

The Lord said,

"BE..."

Studies in God's directions to us as Christians

The author's prayer:

"May the reader be blessed by this work to zealously seek out God's Word. May each come to know that he who seeks after His righteousness shall not be disappointed, but shall receive eternal life."

The Lord said,
"BE..."

Studies in God's directions to us as Christians

(With Study Helps, Cross References, Thesaurus, and Indices)

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This work is dedicated to my wife, Susan, who had to endure the preparation of this work.

To my cousin, Nancy, who is now enjoying the fruit of faith in Christ in heaven.

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INTRODUCTION

BACKGROUND

This is a study of the Bible verses that contain a directive, commandment, imperative, or other instruction to BE or a statement of certainty by God. The study is not intended to replace personal Bible study; rather, I hope it will offer some fresh insights drawn from contextual topical studies that might help fellow Christians to grow spiritually and to help strengthen personal study of God's Word. The studies are arranged in their rough order of first occurrence in the Bible, but indices have been provided to study them in alphabetical order or in order of their frequency of occurrence. Each study cites key verses so the reader can study the context of each directive. Each study has two sections: a reference section and a discourse. The reference section contains a list of reference verses, study statistics, and original language reference material. The verses were originally extracted from 26 different English translations (16 full testament translations and 10 New Testament translations), but the Bible verse quotations are from the New American Standard Bible, unless otherwise noted. The reference lists are intended to be comprehensive but not exhaustive. The various translations would give different topical names; New American Standard rendering has been used for consistency. Strong's numbers of key words and definitions are provided for those who are interested in deeper word studies. Discussions of the original language usages are provided to aid in more deeply understanding the topic, where appropriate. The root words are listed in their order of frequency of use in the verses that were cited as key verses. A verse count is provided in the form #/#. The verse count shows how many verses are directly applicable to a study (the first number in the verse count) and how many are closely related. (The second number in the verse count is the sum of the primary verses, plus the closely related verses.) The verse count might be considered an indicator of the relative importance of the study topic; therefore, a rank order has also been provided to help the reader. In some cases, reference verses have been cited in parentheses; these verses have related content. The related content verses often have a similar thought as the main reference verses, but the voice or mood of the verb form does not support a directive BE translation. I have provided the reference verses in the hope that the reader will be interested to check the broader context of the citation. I strongly encourage the reader to look up the reference verses and to read them in the context of at least the entire chapter in which they occur. A series of indices have been provided to allow the reader to find related topics, root word usages, and related verse citations easily. These helps are intended to aid in more in depth Bible study. The discourse summarizes the study, which will include a discussion of the full Bible context of the study topic plus supplemental discussions intended to help in meditating on the topical message. Never should these studies be adopted as a replacement for personal Bible study; rather, I hope that the reader finds these studies to be a useful tool for Bible study and devotions. I suggest that you read a topic, look up the reference verses and read them in context, and then reread the discourse. As you read the reference verses, you also might want to take notes for yourself. Then meditate on the verses and consider what God is telling you.

While these studies are different in their nature, I want to thank Warren W. Wiersbe for his inspirational commentaries that are all titled with a "Be." His titles stirred a curiosity in me which led to these studies. It was at least partly through seeing his works on a shelf in a local Bible store that I became aware that our Lord intends for us to live in an integrity of BEing the way He desires for us. Perhaps through these studies you might find, as I did, something about who you are in Christ Jesus. I remain surprised at how much I don't know about myself and

about my Lord's designs for my life, but I am also pleased to continue learning. I hope you will share in my joy and wonder as you read these studies and dig into the Bible for yourself.

ABOUT "BE"

What do you want to BE when you grow up? BE QUIET! BE a good little boy/girl. Will you BE my valentine? BE all that you can BE... We have all grown up with various pressures to BE this or that. Many of these pressures were from people who cared about how we were growing--parents, teachers, friends. They sincerely desired for us to change for the better. Of course, there were also those who wanted us to change for their betterment, or those who wanted us to change in ways that really were not for us. Many, if not most, of the pressures that molded us in our growing up were expressed as a desire or order to BE. We wanted to BE pleasing to our parents and teachers and friends, so we tried to BE what they wanted us to BE. How many times have we gotten into trouble trying to BE something we ARE not? This study seeks to find what kinds of directives or commandments or expressed desires there are from God for us to BE, especially as Christians. I firmly believe that everything God has expressed for us to BE is natural for us when we are acting by faith in Christ Jesus, though they may seem impossible for us in our fleshly nature.

Just what do we mean when we say, "Be ..." First we recognize that "be" is a verb that has the forms, "am, are, is, was, were, have been, has been, had been, will be, will have been, etc." Not all of these forms are useful to the goals of this study. Only some usages of "be" are used in a directive or commandment. All of the possible definitions are not applicable. The dictionary provides several definitions which are useful:

1. To exist in actuality; to have reality.
2. To occupy a specific position.
3. To belong to a specific class or group.

These definitions should be considered in the context of both common usage and also Biblical perspectives. The first definition speaks of reality--who a person really is rather than who they pretend to be. What is the true character of the individual? People play lots of games to make themselves appear to be something they are not, but the true character is revealed in times of stress, great difficulties, or under trials. The Bible talks about us walking in our integrity. This is to say, we are to behave according to our true character rather than trying to be something that we are not. Jesus saved some of His most scathing comments for the hypocrites, those who do not walk in integrity. The second definition refers to a position, as in "the food is on the table." This definition is most helpful if I recognize, "I am part of the Body of Christ." This perspective comforts me with knowledge that I am forever alive in Christ and in fellowship with God. It also helps me know that the real me is that part that wants to do God's will; that "other me" is dead in Christ and passing away daily by the grace of God. The third definition refers to a class or group. As a person whose life is in Christ, I am of His type; I can be as He is. It is this perspective that gives me hope of being what God desires me to be; I have confidence that I shall be all these things in the glory to come through His perfecting work in me. In this perspective, I can measure my spiritual growth by seeing how well my true daily walk conforms to what God tells me to be. Each of these definitions provides a perspective through which I can apply what I learn from the

study of God's directions to BE--to walk in integrity, to assess spiritual growth, and to direct me toward "my higher calling in Christ Jesus."

SOME COMMENTS ON TRANSLATIONS

In any translation from one language to another, there are enormous problems to be faced by the translator. Every language has its own peculiar idioms and figures of speech to be communicated in the translation. There may be many different viable approaches to this communication; which is best for a particular translation? Each language has somewhat unique ties to the culture; how are these elements to be communicated? The original language has its peculiarities, and the target language has its oddities. How are conflicts between these elements to be resolved. Translation of the Bible is further complicated by the fact that it was written over many years (approximately 1500 years). No living language is perfectly stable over this span of time. Cultures and societies are not perfectly stable over this span of time. English has certainly changed substantially since the King James Version was first published. The extent of the controversies concerning the King James Version is fueled by changes in the English language over the past 400 years. Nevertheless, the fundamental subjects of the Bible, the nature of God, the nature of man, God's revealed will, and so forth, remain stable across the eons. We are enabled to learn these truths through the work of the Holy Spirit much more than through the nature of the translation. Still, an accurate and suitable translation really helps an individual to a quick spiritual understanding.

Ancient Hebrew, and to a lesser extent Biblical Greek, have features that may be translated in either an active or passive way. For instance, the Hebrew word "samach" may be translated "be glad" or "be joyful"--a passive voice expression. The same word may be translated "rejoice"--an active voice expression. In English, "rejoice" has a very active connotation, while "glad" is active in voice but more passive in connotation and "joyful" is usually passive in voice but active in connotation. In Hebrew, there are passive and active voice expressions, but the distinction is much more literary rather than practical. The practical application in ancient Hebrew society made little to no distinction between the passive state of being and the active state of doing. The understanding is that the doing is a natural outgrowth of being. The Biblical principle of personal integrity is in total agreement. "A tree is known by its fruit." Yet, our culture and the English language do not make the same assumption. Therefore, the translation from Hebrew to English or from Biblical Greek to English must decide how to best express the intent. Many translations have adopted the active voice in as many instances as possible. This results in a very positive statement for action, but it obscures the state of being. The Biblical state of being, which is founded in our total dependence by faith in Jesus Christ, is perhaps even more important as a message than the call to do. On the other hand, "faith without works is dead." There needs to be a positive expression of the Biblical call to do--to BE obedient and DO His commandments. There is a balance between being and doing in the Bible in both the explicit teachings and in the more subtle expressions of the languages. The translations into English have a very difficult time maintaining this balance. The best translations are sensitive to this issue while some of the other translations miss this balance, even being tainted by denominationally peculiar doctrines. The result is that in a study of "be" verses, some translations contain as few as 1100 such verses while some translations contain nearly 5800 "be" verses. The King James Version has 5492 "be" verses while the New International Version has only 4301 "be" verses. What are the differences in translation leading to such a difference in verse count? Many of the differences are related to the changes in English mode of expression. There are many more

verses in the King James Version has many verses where the "be" is an aid to translation. These are present in all translations, but it is more prevalent in older English translations. Another difference is that the NIV is somewhat more active in its form of expression than the KJV. The Hebrew "hayah" and the Greek "eimi" are the equivalents to the English "be." These words are only expressed about 75% of the time in the original texts. The remainder of the time, the "be" is used to express the passive voice of a normally active word (as in "be saved") or to express the tense of a verb. Therefore, the number of verses related to the state of being, which is the topic of these studies, constitute less than one third of all of the verses containing the word (roughly 1200 verses). Of course, I also have to exclude the verses which direct us to BE NOT, which is the subject of another study. The point is that each different translation communicates God's Word with a perspective biased by the language. In doing a study based in a language expression, the study is more affected by the translation used than the mere understanding of the Bible. Thankfully, our understanding is more dependent on the work of the Holy Spirit than on the work of translators. However, readers using different translations may wonder about differences between what they are reading and the studies that I have recorded in this work.

I selected the New American Standard Bible translation for the basis of these studies for several reasons. First, the NASB is renowned for its accurate literal translation into modern English using the best available manuscript evidence from the original Hebrew and Greek. This accuracy extends well to the contextual sense and connotative meanings which are carried through the Bible. Second, the NASB is consistent in its translation the original languages. This makes word studies more feasible even when the reader does not have extensive knowledge of Hebrew or Greek. Third, there is excellent computer support for search and analysis of the NASB text, equal to that available for the King James and New International Versions. I used a number of computer tools to assist in researching the verses that form the basis of each study. The availability of these tools greatly reduce the time needed to find all of the relevant verses for a topic and allow much more time for complete studies in context. Although all of the tools used in this study are available in print form, the computer tools decrease the time needed to find all of the information and help to promote completeness and accuracy. Fourth, the NASB seems to take a more conservative approach to the translation problems of determining how to express the nuances of the original languages which makes it fundamentally ideal for studies of this type. There are 4481 "be" verses in the NASB. The mode of expression in the NASB is consistent with that in the original languages, to the largest extent possible given the problems of translation.

SECTION ONE

The Search for who we are and are to be in Christ Jesus, our Lord, and for what it means to walk in integrity. I hope that the studies in this section will be helpful in searching and studying the Bible. In addition to telling us who we are in Christ, these studies tell us about the character of our Lord. The only way we can BE is through Him sharing of Himself in us.

BE FRUITFUL

Verses: Gen 1:(22), 28; Gen 8:17; Gen 9:1, 7; Gen 17:6, 20; Gen 26:22; Gen 28:3; Gen 35:11; Gen 41:52; (Gen 47:27); Gen 48:4; (Gen 49:22); (Ex 1:7); (Ex 23:30); Lev 26:9; Ps 105:24; Ps 107:34,37; Ps 128:3; Jer 23:3; Eze 19:10; Eze 36:11; Php 1:22

Verse Count: 20/26

Rank: 5

Roots: parah (Strong's H6509)--to bear fruit, be fruitful

peri (Strong's H6529)--fruit(s), offspring, fruitful, produce, results, earnings, reward

karpos (Strong's G2590)--fruit(s), crop(s), produce, fruitful, descendants, benefit

Discourse: "Be fruitful" is found in conjunction with God's covenants with Adam, Noah, Abraham, Isaac, and Jacob. The normal context is "be fruitful and multiply." The fulfillment of the literal directive, i.e., having an abundance of descendants, is viewed as a blessing from God and a confirmation of His covenant promises. Notice that the same blessing originally given to Adam (Gen 1:28) was previously given to all the life created on the fifth day (Gen 1:22). This is consistent with such passages as Psalms 127:3-5, "Behold, children are a gift of the Lord; the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. How blessed is the man whose quiver is full of them; they shall not be ashamed, when they speak with their enemies in the gate." It is God who makes us fruitful. Though man labors, the successful harvest/fruitfulness is the reward from the Lord.

