and vigor, am able; meton: I prevail.) Note: Cognate: G2480 isxýō – properly, embodied strength that "gets into the fray" (action), i.e. engaging the resistance. For the believer, G2480 (isxýō) refers to the Lord strengthening them with combative, confrontive force to achieve all He gives faith for. That is, facing necessary resistance that brings what the Lord defines is success (His victory, cf. 1 Jn 5:4). Accordingly, faith (G4102 /pístis) and G2480 (isxýō) are directly connected (Js 5:16). See G2479 (isxys). Js 5:15,16 (Gk text): "15 And the prayer characterized by faith (G4102 /pístis) will restore the one who is sick, and the Lord will raise him up. If he has committed sins with present effects, it will be forgiven him. 16 Therefore, openly confess these sins to one another, and pray for the benefit of one another, for the purpose of being supernaturally healed. Very combative (engaging, overcoming, G2480 /isxýō) is the specific (urgent) request of a divinely-approved person who is energized (by God)." [Here the believer seeks to make petitions (G1162 /déēsis) in faith – i.e. which are in accord with God's inbirthings (the persuasion of His will).]

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G1743** - (Verb) endunamoó (en-doo-nam-o'-o): to empower (I fill with power, strengthen, make strong.) Note: G1743 endynamóō (from G1722 /en "in," which intensifies G1412 /dynamóō, "sharing power-ability") – properly, to impart ability (make able); empowered.

Philippians 4:19: "But my God shall supplyall your needaccording to His riches in glory by Christ Jesus."

Exodus 14:13-14. "Moses said unto the people, 'Fear not. Stand still and see the salvation of the Lord which He will show you today, for the Egyptians whom you have seen today you shall see them again no more forever. The Lord shall fight for you and He shall hold your peace." These Old Testament promises reveal to us principles by which God works in behalf of believers. Therefore they are promises that are apropos to us today.

**Php 4:19**  But my God**G2316 N-NSM** shall supply**G4137 V-FAI-3S** all your need**G5532 N-ASF** according to His riches in glory by Christ Jesus.

**G2316** - (Noun, Feminine; Noun, Masculine) theos (theh'-os): God, a god ((a) God, (b) a god, generally.) Note: G2316 theós (of unknown origin) – properly, God, the Creator and owner of all things (Jn 1:3; Gen 1 - 3).[Long before the NT was written, G2316 (theós) referred to the supreme being who owns and sustains all things.]

**G4137** - (Verb) pléroó (play-ro'-o): to make full, to complete (I fill, fulfill, complete.) Note: Cognate: G4137 plēróō (from plērēs, "be full," see G4130 /plḗthō) – properly, fill to individual capacity, i.e. to the extent it is "meet" (appropriate). See G4130 (plēthō).

**G5532** - (Noun, Feminine) chreia (khri'-ah): need, business (need, necessity, business.)

**Exo 14:13**  And Moses said unto the people, Fear ye not**H3372 V‑Qal‑Imperf‑2mp**, stand still, and see the salvation**H3444** **N‑fsc** of the LORD, which he will shew**H6213** **V‑Qal‑Imperf‑3ms** to you to day: for the Egyptians whom ye have seen**H7200** **Conj‑w | V‑Qal‑Imp‑mp** to day, ye shall see them again no more for ever.

**H3444** - (Noun Feminine) yeshuah (yesh-oo'-aw): salvation

**H7200** - (Verb) raah (raw-aw'): to see

**Exo 14:14**  The LORD shall fight**H3898** **V‑Nifal‑Imperf‑3ms** for you, and ye shall hold your peace**H2790** **V‑Hifil‑Imperf‑2mp | Pn**.

**H3898** - (Verb) lacham (law-kham'): to fight, do battle

**H2790** - (Noun, Masculine) kitharódos (kith-ar-o'-dos): one who plays and sings to the lyre ( a harpist, one who sings with harp as accompaniment.)

Psalm 4:8: "I will both lay me down in peace, and sleep: for you, Lord, only make me dwell in safety." The next time you're frightened or the next time you're in a position in which you are afraid of something, there's a verse to recall and to repeat out loud.

**Psa 4:8**  I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell **H3427 V‑Hifil‑Imperf‑2ms | 1cs** in safety**H983** **Prep‑l | N‑ms**.

**H3427** - (Noun Feminine) pallatsuth (pal-law-tsooth'): a shuddering

Psalm 37:4-5: "Delight yourself also in the LORD and He shall give you the desires of your heart. Commit thy way unto the Lord. Trusts also in him and he shall bring it to pass."

**Psa 37:4**  Delight thyself also in the LORD; and he shall give**H5414 Conj‑w | V‑Qal‑ConjImperf‑3ms** thee the desires**H4862 N‑fpc** of thine heart.

**H5414** - (Verb) nathan (naw-than'): to give, put, set

**H4862** - (Noun Feminine) mishalah (mish-aw-law'): request, petition

**Psa 37:5**  Commit**H1556 V‑Qal‑Imp‑ms** thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

**H1556** - (Verb) galal (gaw-lal'): to roll, roll away

Psalm 55:22: "Cast your burden upon the Lord and He shall sustain you. He shall never suffer the righteous to be moved."

**Psa 55:22**  Cast thy burden upon the LORD, and he shall sustain**H3557 V‑Piel‑Imperf‑3ms | 2ms** thee: he shall never suffer the righteous to be moved**H4131 N‑ms**.

**H3557** - (Proper Name Masculine) Koresh (ko'-resh): a person king

**H4131** - (Verb) mot (mote): to totter, shake, slip

Isaiah 26:3. "You will keep him in perfect peace whose mind is stayed on you because he trusts in you."

**Isa 26:3**  Thou will keep**H5341 V‑Qal‑Imperf‑2ms** him in perfect peace whose mind is stayed**H5564 V‑Qal‑QalPassPrtcpl‑ms** on you because he trusts**H982 V‑Qal‑QalPassPrtcpl‑ms** in you

**H5341** - (Verb) natsar (naw-tsar'): to watch, guard, keep

**H5564** - (Verb) samak (saw-mak'): to lean, lay, rest, support

**H982** - (Noun Feminine) babah (baw-baw'): the apple (of the eye)

Isaiah 40:31: "But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary, and they shall walk and not faint."

**Isa 40:31**  But they that wait**H6960 Conj‑w | V‑Qal‑Prtcpl‑mpc** upon the LORD shall renew**H2498 V‑Hifil‑Imperf‑3mp** *their* strength; they shall mount up with wings as eagles; they shall run**H7323 V‑Qal‑Imperf‑3mp**, and not be weary; *and* they shall walk, and not faint.

**H6960** - (Verb) qavah (kaw-vaw'): to wait for

**H2498** - (Verb) chalaph (khaw-laf'): to pass on or away, pass through

**H7323** - (Verb) ruts (roots): to run

Isaiah 41:10. "Fear not for I am with you. And be not dismayed for I am your God. I will strengthen you. I will help you. I will uphold you with the right hand of my righteousness." There's a triple whammy blessing promise.

**Isa 41:10**  Fear**H3372 V‑Qal‑Imperf‑2ms** thou not; for I *am* with thee: be not dismayed**H8159 V‑Qal‑Imperf‑2ms**; for I *am* thy God**H430 N‑mpc | 2ms**: I will strengthen thee; yea, I will help thee; yea, I will uphold**H8551 V‑Qal‑Perf‑1cs | 2ms** thee with the right hand of my righteousness.