The direction to "be fruitful" is fulfilled only in submission to the Holy Spirit, through faith in Christ Jesus, which leads to obedience to the will of God. There are several aspects of bearing fruit beyond that of having children which might be considered in this context. First is bearing the fruit of the Spirit (Galatians 5) through submission to the Spirit. The amount of fruit borne can be considered a measure of spiritual growth. Second is bearing spiritual children, i.e., discipling others; this is the type of fruitfulness Paul refers to in Php 1:22. Third is enjoyment of the victory and success won for us by Christ on the cross. This is the victory over sin and of death realized in day by day life, and authority through Jesus Christ over our enemy, Satan.

Jesus taught that we are known by our fruit and that we can know others by their fruit. (See Matt. 7:15-20). Also, He taught that the saved (those in Him) bear good fruit, whereas the unsaved either bear bad fruit or no fruit. (See Matt. 13:3-9,18-23).

BE MASTER (1) RULER

Verses: Gen 4:7

Verse Count: 1/7

Rank: 115

Roots: mashal (Strong's H4910)--rule, obtain dominion, master, gain control, have authority, govern

Discourse: The word used in the Lord's instruction to Cain to be master over the temptation of sin has the connotation of ruling with the authority of another higher power. It is to be the implementor of the decree of that higher authority. It is to be a governor under a king. It does not represent the independent exercise of authority of the rulership granted Adam in Gen 1:26, 28. Rather, it is a requirement to rule or master using the king's authority.

Various translations treat Gen 4:7 differently (translating variously "you must master it" (NASB), "you must be master over it", etc.), but the context is consistent with the goals of this study. Now knowing good and evil, man has the responsibility to do good, but he lacks the power to abstain from sinning. Cain was dutifully offering a sacrifice, but he is offering it from a sense of obligation rather than with a heart of thanks, praise, and worship toward God. In the rejection of his sacrifice, Cain becomes angry, so the Lord warns him "to be master of it" (the sinful temptation) using authority from Himself made available through faith.

Just as Cain failed, we too also fail to resist temptation unless we turn to Christ, our redeemer from sin. The availability of God's power to resist temptation is made certain in Christ, as in 1 Cor 10:13, "No temptation has overtaken you but such as is common to man; and God is faithful, Who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it." From the beginning of man's struggle with sin, it is only through faith in the redeeming work of Christ that the mastery over sin is made available to us.

BE RIGHTEOUS

Verses: (Gen 7:1); (Job 15:14); Isa 60:21; Rom 5:19

Verse Count: 2/46

Rank: 74

Roots: tsaddiq (Strong's H6662)--righteous, just, right, innocent, blameless

dikaios (Strong's G1342)--righteous, just, right, innocent, justice

tsadeq or tsadoq (Strong's H6663)--justified, made righteous, vindicated, acquitted, just

Discourse: We are made righteous by receiving the righteousness of Christ through our faith in Him. His righteousness alone is sufficient for us to be made righteous because He alone is perfect in His righteousness. Throughout the Bible, those who trust in the Lord are called the righteous. The triumph of God's grace is made apparent to the world through the righteousness of the believer. We are to be righteous in order to glorify God.

BE A BLESSING

Verses: Gen 12:2, 3; (Gen 18:18); Gen 22:18; Gen 26:4; Gen 28:14; Isa 19:24;
Eze 34:26; Acts 3:25; Gal 3:8

Verse Count: 8/12

Rank: 24

Roots: barak (Strong's H1288)--bless, blessed

berakah (Strong's H1293)--blessing

eneulogeo (Strong's G1757)--to confer a benefit on, to bless, blessed

Discourse: "I will make you a great nation, and I will bless you and make your name great; and so you shall be a blessing; and I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed." (Gen 12:2-3). "And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice." (Gen 22:18) Such is the initiation and sealing of God's covenant with Abraham. The most special seed of Abraham is Jesus Christ. It is Christ Who fulfills the covenant requirements on behalf of the family of the faithful. It is from the work of Jesus on the cross and through His resurrection that we are blessed. It is through faith in Him that people of all the nations are blessed. Because God had blessed Abraham, he was enabled to be a blessing to the many--the father of the faithful. But how was Abraham to be a blessing beyond merely being chosen by God to be a far distant ancestor of Jesus? It is through his obeying God's word.

God chose to reveal Himself to the nations through the nation Israel, the chosen line of Abraham. By being set apart and obedient, the nation was to be notably blest among the nations so that others would seek the Lord. We as His chosen people are to live our lives in similar obedience to the precepts of our Lord, bearing the fruit of His blessings upon our lives so that others might ask, "What is it about you that allows your life to be so wonderfully different?" Then we can answer, "Jesus Christ is my Lord and Savior; it is He Who changes my life. He died for my sins and gives me life through His resurrection." Then those who receive our testimony will be blessed. By being obedient unto blessing, we are a blessing to others.

Study particularly the reference passage, Ezekiel 34:20-31. Our ultimate blessing is living successfully as God created us to live in eternal fellowship with Him.

BE BLAMELESS

Verses: Gen 17:1; Deut 18:13; (Jdg 15:3; Ps 19:13; Ps 119:80); Eph 1:4; Eph 5:27;
Php 1:10; Php 2:15; 2 Pet 3:14

Verse Count: 7/43

Rank: 26

Roots: tamin (Strong's H8549)--complete, blameless, perfect, integrity, without blemish

amomos (Strong's G299b)--without blemish, blameless, above reproach, unblemished

amemptos (Strong's G273)--blameless, blamelessly, faultless, unblamable

aproskopos (Strong's G677)--not causing to stumble, not stumbling, blameless, no offense

naqah (Strong's H5352)--acquitted, avenged, blameless, without guilt, innocent

amometos (Strong's G298)--blameless

Discourse: Being blameless is not the result of never sinning; rather, it is the result of the person of faith seeking to achieve a testimony of righteousness and uprightness. The one who has faith in the redemption of Jesus Christ also has the attitude of having a good testimony that Christ may

be glorified. To be blameless then, does not refer to not sinning, but to being acquitted through an act of redemption (by Christ) or through having received a pardon--a pardon offered for "good behavior." The condition of blamelessness is proven through "the fruit of righteousness" (see Php 1:10-11) harvested through willing service to the Lord (see Php 2:14-15). Noah was found to be blameless--through faith. Abraham was charged to walk before God and to BE blameless, but we still find that he was found blameless because he believed God, not because he did not sin. His act of faith, being willing to offer up Isaac, the son of promise, confirmed his attitude of walking blamelessly before God.

As you study "be blameless", you might notice that being blameless is associated with being qualified to receive the promises of God. Being blameless positionally before God appears to provide the "excuse" for a perfectly holy and perfectly just God to pour out His promised blessings. It is not coincidental that the first charge to be blameless is associated with the Abrahamic Covenant, one of the key Old Testament concepts intimately tied to God's plan of salvation by grace through Jesus Christ.

BE MASTER (2)

Verses: Gen 27:29, (37)

Verse Count: 1/3

Rank: 120

Roots: gebir (Strong's H1376)--lord, master, king

Discourse: "Be master" is addressed to Jacob in the blessing he received from Isaac. From the context, we should properly interpret that this BE is addressed to Jacob as an individual rather than to us in general. Nevertheless, it has some application toward us in Christ. The blessing is an inheritable treasure passed down through the generations. Clearly, the ultimate inheritor is Jesus Christ. Christ is the King of kings, Lord of lords, (Master of masters). We as believers and members of the body of Christ are coinheritors with Christ (as in Rom 8:17).

The word used in the Hebrew means master in the sense of a man at the height of his prestige, to be respected and deferred to by others, one who capably rules his own household.. Normally, a person who is master in this sense would be master over many servants in the societies of the Old Testament. The respect and authority associated with being a master in this sense is probably the ultimate fulfillment of Proverbs 3:1-4, i.e., loving obedience to the will of God leads to "favor and good repute in the sight of God and man." We do not have an authority derived from a position of power; rather, it is an authority derived from admiration (and perhaps even envy of the visible success) We are not to live exercising authority over the nations, but we are to live in such Godliness that His manifest blessing in our lives becomes a testimony to the people around us and promotes their respect for our moral example. The life of Jesus is an excellent example in this context as we look at how those who did not believe Him to be God did, nevertheless, show Him great respect outwardly. Jesus is the only Lord of lords, a position held uniquely by God, but we can share in His being master through Jacob's blessing. We can further see the beginning of the fulfillment of the promise of this blessing in the respect accorded Jacob (Israel) as Joseph's father when he arrived in Egypt.

BE CAREFUL

Verses: (Gen 31:24, 29); Lev 22:2; (Num 23:12); Num 28:2; (Deut 4:6); (Deut 5:1, 32); Deut 6:3; Deut 8:1; Deut 11:32; Deut 12:13, 19, 28, 32; Deut 16:12; Deut 17:10, (19); Deut 23:23; Deut 24:8; Deut 26:16; Deut 31:12; (Deut 32:46); Josh 1:7-8; Jdg 13:4; Job 36:21; (2 King 17:37); (1 Chr 22:13); Ezra 7:17; (Isa 7:4); 1 Cor 3:10; Eph 5:15; Tit 3:8

Verse Count: 23/42

Rank: 3

Roots: shamar (Strong's H8104)--to keep, watch, preserve, be careful, guard, observe, beware
blepo (Strong's G991)--to see to, take care, be careful, look to
nazar (Strong's H5144a)-- to dedicate, consecrate, be careful, keep separate, devote
phrontizo (Strong's G5431)--to give heed, take thought, be careful

Discourse: The context of "be careful" is always that of obedience--be careful to do, be careful to observe, be careful to engage in good deeds. The purposes of obedience are usually found in close proximity--success, blessing, eternal life, receipt of promises, ability to stand in judgment, provide a good testimony.

To be careful, one must be willing to be obedient, and also willing to make the effort to pay attention to the detail of God's expressed will. Since God's will is revealed in the Bible, it follows that to be careful also implies a willingness to study the Bible with the attitude of doing whatever is required of us. Success is made possible through the attitude of being willing to do the will of God, of taking care to know the will of God before acting, and wanting to do His will.

BE AT EASE

Verses: Gen 43:23; Prov 1:33; Jer 30:10

Verse Count: 3/8

Rank: 67

Roots: shaan (Strong's H7599)--to be at ease/at peace, rest securely, secure
shalom (Strong's H7965)--peace, at peace, well/welfare, safe/safety/safely, at ease

Discourse: Being at ease is to be at peace even though you would reasonably expect to be in conflict. Joseph's brothers could have expected retribution for their having sold him into slavery, yet he was able to express his true forgiveness toward them. Even though he was in the position to extract vengeance, Joseph was able to say to them, "Do not be afraid, for am I in God's place? And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive." (Gen 50:19-20). Yet at the time that Joseph told them to be at ease (Gen 43:23), they did not know his intentions, and it was many years later that they learned of his forgiveness. Joseph knew his own heart, but they did not. Furthermore, Joseph was testing them, so the circumstances the brothers were in did not give them any reason to feel at ease. Consider the parallels between the brothers and ourselves and between Joseph and Jesus; are we deserving of being at ease, given the many sins we've committed against the Lord? In Jer 30:10, God is telling His people that, although they were in captivity in a foreign land for their unfaithfulness and for worshipping false gods, they will return to the promised land and will be at ease. But the context of being at ease is well summarized by Prov 1:33, "But he who listens to me shall live securely, and shall be at ease from the dread of evil."

BE ABLE

Verses: (Ex 18:23); (1 Chr 29:14); Rom 15:14; 1 Cor 10:13; 2 Cor 1:4; Eph 3:18; Eph 6:11, 13, 16; (2 Tim 2:2); 2 Tim 2:24; Tit 1:9; 2 Pet 1:15

Verse Count: 10/17

Rank: 16

Roots: dunamai (Strong's G1410)--able, can, may, might, have power to
yakol (Strong's H3201)--can, able to, prevail, overcome/overpower, endure, allowed
dunatos (Strong's G1415)--possible, able, strong, mighty
didaktikos (Strong's G1317)--able to teach

Discourse: For every verse telling us to BE able, there are at least 3 verses telling us that we are not able. However, there are even more verses telling us that GOD IS ABLE. We are to be able to admonish one another, to endure temptation, to comfort the afflicted, to comprehend the span of the love of Christ, to stand firm against the schemes of the devil, to resist in the evil day, to extinguish all the flaming missiles of the evil one, to teach others, to both exhort in sound doctrine and to refute those who contradict it, and to recall sound teaching. Each of these things that we are to be able to do require us to be spiritually mature. As we gain in spirituality in Christ, we learn to trust in the Lord in an ever greater way, and His power and ability become manifest in our lives to do the things we cannot do in the natural man. We are not able, but our Lord is able. He is able to make us able to do all that He commands.

BE MY POSSESSION

Verses: Ex 19:5; Deut 4:20; Deut 7:6; Deut 14:2; Deut 26:18; (Eze 44:28); Mal 3:17

Verse Count: 6/81

Rank: 28

Roots: segullah (Strong's H5459)--possession, treasure, treasured possession
nachalah (Strong's H5159)--inheritance, heritage, possession, gift, portion

Discourse: When the Lord says, "Be My possession...", there are at least two related contexts that should be considered: a possession which has been purchased and a possession which is treasured above many.

We are His possession in the sense that He, our Creator and our Redeemer, owns us, having purchased us on the cross. (See Be Mine). It is in this sense that Dt 4:20 instructs Israel that they are the Lord's possession, yet the word used for possession has the connotation of a gift or inheritance type of possession. Although addressed to the nation Israel, I believe this applies to each of us in Christ. We are a possession which God chose from among many and which He valued above the others in the world. It is not a choice based upon our merit but upon His love, as we find in Dt 7:6-11. I feel that the second context, that we are treasured possessions, is an awesome statement of His grace.

Simply stated, we are treasured by God above the whole earth. Nevertheless, each of the verses also are in a context of obedience. For what reason has God decided to set Israel high above all nations, for praise, fame, and honor? (See Dt 26:18-19). Ultimately, it is that He might be glorified through His people. As we are His possession, obediently acting by faith in Him, we shall glorify, praise, and thank the Lord.

There is no need for us to glorify ourselves or to vainly seek to build up ourselves in our worldly pursuits. No value we can place on ourselves can match nor exceed the value our Lord

has placed on us in making us His treasured possession from out of the world. To the extent that we seek to value ourselves, we do not live as His possession, but to the extent that we realize that we are possessed by God and live accordingly, we can realize the benefits of His love toward us which satisfies our every need for self-worth.

BE MINE

Verses: (Ex 19:5); Lev 20:26; Num 3:12, 13, 45; (Num 8:14); Mal 3:17; John 17:9-10

Verse Count: 7/81

Rank: 25

Roots: emos (Strong's G1699)--my, my own, mine

Discourse: The context of "be Mine" is always one of being chosen and set apart by God for Himself. The special nature of this choosing must be realized in the fact that God created all things and already owns everything. He is already Lord of all. Nevertheless, just as a potter may choose one pot for an honorable use and another for a common use, so God has set apart certain ones in His creation for special honor. (See Rom 9:20-21). God has set apart the nation of Israel, the first-born males, the Levites as priests, and the elect of all ages for Himself. His purposes in choosing us are revealed as follows:

1. For service as priests.
2. For His remembrance.
3. For His glory and honor.

A priest serves to mediate between God and man. The mediation is necessary because of the sin of man. God is holy and absolutely separate from sin. A priest must be consecrated in order to serve (see Be Holy). The priest can enter into the presence of the Most Holy God and offer sacrifices and make petition for those in the world. Furthermore, the setting apart of the Levitical priests redeemed the first-born. Even as the sacrifices of the priests were/are intended to remind everybody of the sacrifice of the Christ to redeem all of us from slavery to sin, so His sacrifice for us brings us into a special remembrance before God the Father. Our memory of who we are in Christ calls us to service--a priestly service of sacrifice and worship which glorifies God.

We have been purchased by the blood of Jesus Christ on the cross; we are owned by Him. As we remember His sacrifice for us in our hearts, we will act in accordance with the fact of being His, doing everything to His glory and honor with thanksgiving and praise.

BE PRIESTS
BE MINISTERS
(BE A GOOD SERVANT)

Verses: Ex 19:6; 1 Sam 2:28; Isa 61:6; (1 Pet 2:5); Rev 1:6; Rev 5:10; Rev 20:6
(See also Jer 33:21-22 and Eze 44:11 and 1 Tim 4:6)

Verse Count: 6/13

Rank: 31

Roots: kohen (Strong's H3548)--an acting priest

hiereus (Strong's G2409)--priest, sacred person

sharath (Strong's H8334)--minister, servant, attendant

Discourse: A priest is a person chosen by God to minister in His name and to mediate between God and man. In this service, the priest is a worship leader, a teacher of God's law, and an intercessor, in other words, a thorough spiritual leader. In worship and intercession, the priest offers sacrifices to atone for sin and to offer thanks to God. As teacher and intercessor, the priest is to be a living example of God's holiness. There are several types of priests.

The head of a family was to act as a priest of the family (as did Job and the patriarchs). The first-born son was the successor to the head of the household, so he was in the priestly line of succession for that family. The first-born of Israel were set apart by God during the Passover, but later, the tribe of Levi was substituted to be a tribe of priests for the nation of Israel. After the flood, the heads of households also became kings of cities or small regions, but this was quickly corrupted by sinful man. In the pagan cultures that arose, priests became specialists in magical arts, in divination, and in communication with spirits (demons). The spiritual headship of a culture or society became separated from the political and economic headship. Service to other than the One True God became commonplace, and the function of the priest became perverted as well. Still, the general function of a priest was still to mediate between God (or gods/demons) and man.

I think that Job provides a special insight into the priestly duties of each of us. He was very diligent to function as the spiritual head of his family. However, he also provides us with an example of intercession for one who has sinned against us. Job offered sacrifices in behalf of the three "friends" who accused and tormented him in his misery. It was necessary for Job to offer the sacrifices because he was accepted before God (they were not), but his functioning as a priest toward them was also a part of his personal healing process.

A key element of BEing a priest is his relationship to God. A concise way of describing the relationship is that of willing slave service; that is, the priest is God's possession (see BE MINE). To be a priest is to be willing to make the personal sacrifices to be a worthy representative of the Most Holy God (see BE HOLY); this is the Christian attitude which is spoken of in Romans 12:1-2. The nation of Israel were called on to be a kingdom of priests to the entire world. This is to say that their behavior as a nation was to be holy and consecrated in contrast to that of the world so that the entire nation would be a testimony about the grace of God. Of course, the mere existence of Israel testifies about the existence of God, but the nation's behavior has not yet fulfilled the Divine calling.

In addition to the priests appointed by God, there were priests of the pagan dieties and also priests appointed by kings to serve in their royal court. This latter category of priests were often indentured servants; the king would pay a price to the priest's family in order to guarantee the priest's service for a specified period of time (usually until the death of the king). In exchange for his service, the priest shared the food of the court and was treated with substantial respect. Sometimes the royal priests were "contractors" serving more than one king on a fee for

service basis; it seems that Balaam (Num 22-24) was one of these priests. Notice Balaam's initial refusal to go with the representatives of Moab; his refusal was reversed by his desire for his pay (and perhaps also by the king's threat to eliminate worthless priests). In any case, a royal priest was a valued member of the king's court, serving as an advisor to the king (as the priests served in Pharaoh's court (see Exodus) or as the Chaldeans served in the Babylonian court (see Daniel)) and often carrying out duties in the name of the king, especially in making the will of the king known to his realm. This concept of a royal priesthood is tied to our relationship with Christ in 1 Peter 2:9. However, we are not a royal priesthood for hire; rather, we are purchased by Christ on the cross. We will reign and rule with Christ in His kingdom. We will worship Him continually in eternity. Our service will never end because our King will not die again.

Christ is the perfect priest (see Hebrews). He never did anything of His own initiative, but only the will of God the Father. His life was perfectly holy. His death on the cross is fully satisfactory once and for all time for all of our sins. His resurrection completely seals His authority to lead us and guide us. He is our perfect King-priest. He is our perfect Head. He is the perfect High Priest.

For us to BE PRIESTS, we must first receive salvation through Christ Jesus. Secondly, we must have an attitude of service to God. Third, we must have an attitude of willing sacrifice to live as holy examples. Fourth, we must be prepared to disciple others. Fifth, we must be willing to intercede for others, even those who have sinned against us and even when we must suffer rejection and trials. Our position as priests in Christ applies to home, work, and play, that is, all aspects of our life.

BE READY

Verses: Ex 19:11; Ex 19:15; Ex 34:2; Josh 8:4; Prov 22:18; Matt 24:44; Luke 12:40; 2 Tim 4:2; Tit 3:1; (1 Pet 3:15); (2 Pet 1:12)

Verse Count: 9/25

Rank: 20

Roots: kun (Strong's H3559)--established, prepared, set, ready, steadfast, to be firm
hetoimos (Strong's G2092)--ready, prepared, accomplished, opportune
ephistemi (Strong's G2186)--come, appeared, standing, be ready, be present

Discourse: We are to be ready to enter into God's presence. We are to be ready to fight. We are to be ready to give a Godly testimony. We are to be for every good deed. So how does one get ready? Readiness is achieved through sanctification--set apart from the world in our hearts. The key is setting your heart on Christ and the will of God above the things of this world. Readiness begins in our faith in Jesus Christ and grows as we adopt the priorities of God above the things of this world.

The words used in both Hebrew and Greek to describe our being ready are similar to the word we use in English to start a race. "On your mark, get set (ready), go." Consider the race of our life. The "entrance fee" is paid by Jesus Christ's work on the cross. Our running muscles are the faith we have in Christ. Our goal is eternal reward through Christ as He says, "Well done my good and faithful servant." Merely lining up on the starting line does not guarantee a good start nor a great finish. To run a good race, one must be ready at the start. The readiness begins with the training prior to toeing the mark. The training involves both good nourishment (from the "soul food" of the Word of God) and disciplined exercise (the application of our faith in Christ to the circumstances of our life). One approaches the line in the confidence that the training has been sufficient for the race set before us. It is a race against ourselves rather than a competition

with others. To be ready on the line requires the total concentration on the finish as well as the training, and it requires an expectation of the starting gun.

Our readiness is an affirmation that the goals and decisions established for us by God are the correct and wise ones rather than those we would normally chose from this world.

BE HOLY

Verses: Ex 22:31; Lev 11:44, 45; Lev 19:2; Lev 20:7, 26; Lev 21:6, 8; Num 6:5; Num 15:40; Rom 11:16; 1 Cor 7:34; Eph 1:4; Eph 5:27; 1 Pet 1:15-16; (Rev 22:11)

Verse Count: 16/35

Rank: 8

Roots: qadosh (Strong's H6918)--holy, saints, consecrated

qodesh (Strong's H6944)--holy, sanctuary (holy place), dedicated (things), sacred, consecrated, saints

hagios (Strong's G40)--holy, saints, sanctuary

Discourse: Over and over (at least 12 times), the Lord tells us, "Be holy because I am holy." God is holy. He has no part in the sin of this world; He is absolutely pure. Sinners are dead, separated from God, because God is holy. The miracle of the work of Christ on the cross is that He has made it possible for us to enter into the presence of God. He makes us holy. To be holy is to be separated from the rest of the world for God's works and purposes. To be holy is to be concerned for the things of God above the things of the world. To be holy is to be caring that our actions reflect upon the world's image of God. The Spirit of Christ within us makes us holy.