**H3372** - (Noun, Neuter) mékos (may'-kos): length (length.)

**H8159** - (Verb) shaah (shaw-aw'): to gaze

**H430** - (Noun Masculine) elohim (el-o-heem'): God, god

**H8551** - (Verb) tamak (taw-mak'): to grasp, support, attain

Romans 8:31: "What shall we say then to these things? If God be for us who can be against us." That's a great promise. That one I can personally testify to.

**Rom 8:31**  What shall we then say**G2046 V-FAI-1P** to these things? If God**G2316 N-NSM** *be* for us, who *can be* against us?

**G2046** - (Verb) ereó (er-eh'-o): call, say, speak of, tell ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command.)

**G2316** - (Noun, Feminine; Noun, Masculine) theos (theh'-os): God, a god ((a) God, (b) a god, generally.) Note: G2316 theós (of unknown origin) – properly, God, the Creator and owner of all things (Jn 1:3; Gen 1 - 3).[Long before the NT was written, G2316 (theós) referred to the supreme being who owns and sustains all things.]

Romans 8:32: "He that spared not his own son but delivered Him up for us all, how shall he not also freely give us all things." He gave us the greatest thing--salvation. Now all the rest is there for us.

**Rom 8:32**  He that spared**G5339 V-ADI-3S** not his own Son, but delivered **G3860 V-AAI-3S** him up for us all, how shall he not with him also freely give**G5483 V-FDI-3S**  us all things?

**G5339** - (Verb) pheidomai (fi'-dom-ahee): to spare, forbear (I spare, abstain, forbear.)

**G3860** - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.) Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: Cognate: G5483 xarízomai (from G5485 /xáris, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon). G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness. [G5483 (xarízomai) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

When you pray for the unsaved, you're witnessing to the lost. 2 Peter 3:9 is a great promise: "The Lord is not slack concerning His promise, as some men count slackness, but is long suffering to us-ward, not willing that he should perish, but that all should come to repentance.

**2Pe 3:9**  The Lord is not slack**G1019 V-PAI-3S** concerning his promise, as some men count**G2233 V-PNI-3P** slackness; but is longsuffering**G3114 V-PAI-3S** to us-ward, not willing**G1014 V-PNP-NSM** that any should perish **G622 V-2AMN**, but that all should come**G1014 V-PNP-NSM** to repentance**G3341 N-ASF**.

**G1019** - (Verb) bradunó (brad-oo'-no): to retard, to be slow (I am slow, I delay, tarry.) Note: Cognate: G1019 bradýnō – loiter, be unduly slow. "The word implies, besides delay, the idea of lateness with reference to an appointed time" (M. Vincent). See G1021 (bradys).

**G2233** - (Verb) hégeomai (hayg-eh'-om-ahee): to lead, suppose ((a) I lead, (b) I think, am of opinion, suppose, consider.) Note: G2233 hēgéomai (from G71 /ágō, "to lead") – properly, to lead the way (going before as a chief) – cognate with G2232 /hēgemṓn ("a governor or official who leads others"). G2233 /hēgéomai ("what goes before, in front") refers to coming first in priority such as: "the leading thought" in one's mind, i.e. to esteem (regard highly); or a leading authority, providing leadership in a local church (see Heb 13:7,17,24). G2233 /hēgéomai ("an official who leads") carries important responsibility and hence "casts a heavy vote" (influence) – and hence deserve cooperation by those who are led (Heb 13:7; passive, "to esteem/reckon heavily" the person or influence who is leading).]

**G3114** - (Verb) makrothumeó (mak-roth-oo-meh'-o): to persevere, to be patient (I suffer long, have patience, am forbearing, perseverance.) Note: Cognate: G3114 makrothyméō – properly, long-tempered (to defer anger), refusing to retaliate with anger, because of human reasoning. [The literal sense if the term is "extending a long time (way)."] G3114 /makrothyméō ("showing divinely-directed patience") is "longsuffering" because it only expresses anger as the Lord directs (i.e. is the opposite of being "quick-tempered"). See G3115 (makrothymia).

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain, the implication of ruin and destruction).) Note: G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, fully destroy, cutting off entirely (note the force of the prefix, G575 /apó). G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end. [This is also the meaning of G622 /apóllymi dating back to Homer (900 bc.]

**G1014** - (Verb) boulomai (boo'-lom-ahee): to will (I will, intend, desire, wish.) Note: Cognate: G1014 boúlomai – to plan with full resolve (determination). See G1012 (boulē). G1014 /boúlomai ("resolutely plan") is a strong term that underlines the predetermined (and determined) intention driving the planning (wishing, resolving). In contrast, G2309 (thélō) focuses on the desire ("wishfulness") behind making an offer (cf. TDNT, 1, 629). [While God's "thelō-offers" can be rejected (see G2309 /thélō), His G1014 /boúlomai ("planning") always works out His purpose, especially in conjunction with presetting the physical scenes of history.]

**G3341** - (Noun, Feminine) metanoia (met-an'-oy-ah): change of mind, repentance (repentance, a change of mind, change in the inner man.) Note: Cognate: G3341 metánoia – literally, "a change of mind" ("after-thought"); repentance. See G3340 /metanoeō

**There are promises for our temporal fellowship**.

Hebrews 12:1-2: "Wherefore seeing we also are compassed about with so great a cloud of witnesses. Let us lay aside every wait and the sin which death so easily beset us, and let us run with patience the race that is set before us, looking into Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." He has completed--he has begun and completed your faith.

**Heb 11:1**  Now faith is the substance**G5287 N-NSF** of things hoped for**G1679 V-PPP-GPM**, the evidence of things not seen **G991 V-PPP-GPN**.

**G5287** - (Noun, Feminine) hupostasis (hoop-os'-tas-is): a support, substance, steadiness, assurance ((lit: an underlying), (a) confidence, assurance, (b) a giving substance (or reality) to, or a guaranteeing, (c) substance, reality. Note: G5287 hypóstasis(from G5259 /hypó, "under" and G2476 /hístēmi, "to stand") – properly, (to possess) standing under a guaranteed agreement ("title-deed"); (figuratively) "title" to a promise or property, i.e. a legitimate claim (because it literally is, "under a legal-standing") – entitling someone to what is guaranteed under the particular agreement.For the believer, G5287 /hypóstasis ("title of possession") is the Lord's guarantee to fulfill the faith He inbirths (cf. Heb 11:1 with Heb 11:6). Indeed we are only entitled to what God grants faith for (Ro 14:23).

**G1679** - (Verb) elpizó (el-pid'-zo): to expect, to hope (for) (I hope, hope for, expect, trust. Note: Cognate: 1679 elpízō (from G1680 /elpís, "hope") – to hope, actively waiting for God's fulfillment about the faith He has inbirted through the power of His love (cf. Gal 5:6 with Heb 11:1). See G1680 (elpis).)

**G991** - (Verb) blepó (blep'-o): to look (at) ((primarily physical), I look, see (perceive, discern. Note: G991 blépō – properly, to see, be observant (watchful). G991 (blépō) suggests "to see something physical, with spiritual results (perception)." That is, it carries what is seen into the non-physical (immaterial) realm so a person can take the needed action (respond, beware, be alert).

**Heb 11:2**  For by it the elders obtained a good report**G3140 V-API-3P**.

**G3140** - (Verb) martureó (mar-too-reh'-o): to bear witness, testify (I witness, bear witness, give evidence, testify, give a good report.)