It is interesting that Hebrew uses two words for "holy". Qadosh is holiness as an attribute or inherent part of the being, holiness as God is holy. Qodesh is holiness which comes about by separating common things for the sacred purposes of God. We are holy in both senses.

Being holy results in our remembering to do the Lord's commandments, God's will. We are to live separated from the sin of the world and to keep seeking the things of the Lord. We are to put away the lusts of the world and put on the holy image of God. We come to know the will of God, and we desire to do His will. He has chosen us and separated us from this world, so we have come to know and to do His will. Our holiness is to be a testimony to the world, serving to convict the world of sin and to declare the holiness of God. To be holy is to remember our position in Christ and to remember the changes in our life wrought by God, our owner.

BE ON YOUR GUARD

Verses: Ex 23:13, 21; Neh 4:22; Ps 39:1; (Prov 4:13); (Eccl 5:1); Jer 9:4; [Eze 38:7 (directed to Gog, not believers)]; (Mic 7:5); (Hab 2:1); Mark 13:9; Luke 12:15; Luke 17:3; Luke 21:34; Acts 20:28; (1 Tim 6:20); (2 Tim 1:14); 2 Tim 4:15; 2 Pet 3:17; 1 John 5:21

Verse Count: 14/29

Rank: 9

Roots: shamar (Strong's H8104)--keep, observe, be careful, guard, watch, preserve, beware, protect, heed

phulasso (Strong's G5442)--guard, keep, observe, protect, preserve, watch, maintain

mishmar (Strong's H4929)--guard, watch, put in prison/confinement, diligence

prosecho (Strong's G4337)--beware, pay attention, be on guard, take care

mishmereth (Strong's H4931)--charge, duties, guard, keep, watch, obligation

blepo (Strong's G991)--see, look, beware, care, heed, be on guard, watch

Discourse: We are directed to be on our guard for a variety of things. We are to be on guard for ourselves to be faithful and obedient to God's commandments and to watch ourselves to avoid idolatry, lying lips, and worldliness. We are to watch our brethren to help each other avoid sinning and to detect false teachers among us; however, we are not to put confidence in each other but to trust in the Lord.

To be on our guard means to be alert and to be careful to observe and to do. The words used have a connotation of either watchfulness in the sense of a sentry on a watchtower looking for an approaching enemy or in the sense of a person set to watch a prisoner to keep them in confinement. Compare BE CAREFUL (to observe) and you will note some subtle differences. Be careful to observe has a sense of being diligent to keep God's commandments because they are the correct things to do. Be on your guard is to be diligent to keep God's commandments because you are under attack to not keep them. Each application of guarding is in a context of an attack from the world, from Satan, from false teachers, from the sin nature--in other words, our enemies in the spiritual warfare in which we are engaged.

"Unless the Lord guards the city, the watchman keeps awake in vain." (Ps 127:1b). In several of the contexts of the reference verses, you will find a similar sentiment, but I think Ps 127 is very clear. To be on our guard, we must be at our station and awake, yet our watchfulness is still totally dependent on the Lord. God calls us to duty, yet we are still dependent on Him for our success. We are to be on our guard, yet Christ is our stronghold, our fortress, and our defense. I feel that the Lord is directing us to be on guard so that we will be diligent in turning to the strength of Christ through faith to resist a temptation or spiritual attack rather than trusting in our own flesh to withstand the temptation or attack. We are to be discerning, using the spiritual eyes and ears given us through the Holy Spirit, so that we are not unaware but alert to the spiritual forces in and around our lives.

BE OBEDIENT

Verses: (Ex 24:7); (Acts 6:7); Rom 6:17; Eph 6:5; Col 3:20; Tit 3:1; (1 Pet 1:14)

Verse Count: 4/10

Rank: 51

Roots: hupakouo (Strong's G5219)--obey, be obedient, (lit. by listening), answer, heed
shama (Strong's H8085)--hear, listen, obey/be obedient, proclaim, heed, announce,
understand, witness, comprehend

Discourse: Obedience involves hearing the commandments of higher authorities and then doing what is commanded. In order to hear, one must be willing to listen; literally, it is necessary to unstop our ears in order to hear. Then it is necessary to pay attention to the commandment so that one knows and understands what is being required. All of this must be accomplished before one can do what the authority has directed. The doing can be described as proclaiming through both word and deed. Obedience is only accomplished when there is an action accomplished in accordance with the direction from the authority.

Our being obedient can truly only start when we receive Jesus as our Lord and Savior. The Bible describes believers as obedient sons, doing the will of the Father. It is only through our faith in Christ Jesus that we recognize Him as LORD, the King of kings, the ultimate authority over our lives. Through the work of the Holy Spirit, we are given the ability to hear His command, His will for us, and the willingness to do His will. Positionally, we are obedient as soon as we receive Christ. Nevertheless, we need to continually seek to understand God's will and to be willing to act accordingly. If we are ignorant of God's will, we cannot be obedient. If we hear God's revealed will but are not willing to do it, we are disobedient rather than obedient. The context of 1 Peter 1:14 tells us that our obedient behavior is tied to being holy (see BE HOLY).

Notice that being obedient does not require understanding. One of my favorite verses is Psalm 111:10, which effectively says that we start by being obedient to God's revealed wisdom and the understanding eventually follows the obedience. I know many pastors who have, at one time in their career, been asked to preach or teach to an empty room or an open field with nobody in sight. Certainly some of the prophets were asked to do some really strange things. They were obedient even though it made no sense in their physical eyes. However, we are obedient by faith, not by sight. It is faith and belief in Jesus, not faith in faith nor power nor money nor anything in ourselves nor any other man. We need to have the attitude of glorifying our Lord through our obedience to His will. Our obedience in both word and deed is a witness to His goodness, love, and glory. Let us continually recognize the authority of Christ over our lives, listen to His commandments, and diligently do His good will; let us be obedient.

BE ACCEPTED
BE ACCEPTABLE

Verses: (Ex 28:38); Lev 1:3; Lev 19:5; Lev 22:19, 21, 27, 29; Lev 23:11; (Jdg 13:23); (2 Sam 24:23); (Job 33:26); Job 42:9; Ps 19:14; (Ps 20:3); (Isa 56:7); Rom 12:1; (Rom 14:3); Rom 14:18; (Rom 15:7, 16); (1 Pet 2:5)

Verse Count: 11/29

Rank: 12

Roots: ratsah (Strong's H7521)--accept, make acceptable, please, delight, favor, make amends, enjoy, take pleasure, receive

ratson (Strong's H7522)--favor, acceptable, accepted, delight, please

euarestos (Strong's G2101)--acceptable, pleasing

euprosopeo (Strong's G2144)--acceptable

Discourse: Especially in Leviticus, there is a lot of emphasis on making sacrifices to God in a prescribed manner. The sacrifice must be made in the right way in order to be accepted by God; when the sacrifice is accepted, the one offering the sacrifice is accepted. The idea is that we, as sinners, are separated from God and His favor. The proper sacrifice is offered to atone for our sins and to allow us to enter into His presence. The offering is a request to enter His presence, and the acceptance of the offering is the sign that we are accepted into His presence. Of course, we also recognize that all of these sacrifices pointed forward to the work of Christ on the cross. He is the perfect sacrifice, and nobody can come to the Father except through Jesus. When we receive Jesus Christ as our Lord, we become accepted by God.

The true sacrifices we may offer are those of obedience to God's revealed will--acts of a pure heart and words from pure lips. To be accepted, we accept Christ as our Lord and Savior and Redeemer. To be acceptable, we live in righteousness, peace, and joy in the Holy Spirit.

BE CONSECRATED

Verses: (Ex 29:21); (Ex 29:44); (Lev 6:18); Deut 26:19; [1 Sam 21:1-6; Matt 12:4; Mark 2:26; Luke 6:4]

[see also Ex 19:10, Ex 19:22, Ex 29:1, Lev 11:44, Lev 20:7, Num 11:18, Josh 3:5, 1 Sam 16:5, 1 Chr 15:12]

Verse Count: 1/17

Rank: 98

Roots: qadash (Strong's H6942)--consecrated, sanctified, dedicated, holy, set apart

qadosh (Strong's H6918)--holy, consecrated, saints

prothesis (Strong's G4286)--purpose, consecrated, sacred, resolute

Discourse: The central verse of this study is Deuteronomy 26:19, the sense of this verse is to be holy, as a person chosen of God, and separated from the sinfulness of the world. However, the other verses are tied to the believer becoming consecrated in the same sense that the nation Israel is yet to fulfill. (See BE HOLY).

The consecrated person is set apart, dedicated for God's service, including service as a priest (see BE PRIESTS). The consecrated person is to be separated from the world. The priests were consecrated under the Law of Moses along with many dedicated things which were consecrated for the sacrificial services of worship. Those who were not consecrated were barred from eating of the consecrated bread, but anyone who touched the bread became consecrated

(Lev 6:18). In 1 Samuel 21, David and his men were hungry and were allowed to eat the consecrated bread. Jesus used this incident to teach that the Law was made for man, not man for the Law. He further taught us that He came to fulfill the Law in our behalf. We become consecrated when we receive Christ as our Lord and become a part of His body. The bread of communion can then be taken as a sign of our consecration unto the Lord.

Even as the things which were consecrated were common things set apart for a special holy service, we should see ourselves as being common people set apart for a special holy service to the Lord. To be consecrated is to recognize this and to dedicate ourselves to serving the Lord.

BE SURE TO

Verses: Ex 34:11; Num 32:23; Deut 12:23; (Prov 21:29); (Hos 5:9); (Matt 24:43); (Luke 10:11); (Luke 12:39); Gal 3:7; (Heb 6:19); Heb 13:18; (2 Pet 1:19)

Verse Count: 5/15

Rank: 37

Roots: ginosko (Strong's G1097)--know, aware, understand, be sure, recognize, with certainty
yada (Strong's H3045)--know, understand, experience, acknowledge, discover, discern, notice, observe, skillful, have relations, aware, realize, recognize, instruct, show, sure, detect, investigate, predict, teach, tell
chazaq (Strong's H2388)--strong, strengthen, repair, made, held, seized, secure, prevailed, sure, caught, firm, grasp, (and similar)
asphalas (Strong's G804)--certain, safeguard, sure, definite
peitho (Strong's G3982)--persuade, have confidence/confident, convince, trust, obey, sure
bebaios (Strong's G949)--firm, certain, more sure, steadfast, unalterable, grounded, valid

Discourse: To be sure is to know, to be absolutely certain, that the word of God is true. He is true to His word, certain to His promises and covenants, correct in His commandments and judgements--worthy of our trust. Nevertheless, the direction for us to "be sure" is always to be applied to our deeds, our actions. "Be sure to observe..." "Be sure your sin will find you out"--therefore, do not sin.

We are to apply the trust, being sure, we have in the Lord to our everyday life decisions. When the Lord tells us to "be sure to", He is telling us to live by faith rather than the knowledge of this world.

BE FORGIVEN

Verses: (Lev 4:20, 26, 31, 35); (Lev 5:10, 13, 16, 18); (Lev 6:7); (Lev 19:22); (Num 15:25, 26, 28); Deut 21:8; (Isa 27:7); Isa 33:24; (Eze 16:63); (Matt 12:31-32); (Mark 3:28); (Luke 12:10); (Acts 8:22); Jam 5:15

Verse Count: 3/43

Rank: 57

Roots: salach (Strong's H5545)--forgive, pardon
aphiemi (Strong's G863)--forgive, leave (alone), allow, permit, send away

Discourse: We sin and are in need of forgiveness. God provided that we might be forgiven if a sacrifice is made for atonement. However, it is clear that we have sinned against God and the act of forgiveness is God's. For us to be forgiven by God, atonement must be made. Thankfully, Jesus Christ made the ultimate, and totally sufficient, sacrifice of atonement for each of us who

receive Him as our Lord and Savior. As a result of His perfect work on the cross, we can be certain of being forgiven.

What is forgiveness? If I were to sin against you, you would rightfully feel badly toward me, and any relationship we have would be damaged. If I value our relationship, I will be sorry for the way I sinned against you and will desire to make amends. If you accept my apology and we continue in our relationship as if nothing had happened, then you have forgiven me. If you do not forgive me, our relationship will be damaged no matter how much I try to atone for my mistakes. Our God knows how to forgive. Through the atonement of Christ and our salvation through faith in Him, we are forgiven, just as if we had never sinned, do not sin, and never will sin. Furthermore, as we are aware of our sins, Christ forgives us and cleanses us of all unrighteousness as we merely confess our sins. (See 1 John 1:9). How wonderful it is to be forgiven.

BE CLEAN BE CLEANSED

Verses: (Lev 14:20); (Lev 15:28); Lev 16:30; Lev 22:7; Matt 8:2-3; Mark 1:40-41

Verse Count: 4/79

Rank: 41

Roots: *taher* (Strong's H2891)--become clean, cleansed, pure, purged

katharizo (Strong's G2511)--cleansed, make clean, purify

Discourse: Because of the sin nature, the natural man is spiritually unclean. To be unclean means that we are tainted and unable to enter into the presence of the perfectly holy and pure God. Fortunately, our Lord and Savior Jesus Christ is both willing and able to cleanse us and to present us as holy and pure before God the Father. As the leper asked to be made clean, we come to Christ to be cleansed. He recreates us in His own perfect Spirit of Christ, a new nature unruined by sin.

BE JOYFUL
BE JOYOUS

Verses: Lev 23:40; Deut 12:7, 12, 18; Deut 14:26; Deut 16:11, 14, 15; Deut 26:11; Deut 27:7; Deut 33:18; (Neh 8:10); Ps 32:11; (Ps 35:7); (Ps 40:16); (Ps 132:9); (Eccl 11:9); Isa 49:13; (Isa 51:3, 11); (Isa 55:12); (Isa 56:7); (Isa 61:7); Isa 65:13; Isa 66:10; (Jer 31:12); (Jer 33:9); Joel 2:(21), 23; Zeph 3:14; Zech 9:9; Matt 5:12; (Luke 2:10); Luke 10:20; (John 15:11); (John 16:20, 24); Rom 12:15; Rom 15:10; (2 Cor 2:3); 2 Cor 13:11; Gal 4:27; Php 2:18; Php 3:1; Php 4:4; 1 Thes 5:16; (2 Tim 1:4); (Heb 12:11); (Heb 13:17); (1 John 1:4); (2 John 1:12)

Verse Count: 27/184

Rank: 2

Roots: samach (Strong's H8055)--glad, rejoice, joyful, happy, merry, pleased
chairo (Strong's G5463)--joyful, glad, rejoice
gil (Strong's H1523)--rejoice, glad, exult
sameach (Strong's H8056)--joyful, rejoice, glad, pleased

Discourse: (See BE GLAD).

It is difficult to separate the words "glad," "joyful," "rejoice," and "exult," especially since they are represented by the same Hebrew and Greek words in the original texts. To be joyful is to be filled with spiritual happiness, to be inwardly merry. Joy is an opposite of mourning or grief. To be glad is to let inward joy show forth in your life--to be able to smile, to let others be able to see that you are joyful. To rejoice (be joyous) is to actively express that joy in both speech and actions, such as feasting, shouting for joy, or dancing. To exult is to rejoice in an unrestrained way; it means to be lifted up in heart beyond the heights of everyday happiness.

The Lord provided in the Law that the people should rejoice at the end of the harvest time, at the time when the tithe was to be brought in. The sacrifices were to be brought before the Lord in His designated place. There the sacrifices were to be offered and a feast celebrated for 7 days. The people were to eat and to rejoice before the Lord. In this context, the people were being instructed to express their thankfulness joyfully. Their rejoicing was a means of saying thanks to God. The picture I get is much like a child opening a special package on his birthday or at Christmas to find exactly what he had always wanted and could barely expect to get. The child rejoices and thanks his parents, who are blessed at the child's reaction. How would you react if your boss decided to give you a bonus amounting to 100 times your annual pay? Would you find some way to thank your boss, showing him how joyful you are because of his deed? The Law was simply providing that it is proper for God's people to joyfully thank the Lord for the blessings He has chosen to shower upon them.

In the remainder of the Old Testament, God's people are told to be joyful in the day of their deliverance from their enemies and in the day of their salvation. In eternity, all our sorrows are turned to joy, and our faith that this is true gives us a present joy. Being joyful is an expression of faith in our Savior and Redeemer. These verses are often set in contrast to the sorrow and tears of the unsaved and serve to acknowledge that God is perfectly just in His judgement. This becomes a comfort when we are undergoing trials and persecutions, but the expression of joy is a part of acknowledging our faith that God is indeed working all things together for the good of those who love Him and are called according to His purposes. The expression of joy is a key to forgiveness when we are sinned against.

The New Testament expands on these themes. The instruction of the New Testament references is that of rejoicing always, even under trial and persecution. Furthermore, we are to share our joy with one another. We can rejoice always because Jesus has redeemed us from

slavery to sin and has won the victory over our adversary. We share our joy with each other because we are temples of God, so we are rejoicing before the Lord as we share our joy. Although we still have sorrows, they are temporal, so our joy is completed as we focus on our eternal reward rather than on the world. We are to live each moment thanking and praising God, joyfully offering our sacrifices of obedience. This is not to say that we deny our sorrow or grief, but it is to say that it is appropriate to be joyful even in our sorrows and through our grief. I have often been surprised to find myself joyful in my spirit while being depressed in the flesh or sorrowful emotionally. Thankfully, God reigns in our hearts, because a joyful spirit eventually causes the flesh and emotions to conform to the truth of the spiritual condition. It is not a matter of positive mental attitude; rather, it is recognizing in the heart that Jesus Christ loves us beyond measure and has given us victory over the sin of others in our lives as well as our own sin. Living joyfully in truth is sometimes a sacrifice, especially when we have been sinned against, but it is a testimony to others and an offering which returns a dividend of healing in Christ. Our other offerings to the Lord are to be given cheerfully and not under compulsion because our feast of thanksgiving is eternal in Christ.

I feel that King David is an excellent example for us. He knew how to rejoice. His psalms are filled with joy and praise, and his life is filled with incidences of his rejoicing before the Lord. One example in particular stands out in my mind. In 2 Samuel 6:12-23, David brings the ark into Jerusalem, and he dances before the Lord with all his might (vs 14). His rejoicing was a blessing to God and an example to the people, who joined him in rejoicing. It was also an occasion for ridicule, but David did not let that deter him. We can also see in his rejoicing an attitude of humility and thankfulness and praise (vs 21-22).

Joy is a manifestation of the fruit of the Holy Spirit in our lives. Our ability of be joyful is a direct result of bearing the fruit of the Spirit, which is borne as we walk with the Spirit in obedience. If we check out our ability to be joyful, we will also be measuring our walk in Christ Jesus. When the joy goes, we need to check the attitude of our heart. When the joy grows, we need to be astonished at the wonder blessings of the Lord and express this joy toward Him in our lives. No longer do we have to go to an appointed place because He dwells with us and in us.

BE MY PEOPLE

Verses: Lev 26:12; (2 Chr 23:16); Jer 7:23; Jer 11:4; Jer 24:7; Jer 30:22; Jer 31:1, 33; Jer 32:38; Eze 11:20; Eze 14:11; Eze 37:23, 27; Zech 8:8; 2 Cor 6:16; Heb 8:10; Rev 21:3

Verse Count: 16/197

Rank: 7

Roots: am (Strong's H5971a)--people, nations, army, citizens, folk, creatures
laos (Strong's G2992)--people

Discourse: Leviticus 26 is a confirmation of the Law, the Mosaic Covenant. If the people keep the Law in their hearts, then God will be faithful to make them fruitful, grant them peace, give them victory over their enemies, and dwell among them. Then God says, "I will walk among you and be your God, and you shall be My people. I am the Lord your God, who brought you out of Egypt so that you should not be their slaves, and I broke the bars of your yoke and made you walk erect." (Lev 26:12-13) Following this, God provides for the consequences of the people not obeying the Law; this portion is quite prophetic. Israel was indeed disobedient, and Jeremiah and Ezekiel both prophesy to Israel in the time that the consequences of Leviticus 26 were being fulfilled. As these prophecies unfold, God also provides a promise of the restoration of Israel where He repeats, "I will be their God, and they will be My people." Being the Lord's people

means that we have an awareness of His will (commandments) and desire in our hearts to obey His will. We acknowledge Him as our God, abstaining from idolatry.

The reference verse from Hebrews cites Jeremiah to show the new covenant established in Christ Jesus is superior to the Mosaic Law. In Jesus Christ, we become new creations and receive a new Christ nature which replaces the sin nature. As His people in this age, we naturally desire to fulfill the requirements of God's will because of the new nature in Christ. Moreover, when we are disciplined by the Lord, we are reminded that He disciplines us because He loves us.

When we are obedient to BE MY PEOPLE, we desire to do God's will, to avoid the evils of this world, and to worship our Lord in truth. We live by our new heart in Him and gratefully acknowledge that He has rescued us from the world. We enjoy His presence in our lives.

(See also BE MY POSSESSION and BE MINE).

BE FREE

Verses: (Num 5:28, 31); Num 32:22; Deut 24:5; (Jer 15:11); John 8:36; 1Cor 7:32; (Gal 5:1); (1 Tim 3:3); Heb 13:5

Verse Count: 5/27

Rank: 34

Roots: eleutheroo (Strong's G1659)--freed (exempt from liability)

naqi (Strong's H5355a)--innocent, free from/of obligation, clean, exempt

aphilarguros (Strong's G866)--free from the love of money

naqah (Strong's H5352)--free from punishment, acquitted, blameless, without guilt

sharah (Strong's H8281)--set free, let loose

amerimnos (Strong's G275)--free from concern, out of trouble

Discourse: We are to be free in several ways. In the Old Testament, the emphasis is on being free of obligations, free from punishment, and, to a lesser extent, free from bondage or slavery. In the New Testament, there is somewhat of a shift in emphasis to being free in the sense of being exempt from liability and to being free from specific temptations (the love of money, worldly cares and concerns). This shift in emphasis is tied to the fact that our freedom is dependent on the grace of God. Under the Mosaic Law, man seeks God's favor through obedience to the Law combined with sacrifices of atonement while looking forward to the ultimate sacrifice of the Christ; therefore, man is constantly under obligation as to the detail of the Law (which he finds impossible to keep) and in bondage to sin. An attitude of faith in God to deliver, as evidenced by willing sacrifices, combined with an attitude of obedience to the Law is required to be free under the Law. In the New Testament, man receives the grace of God through faith in Christ and His perfect sacrifice on the cross in atonement for our sins; therefore, man is freed from the obligations of the Law and from the bondage of sin through the grace of God. However, an attitude of service and worship toward Christ is still necessary to be free from the powerful temptations of this world.

In practice, there is no effectual difference between the Testaments, only a difference of perspective. God alone can give us true freedom--freedom from sin, freedom in person, freedom from the power of temptation, and freedom from condemnation. It is only through faith in Christ that we can be free, but the fulfillment of our direction to be free is the application of our faith in Christ to everyday temptations, setting our minds on things above, where Christ is, rather than the things that are on earth (see Col. 3). To be free, we must be slaves of Christ.