Regarding your confession of sin, we have 1 John 1:9, which is another promise, that will carry you through in temporal fellowship: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

**1Jn 1:9**  If we confess**G3670 V-PAS-1P** our sins, he is faithful**G4103 Adj-NMS** and just**G1342 Adj-NMS** to forgive**G863 V-AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from all unrighteousness**G93 N-GFS .**

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): to speak the same, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

**G4103** - (Adjective) pistos (pis-tos'): faithful, reliable (trustworthy, faithful, believing.) Note: Cognate: G4103 pistós (an adjective, derived from G3982 /peíthō, "persuaded") – properly, faithful (loyalty to faith; literally, fullness of faith); typically, of believing the faith God imparts. [The root of G4103 /pistós, "faithful" and G4100 /pisteúō, "faith," are the same (pist-), referring to persuasion.]

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).) Note: Cognate: G1342 díkaios (an adjective, derived from dikē, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). See G1343 ("dikaiosynē). ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, G1343 /dikaiosýnē ("righteousness").] G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

**G863** - (Verb) aphiémi (af-ee'-ay-mee): to send away, leave alone, permit (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.) Note: G863 aphíēmi (from G575 /apó, "away from" and hiēmi, "send") – properly, send away; release (discharge).

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.) Note: Cognate: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). See G2513 (katharos).

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.) Note: G993 adikía (a feminine noun derived from 1 /A "not" and G1349 /díkē, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves).

Then when you have need of the promise of divine viewpoint, which we secured through the Word of God, 1 Corinthians 2:16 says, "For who has known the mind of the Lord that he may instruct Him? But we have the mind of Christ." Do you realize that just by the sheer learning of the Word of God, of its doctrinal principles, you've got the mind of Jesus Christ?

**1Co 2:16**  For who hath known**G1097 V-2AAI-3S** the mind **G3563 N-AMS**  of the Lord, that he may instruct**G4822** **V-FAI-3S** him? But we have**G2192** **V-PAI-1P** the mind of Christ.

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?']

**G3563** - (Noun, Masculine) nous (nooce): mind, understanding, reason ( the mind, the reason, the reasoning faculty, intellect. (Note: G3563 noús (a masculine noun) – the God-given capacity of each person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, 3563 (noús) is the organ of receiving God's thoughts, through faith.

**G4822** - (Verb) sumbibazó (soom-bib-ad'-zo): to join together, to consider, to teach ((a) I unite or knit together, (b) I put together in reasoning, and so: I conclude, prove, (c) I teach, instruct.) Note: G4822 symbibázō (from G4862 /sýn, "identified with" and G1688 /embibázō, "to board a ship") – properly, bring together (combine), "causing to stride together" (TDNT); (figuratively) to grasp a truth by intertwining ideas needed to "get on board," i.e. come to the necessary judgment (conclusion); "to prove" (J. Thayer).

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

We have promises of eternal life as it applies to your present phase here on the earth. John 10:28: "I will give unto them eternal life and they shall never perish, neither shall any man snatch them out of my hand." Nobody can take you back out of your salvation.

**Joh 10:28**  And I give**G1325 V-PAI-1S** unto them eternal life; and they shall never perish**G622 V-2AMS-3P**, neither shall any**G5100 X-NSM** *man* pluck**G726 V-FAI-3S** them out of my hand.

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain).) Note: G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, fully destroy, cutting off entirely (note the force of the prefix, G575 /apó). G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end. [This is also the meaning of G622 /apóllymi dating back to Homer (900 bc.]

**G5100** - (Indefinite Pronoun) tis (tis): a certain one, someone, anyone (any one, some one, a certain one or thing.)

**G726** - (Verb) harpazó (har-pad'-zo): to seize, catch up, snatch away (I seize, snatch, obtain by robbery.) Note: G726 harpázō – properly, seize by force; snatch up, suddenly and decisively – like someone seizing bounty (spoil, a prize); to take by an open display of force (i.e. not covertly or secretly).

John 10:29: "My father which gave them me is greater than all. No man is able to pluck them out of my Father's hand." Now that is a promise of the Word of God.

**Joh 10:29**  My Father, which gave**G1325 V-RAI-3S** *them* me, is greater than all; and no *man* is able**G1410 V-PNI-3S** to pluck**G726 V-PAN** *them* out of my Father's hand.

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G1410** - (Verb) dunamai (doo'-nam-ahee): to be able, to have power ((a) I am powerful, have (the) power, (b) I am able, I can.) Note: Cognate: G1410 dýnamai (a primitive verb) – to show ability (power); able (enabled by God), empowered. See the cognate-noun, G1411 /dýnamis ("ability, power").

**G726** - (Verb) harpazó (har-pad'-zo): to seize, catch up, snatch away (I seize, snatch, obtain by robbery.) Note: G726 harpázō – properly, seize by force; snatch up, suddenly and decisively – like someone seizing bounty (spoil, a prize); to take by an open display of force (i.e. not covertly or secretly).

We have the promise of the permanence of divine good production. Philippians 1:6, that we looked at earlier, says, "Being confident of this very thing; that He who has begun a good work in you shall perform it until the day of Jesus Christ." God has begun something in you in salvation and in divine good, and He's going to carry it right through to the rapture.

**Php 1:6**  Being confident**G3982 V-2RAP-NSM** of this very thing, that he which hath begun**G1728 V-ADP-NSM** a good work in you will perform**G2005 V-FAI-3S** *it* until the day of Jesus Christ:

**G3982** - (Verb) peithó (pi'-tho): to persuade, to have confidence (I persuade, urge.) Note: G3982 peíthō(the root of G4102 /pístis, "faith") – to persuade; (passive) be persuaded of what is trustworthy. The Lord persuades the yielded believer to be confident in His preferred-will (Gal 5:10; 2 Tim 1:12). G3982 (peíthō) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

**G1728** - (Verb) enarchomai (en-ar'-khom-ahee): to begin, to make a beginning ( I begin (in), make a beginning, commence.)

**G2005** - (Verb) epiteleó (ep-ee-tel-eh'-o): to complete, accomplish (I complete, accomplish, perfect.)

Then there are the promises in the face of pressure. Philippians 3:13-14: "Brethren. I count not myself to have apprehended, but this one thing I do; forgetting those things which are behind and reaching forth into those things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus." The last time you had a problem in life; the last time you stumbled; the last time you fell into sin; or the last time you shocked yourself and discovered you weren't all a sweet patootie that you thought you were, how did you handle it? What are you going to do? You're going to do like Paul says. That is a great pressure. You're going to faith rest in the Lord and say, "You are the author. You are the finisher. And I go on. I exercise my confession technique and I move on."

**Php 3:13**  Brethren, I count**G3049 V-PNI-1S** not myself to have apprehended**G2638 V-RAN**: but *this* one thing *I do,* forgetting those things which are behind**G1950 V-PNP-NSM**, and reaching forth**G1901 V-PNP-NSM**  unto those things which are before,

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

**G2638** - (Verb) katalambanó (kat-al-am-ban'-o)" to lay hold of, seize ((a) I seize tight hold of, arrest, catch, capture, appropriate, (b) I overtake, (c) mid. aor: I perceived, comprehended.) Note: G2638 katalambánō (from G2596 /katá, "down, according to," which intensifies G2983 /lambánō, "aggressively take") – properly, take hold of exactly, with decisive initiative (eager self-interest); to grasp something in a forceful (firm) manner; (figuratively) to apprehend (comprehend), "making it one's own."

**G1950** - (Verb) epilanthanomai (ep-ee-lan-than'-om-ahee): to forget, neglect (I forget, neglect.) Note: G1950 epilanthánomai (from G1909 /epí, "on, fitting" and G2990 /lanthánō, "unnoticed") – properly, to overlook, especially the effects that go with failing to notice. G1950 /epilanthánomai ("overlooking"), as an intensification of G2990 (lanthánō), focuses on the consequences that build on the forgetting (note the epi, "upon").

**G1901** - (Verb) epekteinó (ep-ek-ti'-nom-ahee): to extend, mid. to stretch forward (I strain after, stretch forward.) Note: G1901 epekteínomai (from G1909 /epí, "on, fitting" intensifying G1614 /ekteínō, "extend") – properly, extend (lay hold of) what is divinely acceptable (note the force of the prefix, epi). G1901 /epekteínomai ("aptly stretching intensely towards") is used only in Phil 3:13. It refers to the believer straining forward to reach "the full-impact resurrection" out from the realm of death given to them at Christ's return.

**Php 3:14**  I press**G1377 V-PAI-1S** toward the mark**G4649** **N-AMS** for the prize**G1017** **N-ANS** of the high calling of God in Christ Jesus.

**G1377** - (Verb) diókó (dee-o'-ko): to put to flight, pursue, by implication to persecute (I pursue, hence: I persecute.) Note: G1377 diṓkō – properly, aggressively chase, like a hunter pursuing a catch (prize). G1377 (diṓkō) is used positively ("earnestly pursue") and negatively ("zealously persecute, hunt down"). In each case, G1377 (diṓkō) means pursue with all haste ("chasing" after), earnestly desiring to overtake (apprehend).

**G4649** - (Noun, Masculine) skopos (skop-os'): a watchman, a mark (on which to fix the eye) (a watcher; a goal, a mark aimed at.) Note: G4649 skopós (the root of the English term, "scope," like the zoom-scope on a rifle to hit the target) – properly, the "end-marker" of a foot-race; (figuratively) the final objective (destination) in the faith-life, i.e. the unique glorification the Lord awards to each believer at His return (cf. Phil 3:11,14). G4649 /skopós ("end-marker") is only used in Phil 3:14. [G4649 (skopós) represents the "end-marker" ("goal") in the race of faith (so TDNT/Kittel.]

**G1017** - (Noun, Neuter) brabeion (brab-i'-on): a prize (a prize.) Note: G1017 brabeíon(from G1018 /brabeúō, "act as an umpire") – properly, the prize awarded to a victor, i.e. the reward (recognition) that follows triumph.

Philippians 4:6-7: "Be anxious in nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passes all understanding shall keep your hearts and minds through Christ Jesus."

**Php 4:6**  Be careful**G3309 V-PAM-2P** for nothing**G3367 A-ASN-N**; but in every thing by prayer and supplication with thanksgiving let your requests **G155 N-APN** be made known**G1107 V-PPM-3S** unto God.

**G3309** - (Verb) merimnaó (mer-im-nah'-o): to be anxious, to care for ( I am over-anxious; with acc: I am anxious about, distracted; I care for.) Note: G3809 (merimnaō ) is "an old verb for worry and anxiety – literally, to be divided, distracted" (WP, 2, 156). It is more commonly used in this negative sense in the NT.)

**G3367** - (Adjective) médeis, médemia, méden (may-dice'): no one, nothing ( no one, none, nothing. (Note: G3367 mēdeís(from G3361 /mḗ, "not a possibility" and G1520 /heís, "one") – properly, "no one, nothing" – literally, "not even one.")

**G155** - (Noun, Neuter) aitéma (ah'-ee-tay-mah): a request (a petition, request.)

**G1107** - (Verb) gnórizó (gno-rid'-zo): to come to know, to make known ( I make known, declare, know, discover.)

**Php 4:7**  And the peace of God, which passeth**G5242 V-PAP-NSF** all understanding, shall keep**G5432 V-FAI-3S** your hearts**G2588 N-APF** and minds**G3540 N-APN** through Christ Jesus.

**G5242** - (Verb) huperechó (hoop-er-ekh'-o): to hold above, to rise above, to be superior (I excel, surpass, am superior.) Note: G5242 hyperéxō (from G5228 /hypér, "beyond, above" and G2192/exō, "have") – properly, "have beyond, i.e. be superior, excel, surpass" (A-S); to exercise prominence (superiority).

**G5432** - (Verb) phroureó (froo-reh'-o): to guard (I guard, keep, as by a military guard.) Note: properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard. Note: G5432 phrouréō (from phrousos, "a sentinel, guard") – properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard.

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: G2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

**G3540** - (Noun, Neuter) noéma (no'-ay-mah): thought, purpose (a thought, purpose, design; the mind; the heart, soul, feelings. (Note: G3540 nóēma (a neuter noun, derived from G3539 /noiéō, "to exert mental effort") – properly, the mind, especially its final output (systematic understanding, TDNT). Note the -ma suffix which underlines the result of the thinking, i.e. the personal verdict that comes out of using the mind.

That was just a little sampling. There are obviously many more promises through the Word of God. But here's a pretty good starter kit. If you knew these, and if you even began your day, or for that matter went to sleep at night running these off in your mind, it would mean worlds to you.

**Hebrews 4:11**

Coming back to Hebrews 4:11, the second characteristic of the faith rest technique, and that is diligence. Verse 11 says, "Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief." This is a call for an eager use of the faith rest technique if you want to enjoy its benefits. The word labor here is "spoudazo," and this word means "to be eager." Here's one place the Word of God is interested in you being a hustler, to be eager for something that God has to offer. It is in the aorist tense, which means at any point when you need God's rest to seek it eagerly. It's active, so it's your personal choice. It's subjective which is that mood of potential. Maybe you will. Maybe you won't. You have your free will, and you may be foolish enough to know all about this technique and never to use it. Obviously, unless you know something basic about promises, basic about doctrine, and basic about prophecy, you won't be able to lean on God except in some general way. You will not be able to come to Him and say, "Now this, Lord, is what you have said to do. I now commit myself and I claim this promise," and that's it. You wait upon Him. It's a mental attitude of great esteem for sharing God's rest.

**Heb 4:11**  Let us labour**G4704 V-AAS-1P** therefore to enter**G1525 V-2AAN** into that rest, lest any man fall **G4098 V-2AAS-3S** after the same example of unbelief**G543 N-GSF**.

**G4704** - (Verb) spoudazó (spoo-dad'-zo): to make haste, to give diligence (I hasten, am eager, am zealous) Note: Cognate: G4704 spoudázō – properly, be swift (go fast, be speedy); (figuratively) to move speedily by showing full diligence (fully applying oneself); acting fervently (speedy commitment) to accomplish all that God assigns through faith ("His inbirthed persuasion"). Accordingly, G4704 (spoudázō) and faith (G4102 /pístis) are directly linked (see Eph 4:3-5; 2 Tim 4:7-9). See G4710 (spoudē).

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**G4298** - (Verb) prokoptó (prok-op'-to): to cut forward (a way), advance ((originally of the pioneer cutting his way through brushwood), I advance, progress, make progress.) Note: Cognate: G4298 prokóptō – properly, to cut (beat) to go forward; to advance (proceed). See G4297 (prokopē).

**G543** - (Noun, Feminine) apeitheia (ap-i'-thi-ah): disobedience (willful unbelief, obstinacy, disobedience.) Note: Cognate: G5429 phrónimos (an adjective, derived from G5424 /phrḗn, "personal perspective regulating outward behavior," and the root of the English term "diaphragm" which controls key body functions from the inside out) – properly, "how we size things up," reflecting our personal ("visceral") opinions, i.e. what we consider "savvy" (smart). This always roots to our personal perspective ("inner outlook") which regulates our definition of being "shrewd," i.e. reflects personal mind-set (insight). See G5426 (phroneō)."Let us labor therefore to enter." "To enter" is "eiserchomai."