BE REMEMBERED

Verses: Num 10:9; Ps 112:6

(see also Gen 8:1; Gen 19:29; Gen 30:22; Jdg 16:28; 1 Sam 1:19; Neh 5:19; Neh 13:22, 31; Ps 74:2; Ps 89:50; Ps 106:4; Ps 136:23; Isa 23:16; Isa 38:3; Jer 18:20; Jer 31:20; Lam 5:1; Luke 23:42; Acts 10:31)

Verse Count: 2/101

Rank: 73

Roots: zakar (Strong's H2142)--remember, call to mind/remembrance, mention

mimnesko (Strong's G3403)--remember, recall

zeker (Strong's H2143)--memory, remembered, remembrance, name, memorial-name

Discourse: We are remembered in several ways. We are remembered by God in times of trouble for His comfort and help and victory. We are remembered by God in judgement. We are remembered by each other in the body of Christ. "Be remembered" tells us there are actions on our part which cause us to be remembered in favorable and timely ways.

God remembers in judgement. Interestingly, He remembers the righteous for reward, and He remembers the wicked for condemnation. But the key to being remembered as righteous or wicked is not our good works or our sins, rather, it is the work of Jesus on the cross. We are righteous because He is righteous. None of our righteousness is sufficient to be remembered favorably in judgement, "For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, carry us away." (Isa 64:6). We who have received Jesus Christ as our Lord and Savior indeed remember that He is Lord. It is He who makes us righteous and causes us to be remembered because, "everyone who confesses Me before men, the Son of Man shall confess him also before the angels of God;..." (Luke 12:8). In this way, "For he will never be shaken; the righteous will be remembered forever." (Ps 112:6).

God remembers in time of trouble. However, as Numbers 10:9 says, "And when you go to war in your land against the adversary who attacks you, then you shall sound an alarm with the trumpets, that you may be remembered before the Lord your God, and be saved from your enemies." Is our omniscient God asleep that He must be awakened to action? Hardly! Rather, the Lord is telling us to remember to call upon Him in faith instead of trusting in our own strength because it is His arm which saves, not our own.

We are to remember each other in prayer and likewise be remembered by our fellow saints in prayer (see Eph 6:18--BE ALERT).

To be remembered, we are to remember to rest by faith in the Lord our God.

BE SAVED

Verses: Num 10:9; (Ps18:3); (Ps 80:3, 7, 19); (Isa 10:23); (Isa 30:15); Isa 45:22; (Isa 64:5); Jer 4:14; Jer 17:14; (Jer 23:6); (Jer 30:7); (Jer 33:16); (Joel 2:32); Matt 10:22; Matt 24:13; Mark 13:13; Mark 16:16; John 3:17; John 5:34; John 10:9; Acts 2:21, 40; Acts 4:12; (Acts 11:14); Acts 16:30-31; (Rom 5:9-10); (Rom 9:27); Rom 10:9, 13; (Rom 11:26); (1 Cor 3:15); (1 Cor 5:5); (1 Cor 10:33); 1 Cor 15:2; Eph 2:5, 8; (1 Thes 2:16); 1 Tim 2:4
(also Deut 33:29; Jdg 3:31; 2 Sam 22:4; 2 King 14:27; 1 Chr 11:14; 2 Chr 32:22; Ps 34:6; Ps 44:7; Ps 106:8, 10; Ps 107:13, 19; Ps 116:6; SS 7:13; Isa 43:12; Isa 45:17; Isa 63:9; Matt 19:25-26; Matt 24:22; Mark 10:26-27; Mark 13:20; Luke 7:50; Luke 13:23; Luke 18:26-27; Acts 2:47; Acts 15:11; Acts 27:20; Rom 8:24; 1 Cor 1:18; 2 Cor 2:15; 1 Tim 1:9; Tit 3:5; 1 Pet 4:18)

Verse Count: 22/72

Rank: 4

Roots: sozo (Strong's G4982)--save, make well, bring safely, cure, preserve, restore
yasha (Strong's H3467)--save, deliver, help, preserve, savior

Discourse: What must you do to be saved? Believe in the Lord Jesus Christ, He who died for your sins and rose again from the dead, in accordance with the Scriptures, that in Him you might have eternal life. There is no other way, no other name on which you can call. You cannot save yourself. The sole work of salvation is believing in Jesus Christ.

What does it mean to be saved? It means to be healed from the effects of sin, to be delivered from bondage to the sin nature, to be cured from death (especially the spiritual death of separation from God), to be preserved from judgement, and to be restored to the ideal condition which God, your creator, intended for you from the beginning. In believing in Christ, you are freed from slavery to sin and removed from the guilt of sin. Through His saving work each day of your life, you are delivered from the power of sin. Soon, you will be delivered from the presence of sin as you pass from this life into eternity. Praise the Lord!

BE HUMBLE

Verses: (Num 12:3); Prov 16:19; Isa 66:2; (Matt 11:29); (Luke 1:52); (Jam 4:10); 1 Pet 3:8; (1 Pet 5:6)

Verse Count: 3/78

Rank: 56

Roots: tapeinos (Strong's G5011)--humble, lowly, meek, depressed
anav (Strong's H6035)--humble, afflicted, poor
ani (Strong's H6041)--afflicted, poor, needy, humble, oppressed, wretched
tapeinoo (Strong's G5013)--humble, brought low, get along
shaphal (Strong's H8217)--low/lowly, humble, deeper, abased

Discourse: Be humble. In other words, be respectfully submissive to your Lord God. Obviously, our Lord Jesus is a perfect example for us. You might think that He has an unfair advantage, being God in the flesh; however, Moses is also an excellent example. As Moses represented the Lord before the people and the people before the Lord, look at how he reacted to the many problems that arose. Every time the people grumbled or complained, Moses took it directly to the Lord. Moses recognized the Lord as the sovereign authority of all of the creation.

Moses did not try to fix things all by himself, he trusted in the Lord for the solutions. Although Moses was trained in the best schools of Egypt and prepared for rule of that mighty people, he did not count all of the worldly wisdom as anything to be trusted nor his own great intellect; he trusted the Lord. Moses did not tarry, calculating how to best present his case to either the people or the Lord; he immediately turned to the Lord and gave his case honestly. In talking to the people, he could speak with authority, because he simply passed on the instruction of the Lord. In other words, Moses did not try to take any credit or authority for himself; he did everything in order to glorify the Lord. Jesus, likewise, did nothing of His own initiative, but did only what the Father desired doing everything to glorify the Father. Therefore, have these same attitudes in yourself and you will be humble. Be humble and the Lord will exalt you.

BE SATISFIED

Verses: Deut 6:11; Deut 11:15; Deut 14:29; Deut 26:12; Ps 17:15; Ps 22:26; Ps 65:4; Prov 12:14; Prov 14:14; Prov 18:20; Prov 20:13; Isa 66:11; Jer 31:14; Jer 50:19; Joel 2:19; Joel 2:26; Matt 5:6; (Mark 7:27); Luke 6:21

Verse Count: 18/62

Rank: 6

Roots: saba or saba (Strong's H7646)--satisfied, filled, have plenty/enough/abundance, satiated
chortazo (Strong's G5526)--satisfied, filled

Discourse: From most of the Old Testament references and from the word definitions, you would get the impression that God is merely concerned about filling our bellies when He says, "Be satisfied." Does God mean all of His people to be pleasantly plump? When we look through the entire list of references, we find a much broader context. Our satisfaction is to come from our relationship with the Lord. Furthermore, we simply cannot be satisfied in pursuing worldly and fleshly desires. In fact, being a glutton will not lead to being satisfied. Proverbs 14:14 says, "The backslider in heart will have his fill of his own ways, but a good man will be satisfied with his." Sin leads to being filled up but without satisfaction; the pursuits of sin are always insufficient to satisfy our inward need for the infinite God. As Jesus taught us, "But seek first His kingdom and His righteousness; and all these things shall be added to you." (Matt 6:34). Our Lord is our righteousness. When we recognize our need for Him (hunger after Him), then He is faithful to satisfy our needs.

The sense of being satisfied is to be filled to the point there is no additional want or need, but not to be overfilled (as so many of us may do in celebrating Thanksgiving). This degree of being filled goes beyond mere sufficiency, however, to the point that the one who is filled is able to recognize that they have been blessed to the fullest rather than to the least. "My cup overflows."

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."
(Matt 5:6)

BE BLESSED

Verses: Deut 7:14; Ps 112:2; Ps 115:15; Ps 128:4; Prov 22:9; Isa 65:16; Luke 14:14;
Jam 1:25

Verse Count: 8/24

Rank: 23

Roots: barak (Strong's H1288)--bless, blessed
makarios (Strong's G3107)--blessed, happy, fortunate

Discourse: Several of the reference verses would leave the impression that being blessed is to have children, and lots of them. However, the other verses show that being blessed is the result of God acting to fulfill His promises to those who are obedient to His will. Compare and contrast the references for BE FRUITFUL and BE A BLESSING to those above.

The connotation of BE BLESSED would seem to be to do the things necessary to be successful as a person, so that you can be happy and satisfied and glad and at peace in each aspect of your life. Of course, the only way we can do this is to do the very things which God, our creator, designed us to do; that is, to follow His commandments. Yet we cannot accomplish this without His help; the help which is only available through faith in Jesus Christ. At least for me, James 1:22-27 offers the fullest explanation of what God intends for us to be blessed. There is so much which we do not understand of God's word in its application to each circumstance of our lives, but we will only become frustrated in our study of the Bible unless we have an attitude of doing what the Bible is telling us to do. The one who seeks to do what he understands in his heart the Bible is telling him to do shall be blessed. The seeking by faith will be honored with accomplishment as Christ works through him, and that man's heart will be blessed by God. To be blessed is to bear the fruit (especially love, joy, and peace) of the Spirit in one's heart, which comes through walking with the Spirit. To be blessed, do not worry so much about what you do not understand, but be diligent to do that which you do understand.

BE STRONG

Verses: Deut 11:8; Deut 31:6, (7, 23); (Josh 1:6, 7, 9, 18); (Josh 10:25); (2 Sam 2:7); (2 Sam 10:12); (1 King 2:2); (1 Chr 19:13); (1 Chr 22:13); (1 Chr 28:20); (2 Chr 15:7); (2 Chr 25:8); (2 Chr 32:7); (Ezra 9:12); Ps 27:14; Ps 31:24; (Isa 41:6); (Hag 2:4); Zech 8:9, 13; 1 Cor 16:13; Eph 6:10; (2 Tim 2:1)

Verse Count: 8/31

Rank: 22

Roots: chazaq (Strong's H2388)--strong, strengthened, take hold/hold fast, encouraged, firm, seize, repair (make strong)
endunamoo (Strong's G1743)--strengthened, strong
krataioo (Strong's G2901)--strong, strengthened

Discourse: To be strong in the sense in which the phrase is used in the reference verses is to be strengthened in a way as to be unshakable. The context is almost always as the opposite of being fearful. There are a number of words which mean "strong", but most of the alternative words refer to might or power. The "strong" used in all of these verses does not refer to might; in fact, it is often used as "be strong in spite of the fact that you are not mighty".

I feel the summary of all these verses is found in Ephesians 6:10, "Finally, be strong in the Lord, and in the strength of His might." One might amplify the verse as, "As a final

instruction, be strong and unmoved (eventhought you are not mighty) by putting your confidence in the Lord. You are not powerful, but He is, and His strength lives within you." In fact, much of the "work" of being strong is recognizing how utterly weak we are so that we put our confidence in our Lord and not in ourselves.

In each case, we are told to be strong because there a battle ahead of us. We are involved in spiritual warfare for which we must be prepared. We did not choose this battle, but we are under attack from the adversary. The adversary tries to defeat us through fear and intimidation, and indeed we would be defeated if we stood alone. However, our God fights for us. We are to put our confidence in Him, not in ourselves. We are encouraged by the knowledge that He is with us always, no matter how the battle seems to go, and that He has already obtained the victory for us.

By being strong in the Lord, we bear His victory in our lives. His victory enables us to enter the promised land, the land of blessing. Being strong gives us the endurance to last through the storms of life and to see the time of peace. Being strong prepares us to do the good works which God has prepared for us to accomplish. Do not fear, be strong.

BE SILENT BE STILL

Verses: Deut 27:9; (Neh 8:11); (Job 6:24); (Job 13:13, 19); Ps 4:4; (Eccl 3:7); Lam 3:(26), 28; Hab 2:20; Zeph 1:7; Zech 2:13
(See also Ps 31:17; Luke 1:20; Acts 18:9)

Verse Count: 6/23

Rank: 29

Roots: has (Strong's H2013)--silence, silent, quieted

sakath (Strong's H5535)--silent

damam (Strong's H1826a)--silent, stand still, quieted, have rest

siopao (Strong's G4623)--silent, quiet

charash (Strong's H2790b)--keep silent/silence, says nothing, quiet

chashah (Strong's H2814)--still, silent, calmed, hushed

Discourse: We are to be silent and be still in order to receive instruction. We are to be silent because God is good to His people and has given us the circumstances of our life for our good and for us to glorify Him in His salvation of us. We are to be silent because God is Lord of all and is worthy of our worship. We are to be silent because the judgement of the Lord is near. His salvation is at hand; He is ready to act. It is interesting that all of the references except the first arise in the context of times of persecution or punishment, that is, times of great distress. The many words that are translated to "silent" each approach silence from a slightly different perspective--keeping one's mouth shut, emotional quietness, physical calmness and quietness, and spiritual rest. Yet, each of the words share the same common theme--that of being ready to receive rather than ready to send. So often, as we become distressed, we are ready to tell God what to do with our lives. Do we recognize that He is in control and is in truth working all things together for our good? Are we busy trying to figure what we must do next or are we waiting to hear what the Lord is telling us is good and wise for us to do? To be silent is to be ready to hear what God is instructing us to do.

To be still is to stop weeping and wailing and to be at peace in order to let the joy of the Lord direct your ways. It is both the stopping from the focus on the world and the starting of the focus on the Lord. In many ways it is equivalent in attitude to the principle of putting off the old

and putting on the new found in the New Testament (see Eph 4:22-24 and Col 3:5-15). The perspectives of "be still" and "be silent" are different, but the practical implication is the same--to have the inward peace to be ready to receive the instruction of the Lord.

There is an appropriate time to be silent and a right time to speak out. The time to speak out is when you know the Lord's will. At other times, it is better to be silent and wait on Him faithfully in the calm assurance that He is in control working what is good and perfect.

BE COURAGEOUS

Verses: Deut 31:6, 7, 23; Josh 1:6, 7, 9, 18; (Josh 10:25); (2 Sam 10:12); (2 Sam 13:28); (1 Chr 19:13); 1 Chr 22:13; (1 Chr 28:10, 20); 2 Chr 32:7; (Ezra 10:4); Dan 10:19; 2 Cor 10:2

Verse Count: 11/18

Rank: 13

Roots: amets (Strong's H553)--courageous, strengthened, made strong, hardened, mighty
tolmao (Strong's G5111)--have courage, bold, dare, be courageous
chazaq (Strong's H2388)--strong, strengthened, take hold/hold fast, encouraged, firm, seize, repair (make strong), be courageous

Discourse: Usually, we are to "be courageous" in conjunction with "be strong." Both are in the face of conflict. (See BE STRONG). If being strong is not being afraid, then, being courageous is having the strength to act. We are indeed weak, but God is God Almighty. If He is for us, who can be against us; it hardly matters because the adversary is weak compared to God. Anyone who is in a leadership position must have a strength in the eyes of the followers, especially in times of trouble. The conflict in which we find ourselves demands that we take an active role. We need a bold strength to act. This strength to act arises from the certainty of God's will and the confidence that He is with you all the way. The courage is poured out in us as we seek God's will through prayer, boldly waiting on Him, but we must also be ready to be obedient and to act on His revealed wisdom.

BE FIRM

Verses: Josh 23:6; (Ps 40:2); (1 Cor 7:37); (1 Cor 16:13); (Gal 5:1); (Eph 6:11, 13, 14); (Php 1:27); (Php 4:1); (1 Thes 3:8); (2 Thes 2:15); (Heb 3:6, 14); (1 Pet 5:9, 12)

Verse Count: 1/16

Rank: 100

Roots: chazaq (Strong's H2388)--strong, strengthened, take hold/hold fast, encouraged, firm, seize, repair (make strong), be courageous

kun (Strong's H3559)--established, prepared, set, ready, steadfast, to be firm

steko (Strong's G4739)--stand, firm, stand firm, standing

histemi (Strong's G2476)--standing, stand, stood, stood, firm, stopped, set, establish

hedraios (Strong's G1476)--steadfast, firm

bebaios (Strong's G949)--firm, certain, sure, steadfast, established

stereos (Strong's G4731)--firm, solid

Discourse: To be firm is to be strong, but in a special way. The context of being firm is always that of standing on a solid foundation, standing in faith, standing in a way so as to not be shaken. The reason being firm is important is because we are involved in spiritual warfare. As Joshua instructed the people, "Be very **firm** (strong), then, to keep and do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left, in order that you may not associate with these nations, these which remain among you, or mention the name of their gods, or make anyone swear by them, or serve them, or bow down to them."

To be firm is to be strong in resisting the temptations to "go along with the crowd." Temptation often says, "go ahead, everyone else is doing it (therefore, it must be all right)." This is a lie. Right and wrong are not relative to a situation or to an age or to a society. God has defined what is right and what is wrong. What was good and right 4000 years ago is good and right today. God does not change, and neither does His commandment. Likewise, man has not changed in his character since the original sin of Adam until the change made available by the work of Jesus Christ is received into the heart through faith in Him. The firm foundation on which we stand is Jesus Christ. Our certainty that He is the same yesterday, today, and forever, and our confidence that His word is true gives us the strength and moral conviction to resist the temptations of the world.

BE LIKE BE IMITATORS OF

Verses: Jdg 5:31; Ps 1:3; (Isa 1:18); Isa 58:11; Jer 17:8; Zech 12:8; Luke 6:40; Luke 12:36; (Rom 8:29); 1 Cor 4:16; 1 Cor 11:1; Eph 5:1; Php 3:19; 1 Thes 1:6; 1 Thes 2:14; 1 John 3:2

Verse Count: 13/16

Rank: 11

Roots: mimetes (Strong's G3402)--imitators

homoios (Strong's G3664)--like, same, one like

hos (Strong's G5613)--like, when, how, about, just as, as, if

Discourse: Analogy is a frequently used device in the Old Testament. The analogies in the reference verses describe some interesting attributes of believers.

"...Let those who love Him (the Lord) be like the rising of the sun in its might." (Jdg 5:31b). Here, the believer is to have glory as bright as the sun. It is a glory of victory, a victory already won by the Lord. We do not yet see this glory but we are assured that it is real. It is a glory which pales next to our Lord, but we shall have it as we are in Him. We shall be like the sun because of the glory of Christ in us and through us. (See Isa 55:5; Rom 8:30; 1 Pet 1:11).

Be like a tree planted by watered or like a watered garden. (Ps 1:3; Isa 58:11; Jer 17:8). This analogy says that we are firmly rooted by faith in Christ Jesus and nourished by the Holy Spirit so we do not wither and die--ever. We bear fruit in season and unceasingly, so there is no question about what kind of plant we are--we are known by our fruit. We prosper, and so we have a testimony. We endure during hard times and trials (dry times). We are firmly planted so that the winds of false doctrine and the deceit of the world cannot move us nor disturb us. We are this way when we trust in the Lord and walk by the Spirit.

Isaiah 58:11 says we will be like a spring of water whose waters do not fail. Our true well-spring is the Holy Spirit. The scorched places are those times when our own spirit is sapped by the pains and troubles of this world. No matter how we may be challenged by the immediate circumstances of this life, our Lord is faithful to rescue us. It is He who brings forth light in the darkness; He is the one who heals our wounds. He guides us--beside the still waters.

Jesus instructed us to "be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks." (Luke 12:36) (See BE ALERT).

We are to be like David and Paul, imitating their great faith. "Imitation" does not mean a copy which may be flawed; rather, it means to be actively seeking to behave exactly the same. The sense of imitation is taking an active stance toward being like somebody else, not merely seeming to appear the same. But more than anything else, we are to be like, imitate, our Teacher, Jesus Christ. Our spiritual leaders, especially in the congregation, should be the highest examples for us, but there is no finer example or model than Jesus Himself. Each of us is an instrument through whom Jesus manifests Himself to the world. Our behavior should be such that nobody can question that our Lord has transformed our lives. When somebody reads the Bible about how saints are supposed to act, do they think about you? Is your life like Christ in sufficient detail that somebody desires to imitate you in order for their lives to be changed as yours has been changed? We are to be like Christ and conformed to His image.

BE STRENGTHENED

Verses: (Jdg 7:11); Eph 3:16; (2 Tim 4:17); Heb 13:9

Verse Count: 2/12

Rank: 79

Roots: chazaq (Strong's H2388)--strong, strengthened, take hold/hold fast, encouraged, firm, seize, repair (make strong), be courageous

oikodomeo (Strong's G3618)--build, edify, strengthen, rebuild

bebaiosis (Strong's G950)--confirm, establish, strengthen

Discourse: See BE STRONG, BE COURAGEOUS, BE FIRM, and BE ENCOURAGED.

We are to BE STRONG rather than being fearful. Nevertheless in the flesh, we are fearful. To be strengthened is to move from the natural fear in the flesh to being strong in the spirit. We find that we are strengthened, when we exercise our faith in the Lord to be obedient in a small thing, to exercise our faith in larger things. As we move from weakness to strength, the

Spirit continues to encourage us; it is He who strengthens us. Believe, obey, and be strengthened.

BE HEALED BE MADE WELL

Verses: (1 Sam 6:3); (2 King 4:23); (Ps 23:3); (Isa 58:8); (Isa 6:10); Jer 17:14; (Matt 8:13); (Mark 5:34); (Luke 5:15); (Luke 6:18); (Luke 7:7); (Luke 8:50); (Acts 14:9); Heb 12:13; Jam 5:16

Verse Count: 3/18

Rank: 61

Roots: iaomai (Strong's G2390)--healed, perform healing, curing
rapha (Strong's H7495)--healed, become fresh, healer/physician, repaired
therapeuo (Strong's G2323)--healed, cured
hugios (Strong's G5199)--healed, good health, restored, sound, well, normal
sozo (Strong's G4982)--be made well

Discourse: We have a tendency to focus on the miraculous physical healings performed by Christ, but the real message is that all healing comes from God. The bumper sticker mentality is, "God does the healing, the doctor collects the bill." While the physical healings are highly visible features of the Bible, the real healings are not so limited. Most importantly, there is a fundamental understanding that all of the conditions which require healing are the result of sin (though not necessarily the result of a sinful act). The sole remedy for sin is the atoning work of Jesus Christ on the cross and in His resurrection. His work is the totally sufficient guarantee that we shall be completely healed in eternity and that healing is available to us in miraculous measure according to the will of God. The world looks to physicians, medications, surgery, and other marvelous medical procedures, but the servant of Christ looks to the Lord for his healing. This is not to say that we avoid the medical technology that is now available, but we maintain a perspective of faith in Christ and trust in Him for the healing. The final great healing for the believer is physical death, leading to our revelation in the glory and perfection prepared for us by our Lord.

There is so much damage from sin that transcends physical disease. We have character flaws, emotional scars, and other psychological dysfunctions which are rooted in sin. We have relationship hurts and self-image problems. We isolate ourselves from those who love us, and we deny that we are anything except healthy. We turn to compulsive behaviors to help us deny that there are any problems. If man had never sinned, there would have been no death, no pains, and no sorrows. However, all have sinned, and all are affected by sin. We need pain to tell us that we need to be healed. There is but one hope for deliverance--Jesus Christ. Although our healing is not completely manifest in the flesh, our healing is completed and perfected in Christ Jesus. Just as it sometimes takes time for the healing to be manifest in the flesh, our healing in Christ shall be manifest in the fullness of time. We can be confident of our total healing in eternity, but we need to be healed in this present time by yielding to the Spirit of Christ. We need to look to Jesus for all of our healing.