This again is aorist; at any point you need his rest. It's active, your choice. And now it's infinitive and that means it's purpose. He's telling us that this should be our purpose in life. We should eagerly make it our life's purpose to enjoy the rest that the Lord has for us. "Lest any man fall" is "pipto." It is aorist. You need rest and you don't use the technique. It's active because you are negative to it. It's subjunctive again--maybe you will, maybe you won't. It's potential. It's here for you. If you use it, God will come through. If you claim the promise, He will come through.

"Lest we should fall after the same example of unbelief:" The context here has been talking about the Exodus generation who rejected all the promises that God gave them. Consequently, all of them, 20 years old and up, except for Joshua and Caleb, ended up as corpses in the wilderness because they would not use this technique. That's the example he's talking about here. The example here is "hpodegma," which means "a copy." This is a copy of a spiritual loser, the pattern of the Exodus generation in their unbelief toward God. This kind of unbelief is often excused. We come up with many excuses why we should have this kind of unbelief, just like they did in the wilderness. We can say, "Well, who knows what God thinks, that I can act with confidence on what God thinks? Who knows what is the will of God?" We want to sort of muddle our way through. Or some say, "That's the preacher's opinion. That's what he thinks. That's his opinion. What does he know? I go to the Lord and I feel something right here. I know what's true. What does he know?" Or, "That's old-time conservatism." That's another cute attack of clichés and words.

This involves an eager diligence that you do not follow a loser's example. God knows we've got losers galore in the Christian life who think they are winners. That's the saddest part. They think they're the biggest winners in the process. They're the biggest losers without realizing what has happened to them as they've gotten caught up into that little turmoil that Satan has created within Christendom to make losers think they are winners.

**Hebrews 4:12**

Another characteristic of the faith rest life is the Bible. Here obviously is a strategic one. If we're going to have faith in the Lord, relative to what He has promised, His principles of the Word and His prophetic declaration to us of where it's all going, then we have to get them someplace, and the place we get them is out of the Word of God. So the Bible comes up here with that dramatic Hebrews 4:12 verse which says, "For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow. And as a discerner of the thoughts and of the intents of the heart." You cannot use the technique without knowing this Word. God's grace system for learning the Word of truth from communicator through the various steps to building up spiritual maturity in your soul up to full knowledge is what this is all about.

**Heb 4:12**  For the word of God *is* quick **G2198 V-PAP-NSM**, and powerful, and sharper than any twoedged sword, piercing**G1338 V-PNP-NSM** even to the dividing asunder**G3311 N-GSM** of soul and spirit, and of the joints and marrow, and *is* a discerner**G2924 A-NSM** of the thoughts**G1761 N-GPF** and intents**G1771 N-GPF** of the heart **G2588 N-GSF.**

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

**G1338** - (Verb) diikneomai (dee-ik-neh'-om-ahee): to go through, penetrate (I pass through (to), come through (to), pierce.)

**G3311** - (Noun, Masculine) merismos (mer-is-mos'): a dividing, distribution ((a) a distributing, a distribution, (b) a parting, dividing, severance, separation.) Note: Cognate: G3311 merismós (from G3307 /merízō) – properly, distribution. See G3307 (merizō).

**G2924** - (Verb) kathiémi (kath-ee'-ay-mee): to let down (I send, let down, lower.)

**G1761** - (Noun, Feminine) enthumésis (en-thoo'-may-sis): deliberation, pondering, pl. thoughts( inward thought, reflection, plur: thoughts.) Note: Cognate: G1761 enthýmēsis – literally, inner-passion, the emotional force driving meditation and reflection (see G1771 /énnoia on their "underlying conception"). G1761 (enthýmēsis) emphasizes the passionate idea (BAGD) lodged within, i.e. the inner affections (emotions) driving the reasoning (thought process, see B. F. Wescott). See G1760 (enthymeomai).

**G1771** - (Noun, Feminine) ennoia (en'-noy-ah): thinking, thoughtfulness, moral understanding (thinking, consideration; a thought, purpose, design, intention.) Note: G1771 énnoia (from G1722 /en, "engaged in," which intensifies G3563 /noús, "mind") – properly, the "engaged mind," i.e. what a person (literally) has "in-mind" (BAGD, "insight"); settled (thought-out) opinions, attitudes.

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: G2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

**The Bible**

This book we have called the Bible, the Word of God, means that in this book you have words which God spoke. I hope you understand that. We say we have the Word of God. These are words which God spoke and had men write down. The English Bible? Not quite--the original languages. However, to the extent that the Bible is translated accurately and literally from those original Greek and Hebrew languages, that too is the Word of God. You will never get from the English Bible the best of translations, the full impact, of what that Word says. That's where you have to have a communicator to explain, to give you a little insight into what the original language is saying. If you don't have the original language, you will certainly go far astray sooner or later. You have to have that background to understand what God has. But in effect, your English Bible, which is a proper translation, is also the Word of God.

This word, we are told, is living: "zao." It is present which means it's the constant quality. The revelation we have recorded in the Bible has given to us the very words of God to convey the thoughts of God. That's the doctrine of inspiration. Thus, many times in the Old Testament we read, "Thus saith the Lord," which means I am now about to quote the very exact words which have come from God. I'm not simply taking God's thoughts and putting them into my words as a human being. These Bible words were in the original manuscripts and they are living words. Those specific words on the page have a living quality to them that words on any other page do not have. Consequently, what the Bible says is current for every generation. It is just as applicable to us today as it was in days past because it is alive. The Bible is active. It has an inherent life. This Bible is not living because some church group, some ecclesiastical body declared that it was alive. It has an inherent life. This participle indicates a statement of principle. Translations are, in effect, the Word of God--full meanings conveyed with explanation.

**Paraphrase**

There is another type of conveyance of the Word of God that is very popular in our day, and that's called a paraphrase. We should stop for a moment to look at that. I think all of you know that a paraphrase is a man sitting down and taking the thoughts that he reads in the Bible and putting them in his words. Once you do that, you no longer have the Word of God. You have now moved from the Word of God into a commentary on the Word of God. Therefore you must very clearly understand that a paraphrase is not the Word of God. If you fall into the bad habit of sitting down and reading a paraphrase during your bible study or your personal devotions (whatever you want to call it), you have gone far astray from what God has to communicate to you. You will be cutting yourself off from the Lord. You would not think of sitting down with a book that is has a label on the front that says, "Here's a commentary on the Bible." You would not think of sitting and reading through a commentary. Some people do fall into that. There are these little devotional booklets that you can buy, and they have a little verse at the top. Then most of what is written, the paragraph, is an explanatory commentary about that verse. It interweaves that verse, and so on. They feel that they have read the Word of God but most of what they have read is a person's comments upon the Word of God.

Remember that a paraphrase is the author's presentation of the ideas of the Bible as he would interpret them in the English language of our day. A paraphrase is simply an author expressing in his words the ideas and thoughts of the Bible. These thoughts, while coming from the Bible, the words in which they are expressed are not the Word of God, nor do they convey fully those thoughts. They are only conveying it as the author interprets those thoughts. So what you have is an interpretation and, in effect, you are not reading the living Word. What you are reading is dead words. You are reading the words of some man. Consequently, you begin to starve spiritually. Any time a believer starves spiritually, he sublimates. He goes spiritually insane, and he begins sublimating and substituting, and he really goes off the deep end. More people have gone into tongues on this ground alone--that they have entered dead words, either through lack of anybody explaining to them, or slipping them off into paraphrases.

Some people, because they don't understand this, even go to the extent of memorizing out of paraphrases. There is one on the market called Good News for Modern Man. This one is particular deceptive because when you open it, it doesn't say, "This is a paraphrase." You open it and you start reading and you think it's the Word of God. Unless somebody says, "Did you know that's a paraphrase?" you are reading a dead Bible.

**The Living Bible**

The paraphrase that is most popular, of course, that you're all acquainted with is the Living Bible. This paraphrase has been very widely popularized partly because it was offered by Billy Graham on television. I think it was in a smaller copy of Living Letters that they were sent out free, so it gained wide notoriety. This paraphrased edition of The Bible is bound so that it looks like a Bible. It feels like a Bible. It smells like a Bible. The only trouble is that it's not the Bible. I think it's unfortunate that it is called The Living Bible. It's an unfortunate title because in a way it reflects negatively upon a true translation like the King James Version or the New American Standard. The comparison is that's The Dead Bible. The translation is The Dead Bible, and if you want to get with it, it's The Living Bible.

If you think I'm exaggerating, keep your eyes and ears open on the television ads. Our television screens are being flooded in order to sell this. The publishers are putting on a great campaign to sell these under the guise of Bibles. "Give your family a Bible for Christmas." The words that you hear would be, "This is the 'new Bible' in the language that we talk today." The words "Bible" and "new" are used, so people get the idea that this is a Bible. That's extremely deceptive. It has, of course, been a very profitable venture. It has made a hand-over-fist fortune for the publishers. As a matter of fact, the publishers wrote an article attacking the Gideons for putting King James editions of the Bible in hotels and motels. They offered to give literally thousands upon thousands copies of the Living Bible free to the Gideons if they would pull out the King James version and put in the paraphrase. Now that seems very gracious but, of course, you can see that there are a lot of hotels and motels. Once they started putting in the dead paraphrased Bible instead of the living translated Bible, that would make a fantastic amount of money for the publishers if that got rolling.

An executive, high up in the Gideons, told me this. I said, "Well what do you think of that?" He said, "I think it stinks? I was a little shocked. He was a rather dignified fellow and he shocked me. You know me. It's pretty hard to shock me. But this top executive of this great organization, the Gideons, said, "I think it stinks." And I knew why. He understood the difference between a commentary in the form of a paraphrase and the Living Word of God. That's what he was being asked to make an exchange for.

Well, the Living Bible, or as I like to call it the Dead Bible, has made a fortune for its publishers for the simple fact that there are so many ignorant untaught Christians who don't know the difference between that and the precious living genuine Word of God. They miss the subtle deception that is inherent there. Maybe nobody is trying to be deceptive. Maybe even the publishers really don't understand what it is they're dealing with.

As a book for study, the paraphrase has its value. It does convey the thoughts of the Bible in some well-turned modern phrase as all commentaries will do for you. You may treat it as a commentary and use it as a reference book and it has a value as such. But the Bible is the living Word of God because it is the mind of Christ (1 Corinthians 2:16), and because it is conveyed in exact words which God the Holy Spirit selected (2 Second Peter 1:21, 2 Timothy. 3:16), not the words that some man selected in order to express how he would say it if he were writing God's thoughts for us.

**1Co 2:16**  For who hath known**G1097 V-2AAI-3S** the mind**G3563 N-ASM** of the Lord, that he may instruct**G4822 V-FAI-3S** him? But we have**G2192 V-PAI-1P** the mind**G3563 N-ASM** of Christ.

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?']

**G3563** - (Noun, Masculine) nous (nooce): mind, understanding, reason ( the mind, the reason, the reasoning faculty, intellect. (Note: G3563 noús (a masculine noun) – the God-given capacity of each person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, G3563 (noús) is the organ of receiving God's thoughts, through faith.

**G4822** - (Verb) sumbibazó (soom-bib-ad'-zo): to join together, to consider, to teach ((a) I unite or knit together, (b) I put together in reasoning, and so: I conclude, prove, (c) I teach, instruct.) Note: G4822 symbibázō (from G4862 /sýn, "identified with" and G1688 /embibázō, "to board a ship") – properly, bring together (combine), "causing to stride together" (TDNT); (figuratively) to grasp a truth by intertwining ideas needed to "get on board," i.e. come to the necessary judgment (conclusion); "to prove" (J. Thayer).

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G3563** - (Noun, Masculine) nous (nooce): mind, understanding, reason ( the mind, the reason, the reasoning faculty, intellect. (Note: G3563 noús (a masculine noun) – the God-given capacity of each person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, 3563 (noús) is the organ of receiving God's thoughts, through faith.

**2Pe 1:21**  For the prophecy came**G5342 V-API-3S** not in old time by the will of man: but holy men of God spake **G2980 V-AAI-3P** *as they were* moved**G5342 V-PPP-NPM** by the Holy Ghost.

**G5342** - (Verb) pheró (fer'-o): to bear, carry, bring forth (I carry, bear, bring; I conduct, lead; perhaps: I make publicly known.) Note: G5342 phérō ("allied to German fahren, Scotch bairn, 'bear,' " J. Thayer, Curtis) – properly, to bear, carry (bring) along, especially temporarily or to a definite (prescribed) conclusion (defined by the individual context). See also G5409 /phoréō ("habitual bearing"). (1 Pet 1:13) being brought (G5342 /phérō) – 1 Pet 1:13 commands us to "completely (G5049 /teleíōs) hope on the grace now being brought (present, passive participle of G5342 /phérō) in (en) revelation (no article) of Jesus Christ." The following is a fuller expanded rendering of the Greek text, "Wherefore [in view of the meaning of salvation that extends to glorification, 1 Pet 1:9] having girded up the loins of your mind, being radically-moderate, completely hope on the grace being carried along (G5342 /phérō) to you, in revelation, concerning Jesus Christ."

**G2980** - (Verb) laleó (lal-eh'-o): to talk (I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

**G5342** - (Verb) pheró (fer'-o): to bear, carry, bring forth (I carry, bear, bring; I conduct, lead; perhaps: I make publicly known.) Note: G5342 phérō ("allied to German fahren, Scotch bairn, 'bear,' " J. Thayer, Curtis) – properly, to bear, carry (bring) along, especially temporarily or to a definite (prescribed) conclusion (defined by the individual context). See also G5409 /phoréō ("habitual bearing"). (1 Pet 1:13) being brought (G5342 /phérō) – 1 Pet 1:13 commands us to "completely (G5049 /teleíōs) hope on the grace now being brought (present, passive participle of G5342 /phérō) in (en) revelation (no article) of Jesus Christ." The following is a fuller expanded rendering of the Greek text, "Wherefore [in view of the meaning of salvation that extends to glorification, 1 Pet 1:9] having girded up the loins of your mind, being radically-moderate, completely hope on the grace being carried along (G5342 /phérō) to you, in revelation, concerning Jesus Christ."

**2Ti 3:16**  All scripture**G1124 N-NSF** *is* given by inspiration of God**G2315 A-NSF**, and *is* profitable**G5624 A-NSM** for doctrine**G1319 N-ASF**, for reproof**G1650 N-ASM**, for correction**G1882 N-ASF**, for instruction**G3809 N-ASF** in righteousness**G1343 N-DSF**:

**G1124** - (Noun, Feminine) graphé (graf-ay'): a writing, scripture ((a) a writing, (b) a passage of scripture; plur: the scriptures.) Note: G1124 graphḗ – properly, writing. G1124 (graphḗ) is used 51 times in the NT – always of holy Scripture, i.e. the inspired, inerrant writings of the Bible (the 66 books of Scripture, 39 in Hebrew, 27 in Greek). [The NT generally uses G1124 (graphḗ) for the Hebrew Scriptures (the OT) – but see also 2 Tim 3:16 and 2 Pet 3:16. 1124 (graphḗ) was used for the Hebrew Scriptures as early as Aristeas (about 130 bc; so MM).]

**G2315** - (Adjective) theopneustos (theh-op'-nyoo-stos): God-breathed, inspired by God (God-breathed, inspired by God, due to the inspiration of God.) Note: G2315 theópneustos (from G2316 /theós, "God" and G4154 /pnéō, "breathe out") – properly, God-breathed, referring to the divine inspiration (inbreathing) of Scripture (used only in 2 Tim 3:16).

**G5624** - (Adjective) óphelimosg: (o-fel'-ee-mos): useful, profitable (profitable, beneficial, useful.

**G1319** - (Noun, Feminine) didaskalia (did-as-kal-ee'-ah): the function or the information (instruction, teaching.) Note: Cognate: G1319 didaskalía (a feminine noun derived from G1321 /didáskō, "teach") – properly applied-teaching; Christian doctrine (teaching) as it especially extends to its necessary lifestyle (applications). See G1321 (didaskō)

**G1650** - (Noun, Masculine) elegchos (el'-eng-khos): a proof, test (a proof, possibly: a persuasion; reproof.) Note: Cognate: G1650 élegxos (a masculine noun) – inner conviction focuses on God confirming His inbirthing of faith ("the internal persuasion from Him," see G4102 /pístis). See G1651 (elegxō).

**G1882** - (Noun, Feminine) epanorthósis (ep-an-or'-tho-sis): correction (correction, reformation, setting straight (right) again.) Note: G1882 epanórthōsis (from G1909 /epí, "on, fitting" intensifying G461 /anorthóō, "make straight") – properly, suitable because straight, i.e. restored to its (original) proper condition; hence, correction (referring to something that is aptly "straightened out").

**G3809** - (Noun, Feminine) paideia (pahee-di'-ah): the rearing of a child, training, discipline (discipline; training and education of children, hence: instruction; chastisement, correction.) Note: Cognate: G3809 paideía (from 3811 /paideúō, see there) – properly, instruction that trains someone to reach full development (maturity).

**G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice (usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) G1343 dikaiosýnē (from G1349 /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.

**A Two-Edged Sword**

We are told that this book is also not only living, consequently, but it is also powerful ("energes") which means an operating power. The Word of God has a divine power which you can turn on in your soul and let the Word of God work in you as you learn doctrine and go positive toward it. It is sharper ("tomoteros"). This is spoken in reference here. It says a two-edged sword ("machaira"). It was a short little sword. It was not one of these two-handed jobs nor a sword which was sharpened on only one blade. Some swords had only their point sharpened and that was all. This was a short hand weapon which the Roman army adopted in the ancient world, and with which the Roman army was able to do a fantastic job of conquest. This was partly because it was the kind of weapon that you could go into combat with and be balanced with. You weren't swinging some big monster weapon that put you at certain points where you were off balance and thus vulnerable to a thrust from the enemy. So the Roman army simply cleaned up with this short "machaira" sword. It was a small two-edged sword. It was a very apropos comparison here that the Word of God was this particular kind of sword. In other words, in its entirety, on the sides as well as the point, the Word of God has a cutting edge.

**Soul and Spirit**

It reveals the depths of our own being in a way that nothing else can. The Bible has the greatest insights that are ever given to the human race. The means for victory is this faith rest technique. This particular factor of the Bible causes it to have a piercing quality. The word "piercing" is "diikneomai." The Bible has a constant (present tense) penetrating power of its own. It cuts to expose the realities of the sin within us. This penetrating goes so deep, we are told, that it divides between the soul ("psuche") and the spirit ("pneuma") within us.

You can see how far the Bible is ahead of modern psychology because modern psychology does not distinguish between the soul and the spirit. If you find yourself with some emotional problems and you go to a psychiatrist, he will look upon you as a physical creature. He will look upon you as having something inside of you that somehow is attached to that physical part. However, he will not distinguish your immaterial being as having a soul and a spirit as the Word of God does. Yet that is crucial in dealing with emotional problems and mental problems within people.

It uses the example of a physician here "piercing even to the dividing asunder of soul and spirit and of the joints and marrow." This is a comparison to what a doctor does--a surgeon, with a knife, who can distinguish between close fitting pieces of the body. "And is a discerner:" The word discerner is "kritikos" from which we get the word "critic" or "judge. The Bible evaluates us for what we really are, apart from the front that we put on with people. The area of the Bible's evaluation, we are told, are the thoughts and the intents of our hearts. These are, in other words, the areas of our motivation. That which motivates us the Bible is a discerner of. The heart, of course, stands for the mind. It is the mentality, the thinking, and the intentions of the heart--the motivations of the mind.

**Divine Inspection**

It is characterized by divine inspection. So verse 13 says, "Neither is there any creature that is not manifest in His sight, but all things are naked and open unto the eyes of him with whom we have to do. God reads our mind just as His living Word reveals our thinking. Faith rest involves the Lord's inspection of our minds and its attitude of trust in Him. God knows when we have the rotten mental attitude sins, the pseudo human love that he despises, while men only see the pretensions that we put on the outside. He really knows by divine inspection whether we are really trusting Him.

**Witnessing**

Then verse 14 gives us another factor which is witnessing: "Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. This involves the role of the believer in witnessing to the contents and the working of doctrine from the gospel on up. Faith rest does not mean inactivity. It means going about doing the lord's work, but doing it in peace. "Holding fast" ("krateo") means "to cling tenaciously to."

**Our High Priest**

Verse 15 says, "We have not a high priest who cannot be touched with the feelings of our infirmities but was in all points tempted like as we are, yet without sin. It's compared to testing. Faith rest is a status of continual testing. There never comes a time in your Christian life when you're not under pressure in some way or another. Therefore, you are forced to use this technique. It's a factor that you may expect in your Christian life--pressures one way or another. The Lord Jesus Christ has already met all of our trials. He did it without sinning and he did it under testing. I remind you he did not do it because He was God. He did it under the fact that he had God the Holy Spirit working through Him as a human being.

**Prayer**

Finally, there is the factor of prayer, verse 16, involved in the faith rest technique. "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." "Draw near" ("proserchomai") is constant, present, middle (for our benefit), and subjunctive (our choice). We may come boldly, knowing that the throne of grace, the Lord's presence, is there, and we may approach him in prayer without any hesitancy. Thereby He will solve the problems of life.

Hebrews 3:7-18, which we'll let you read at your leisure, give us the danger of not using this technique. Those verses tell us that if we do not use this technique, we will create a hardness of heart as the Exodus generation Jews did, and we will reveal an evil heart of unbelief. The non faith rest user will be spiritually unproductive. This is something you have to use every day. It is something you have to resort to. Israel is given as an example of this kind of failure. They failed at the Red Sea where they had too much water. They failed at Marah where the waters were bitter. They failed at Rephidim where they had no water. Every time they had the promises of God that He would take care of them.

**Heb 3:17**  But with whom was he grieved**G4360 V-AAI-3S** forty years? *was it* not with them that had sinned **G264 V-AAP-DPM**, whose carcases fell**G4098 V-2AAI-3S** in the wilderness?

**G4360** - (Verb) prosochthizó (pros-okh-thid'-zo): to be angry with (I am displeased or offended with.) Note: From pros and ochtheó (to be sorely angered

**G264** - (Verb) hamartanó (ham-ar-tan'-o): to miss the mark, do wrong, sin (originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.) Note: Cognate: G264 hamartánō (from 1 /A "not" and G3313 /méros, "a part, share") – properly, having no share in; to sin, which always brings forfeiture – i.e. eternal loss due to missing God's mark. Like G266 /hamartía, G264 (hamartánō) is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc). Every decision (action) done apart from faith (G4102 /pístis) is sin (Ro 14:23; cf. Heb 11:6). See G266 (hamartia).

**G4098** - (Verb) piptó (pip'-to): to fall (I fall, fall under (as under condemnation), fall prostrate.)

**Heb 3:18**  And to whom sware**G3660 V-AAI-3S** he that they should not enter**G1525 V-FDN** into his rest, but to them that believed not**G544 V-AAP-DPM**?

**G3660** - (Verb) omnuó (om-noo'-o): to swear, take an oath (I swear, take an oath, promise with an oath.)

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**G544** - (Verb) apeitheó (ap-i-theh'-o) to disobey (I disobey, rebel, am disloyal, refuse conformity. (Note: Cognate: G544 apeithéō – literally, refuse to be persuaded (by the Lord). See G543 (apeitheia). Note: Cognate: G544 apeithéō – literally, refuse to be persuaded (by the Lord). See G543 (apeitheia).

Therefore, this teaching, in short, to tie it up, is based upon the essence of God. Faith rest is based upon the essence of God. Again here's another example of how if you know the essence of God, it will solve a lot of problems and lot of questions for you in your life. We tie it together this way:

**Relax**

Sovereignty, faith rest, is God's plan. So relax. God is righteous. God is perfect, so all that he brings into my life is perfect. So relax. God is justice and He always treats me fairly. So relax. God is love. Every situation is surrounded by His love. So relax. Eternal life--His life is shared in all my experiences. So relax. Omniscience--He knows my trials and He knows my needs. So relax. Omnipresence--God is everywhere so he's with me wherever I am. So relax. Omnipotence--God is all powerful to meet all of my needs. So relax. Immutability--God never changes toward me in His essence. So relax. Veracity--what God promises in His Word he's always true to perform. So relax.

We have the great example of Joseph. Before Joseph died, he said, "When you move out of Egypt, 400 years hence, four generations from now, take my bones with you." Therefore they did not put Joseph underground. They put him in a sarcophagus aboveground, and for all those years, Joseph's burial above ground was a testimony to his faith rest because he believed God's promise that they would have this land forever. He believed God's prophecy that they would go back. He believed God's doctrine that He would be true to His essence. The Jews were carried through the darkness of their slavery as they looked at that sarcophagus and said, "We're going back some day. Someday we're going back as Joseph who has prepared himself to go with us." When they moved out that night, that Passover night, they took Joseph with them, and finally came back to the Promised Land and buried him in the plot of ground that Jacob had in Joshua 24:32. God's useful servants, therefore, in short, are those who use the faith rest technique; who know how it operates; and, who have the material to use it.

**Jos 24:32**  And the bones of Joseph, which the children of Israel brought up**H5927 V-Hifil-Perf-3cp** out of Egypt, buried **H6912 V‑Qal‑Perf‑3cp** they in Shechem, in a parcel of ground which Jacob bought **H7069 V‑Qal‑Perf‑3ms**  of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became **H1961 Conj‑w | V‑Qal‑ConsecImperf‑3mp** the inheritance**H5159 Prep‑l | N‑fs** of the children of Joseph.

**H6912** - (Verb) qabar (kaw-bar'): to bury

**H7069** - (Verb) qanah (kaw-naw'): to get, acquire

**H1961** - (Verb) hayah (haw-yaw): to fall out, come to pass, become, be

**H5159** - (Noun Feminine) nachalah (nakh-al-aw'): possession, property, inheritance

So, dear believers, study the word; mark the promises; get hold of the doctrine; get hold of the prophecy; and, then accept the fact that our God is no liar. He will perform every one of those things. He will carry you through the depths and he will carry you through the heights. He will make you a stable believer if you use this technique.

Dr. John E. Danish, 1973

Annotated Greek and Hebrew words and grammar morphology by a pupil of Berean Christian Academy (School) and member of Berean Memorial Church).

**Greek Parsing Abbreviations Table**

Example: V-PAS-1P = **V** – Verb, **P** – Present, **A** – Active, **S** – Subjunctive, **1** – 1st Person, **P** - Plural

**Part of Speech**
**V** - Verb
**N** - Noun
**Adv** - Adverb
**Adj** - Adjective
**Art** - Article
**DPro** - Demonstrative Pronoun
**IPro** - Interrogative / Indefinite Pronoun
**PPro** - Personal / Possessive Pronoun
**RecPro** - Reciprocal Pronoun
**RelPro** - Relative Pronoun
**RefPro** - Reflexive Pronoun
**Prep** - Preposition
**Conj** - Conjunction
**I** - Interjection
**Prtcl** - Particle
**Heb** - Hebrew Word
**Aram** - Aramaic Word

**Tense**

**P** - Present
**I** - Imperfect
**F** - Future
**A** - Aorist
**R** - Perfect
**L** - Pluperfect

**Voice**

**A** - Active
**M** – Middle

**D** - middle Deponent (*Note: A verb that is middle-voice in form but active in its meaning*)
**P** - Passive
**M/P** - Middle or Passive

**N -** middle or passive deponent (*Note: A verb that is middle-voice in form but active in its meaning*)

**Mood**

**I** - **I**ndicative
**M** - I**M**perative
**S** - **S**ubjunctive
**O** - **O**ptative
**N** - Infi**N**itive
**P** – **P**articiple

**Case**

**N** - **N**ominative
**V** - **V**ocative
**A** - **A**ccusative
**G** - **G**enitive
**D** - **D**ative

**Number**

**S** - **S**ingular
**P** - **P**lural

**Hebrew Parsing Abbreviations Table**

**Verb Grammar Abbreviations**

**V - V**erb

**Person Gender Number**

**1** - 1st Person **m** – masculine **s** - singular

**2** - 2nd Person **f** – feminine **p** - plural

**3** - 3rd Person **c** - common

**Verb Aspects Meaning Example**

**Perf** – Perfect Completed action (I ran)

**Imperf** – Imperfect In-completed or progressive action (I was running / I am running )

**Conj** - Conjunction (Note: Hebrew “waw” (and, furthermore, but...)

**ConjPerf** - Conjunctive Perfect (*Note:* ***Conj*** *- Conjunctions join other words or groups of words*)

**ConjImperf** - Conjunctive Imperfect

**ConsecImperf** - Consecutive Imperfect

**Verbal Stems and Meanings:**

 **Stem Voice**  **Meaning Example**

1. Kal (**Qal**) Simple Active “He shot”

2. Niphal Simple Passive “He was shot”

 and Reflexive “He shot himself”

3. Piel Intensive Active/Causative “He really shot”

4. Pual Intensive Passive “He was really shot”

5. Hiphil Causative Active “He caused to be shot”

6. Hophal Causative Passive “He was caused to be shot”

7. Hithpael Reflexive “He shot himself”

**Other Grammar Abbreviations**

**Part of Speech Type Gender Number State**

Noun **g** gentilic **s** singular **d** determinate

 **p** plural

 **Type** **Gender** **Number** **State**

Number **o** ordinal **m** masculine **p** plural **c** construct

**f** feminine **s** singular **d** determinate

 **Person** **Gender** **Number** **State**

**Pro** (Pronoun) **1** 1st Person **m** masculine **c** common

**2** 2nd Person **f** feminine **s** singular

 **3** 3rd Person **p** plural

**DirObjM** (Direct Object Marker – English= the) - H853/eth (untranslatable mark of the **accusative case**)

**Prep** (Preposition) **Type**

**b** ("in")

**k** ("according to")

**l** ("with regard to")

**m** ("from")