It should also be noted that miraculous physical healing is still available from Christ and through the body of Christ--the church. It seems so common for us to pursue the common remedies, putting faith in the world, while never even consulting the Bible's teachings. We tend to turn to regimens rooted in mysticism and scientific speculation and discount the truth of God's word. The teaching in James 5:16 is still as valid today as it was when it was written. We need

to seek healing in Christ, including finding Him in the body of Christ, His church. For our emotional healing in particular, true Christian fellowship provides the environment essential to our finding the healing work of Jesus. We need to learn to trust in Christ and be healed according to His word.

Note that one of the related meanings to "healed" is "restored." To be healed is to be restored to a former condition before the "disease" took effect. In the case of being healed from sin, it is to be restored to a condition that none of can remember. It is the condition to which we were created: perfected in love, full of praise and worship of God, completely encompassed by fellowship with the Lord, free from sin and corruption. To be healed is to be restored beyond any hope of this world.

BE ESTABLISHED

Verses: (1 Sam 24:20); (2 Sam 7:16, 26); (1 King 2:45); (1 Chr 17:14, 23, 24); (2 Chr 9:8); (2 Chr 20:20); Ps 102:28; Ps 119:5; (Prov 4:26); (Prov 12:19); (Prov 16:3); Isa 54:14; Jer 30:20; Rom 1:11; (Rom 16:25); (2 Cor 1:21); (1 Thes 3:13); (1 Pet 5:10)

Verse Count: 5/26

Rank: 35

Roots: kun (Strong's H3559)--established, prepared, set, ready, steadfast, to be firm
sterizo (Strong's G4741)--established, strengthened, confirmed, set, fixed

Discourse: There are at least three senses in which "be established" is used. The first is to be established through an everlasting dynasty, to have decedents for every generation. The second is to be established before God. The third is to be established in faith. At first, these three views would seem to be unrelated, but they are actually all saying the same thing to us.

None of us can establish ourselves in any sense. We must be established by the work of the Lord by His choice. We might desire to obtain establishment, but it is impossible for us in our strength. To be established is to be made so steadfast or firm that we cannot be moved by time. We are but transient flowers here for a season; only God can work to make us eternal. Most of the references talk of establishment for future times, but we need to also be established in the present. All of this is accomplished through faith in Jesus Christ as our Lord and Savior. As believers, we are remembered before God forever, established in His presence. Through Christ we have an eternal reward greater than any temporal promise. It is God working in us Who builds our faith and causes us to mature spiritually. In each of these ways, He establishes us.

The work on our part is to recognize that we are established in Jesus Christ and to live in the assurance that we cannot be moved from His hand. Let us apply this confirmation to our daily walk even as David did, thanking and praising God for this great work.

BE DEVOTED

Verses: 1 King 8:61; Rom 12:10, (12); (1 Cor 7:5); (Col 4:2)

Verse Count: 2/7

Rank: 84

Roots: shalem (Strong's H8003)--whole, devoted, complete, full
philostorgos (Strong's G5387)--devoted (tenderly loving, as in a family)
proskartereo (Strong's G4342)--devoted, in constant attendance

Discourse: The prayer of Solomon in dedicating the Temple included a charge to the people to be so completely devoted to the Lord and to obedience to His will that they would serve as a continual testimony to the whole world. The sense of being devoted used by Solomon is to be totally given to service, to be without reservation.

In Romans 12, we are instructed to be devoted to each other and devoted to prayer. There are two different words used here. We are to be devoted to each other in brotherly love, and the sense of devotion is the same kind of devotion of one family member to another. Just as a parent will do almost anything to save their children, we are to be devoted to each other. There are fights in almost any large family, but if someone from outside the family attacks any member, the family bans together to defend the one under attack. In our devotion to each other, we need to be an encouragement to each other, to remind each other of the good things of the Lord, and to keep each other in prayer. We need to help each other to resist temptation, caring for each other as brother for brother rather than judging each other. In the spiritual war, many circumstances which are beyond our control, but there is never any circumstance which is beyond the power of God. We can always, and should always, keep each other in prayer. If nothing else can be done, we can pray. Whenever anything is to be done, we should first pray. This form of devotion means to be in constant attendance. We are to pray without ceasing. This is being devoted to prayer.

BE GLAD

Verses: (1 King 8:66); 1 Chr 16:10; Ps 5:11; Ps 9:2; Ps 14:7; (Ps 16:9); Ps 21:1; Ps 31:7; Ps 32:11; Ps 40:16; Ps 48:11; Ps 53:6; Ps 64:10; Ps 67:4; Ps 68:3; (Ps 69:32); Ps 70:4; (Ps 90:14, 15); (Ps 92:4); Ps 96:11; (Ps 97:1); Ps 97:12; Ps 104:34; Ps 105:3; (Ps 107:42); Ps 109:28; Ps 118:24; Ps 119:74; (Ps 122:1); (Ps 126:3); Ps 149:2; (Prov 23:15, 24, 25); (SOS 1:4); Isa 9:3; Isa 25:9; Isa 65:18; Isa 66:10, 14; Lam 4:21; Joel 2:(21), 23; Zech 2:10; Zech 4:10; Zech 10:7; Matt 5:12; Luke 6:23; (John 8:56); (Acts 2:26); (1 John 1:4); (3 John 1:3); Rev 19:7

Verse Count: 35/97

Rank: 1

Roots: samach (Strong's H8055)--glad, rejoice, joyful, happy, merry, pleased
chairo (Strong's G5463)--joyful, glad, rejoice
gil (Strong's H1523)--rejoice, glad, exult
sus (Strong's H7797)--rejoice, glad, delight, exult
sameach (Strong's H8056)--joyful, rejoice, glad, pleased
basar (Strong's H1319)--to bear news, proclaim glad tidings

Discourse: (See BE JOYFUL).

As noted under BE JOYFUL, it is difficult to separate "joyful," "glad," "rejoice," and "exult." However, it is useful to note a distinction between having inward joy through walking with the Holy Spirit and exhibiting that joy so that others can observe it. Gladness is the first level of exhibiting the inward joy. You cannot be glad without being joyful.

The Bible describes a number of things in which we ought to be glad, including at least those things in the following list. We can be glad

- in the Lord.
- in the saving work of the Lord. (Oh, the wonder of His grace!)
- in the Gospel, the good word of the Lord. (How great a love with which He has loved us!)
- because the Lord is returning (especially, for us.)
- because the Lord reigns. (He is in control of all things working His good purposes.)
- because of the judgements of God (they are good, righteous, just, and perfect).
- for the lovingkindness of the Lord. (Every good and perfect gift is from God.)
- because of God's presence with us. (He will never leave us nor forsake us.)
- for our eternal promises. (Ever in His presence, filled with joy and comfort and love--no more tears, no more sorrows.)
- because the Lord has done, is doing, and will do great (miraculous) things.
- when you are used by the Holy Spirit to bless, encourage, and instruct others, and especially when they are obedient to God.
- when you are blessed by the goodness of God.
- when you are reviled and mistreated for Christ's sake. (We are being treated like the prophets of old.)

Most of these things are fairly self explanatory. We have no problem realizing that we, indeed, have great reason to be glad. However, the most frequent "be glad" is "be glad in the Lord." It is beneficial to meditate a moment on just what is meant by "in the Lord" in this context. Well, it means to be glad because we have a personal relationship with our God. I think it is a most wonderful thing that we can have a personal relationship with the Ruler of the Universe, the Creator of Everything. As vast as everything is, yet He has taken thought of insignificant me. Of course, some people are so self-wise that they will not even admit that God is a person; how they are depriving themselves of this great joy. The world can discount me and despise me and call me a fool and a failure, but my Maker accounts me as worthy to love, to discipline, to encourage, to share of Himself, to help, and to do all the other things that somebody does in a caring relationship. He does these things toward me out of His sovereign will. How can I be other than joyful and glad when I consider His love. How insignificant seems my present cares of this world, especially as He has told me that He works all things together for my good and His glory. What more can I say except, "Awesome!"

We should be glad as a testimony of the goodness of God. How many ways has He blessed us? How worthy He is of our thanks and praise! Let us live in a way that others can know how we are blessed by the presence of our Lord directing our lives. After all, "I hear what you do much louder than what you say. At the root of effective witnessing for God is BE GLAD.

BE ZEALOUS

Verses: (1 King 19:10, 14); (Ezra 7:23); (1 Cor 14:12); (2 Cor 9:2); Tit 2:14;
1 Pet 3:13; Rev 3:19

Verse Count: 3/27

Rank: 59

Roots: zelotes (Strong's G2207)--zealous, eager, enthusiastic
qanah (Strong's H7065)--jealous, zealous, envious
zeleuo (Strong's G2206)--zealous, earnest, jealous
zelos (Strong's G2205b)--jealousy, zeal, fury
adrazda (Strong's H149)--zeal

Discourse: To be zealous is to be on fire, enthusiastic, and diligent in devotion in pursuit of a cause. In the Bible, the cause we are given to be devoted to pursue is the Lord's. His cause is to cleanse us from sin and to reconcile us to Himself. He accomplished this through His life fulfilling the Law, His death on the cross for our sins, and His resurrection through which He gives us life eternal. The Lord was zealous in accomplishing this great gift in our behalf. We are to repent of unbelief in Christ and be zealous toward this good news.

How are we to be zealous? As we meditate on the work of Christ in our behalf and internalize His love for us, we are driven to continue to turn away from the worldliness and sin of our past and toward our service of Christ. As He has been zealous for us, we ought to be zealous for Him.

BE PURE

Verses: (Job 4:17); (Job 15:14); Tit 2:5

Verse Count: 1/17

Rank: 99

Roots: hagnos (Strong's G53)--pure, chaste, innocent, free from sin

Discourse: Eliphaz lamented the impurity of mankind before an absolutely pure God, yet the passage in Titus tells us to be pure. To be pure is to be free from sin, and we are all sinners. Yet we recognize that Jesus makes it possible for us to be pure. He Himself is pure. He lived a life of purity in the flesh in our behalf. We receive His purity when we receive His nature when we receive Him as our Lord and Savior. Therefore, we are made pure by faith in Christ alone. It is not by our doing but His doing in us. We can only be pure by being in Christ Jesus.

What is the purpose or the advantage for us to be pure? He who is pure does not sin. We need to be pure in order to be effective servants of our Lord and in order to have an effective witness to the world. Also, as we are pure, we are freed from the contamination of sin. We have much damage in our lives as a result of sin, both our own sin and the sins of others against us. As we live in purity, we become more susceptible to the healing presence of Christ in our lives. When the source of the corruption is removed, healing can take place, but healing can hardly occur if the source is still active within us. Therefore, it is our advantage to be pure, so let us live knowing that Christ in us makes us pure, causing our lives to be conformed to His image.

BE CHEERFUL BE OF GOOD CHEER

Verses: (Job 9:27); (Job 10:20); (Prov 15:13, 15); (Eccl 9:7); (Zech 8:19); Matt 9:2; Matt 14:27; Mark 6:50; Mark 10:49; John 16:33; Acts 23:11; (2 Cor 9:7); (Jam 5:13)

Verse Count: 6/14

Rank: 30

Roots: tharseo (Strong's G2293)--to be of good cheer/courage, take courage
tob (Strong's H2896a)--good, better, beautiful, pleasing, best, favorable, well, cheerful, fine, precious, pleasant, delightful, happy
balag (Strong's H1082)--cheerful, smile, (to gleam)
yatab (Strong's H3190)--do good, please, do well, make merry, cheerful, happy, joyful
hilaros (Strong's G2431)--cheerful
euthumeo (Strong's G2114)--to be of good cheer, keep courage, cheerfully

Discourse: The NAS translates the Greek "tharseo" as "take courage," but the use of these various words is to be full of courage in the face of adversity, which is a good definition of "cheerful." My Grandfather instructed me as a child that cheer is joy born of confidence in victory. This is why cheerfulness and courage are so tightly related. Of all of the reference verses, John 16:33 probably summarizes the direction to us the best, where Jesus instructs, "These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage (or, be of good cheer); I have overcome the world." Later, believers are referred to as overcomers (see 1 John 5:4-5). The references speak of various forms of adversity and tribulation, but our encouragement is that the Lord delivers us from/through tribulation. Some time ago I read that the word "tribulation" was derived from a type of winnowing fork used to separate the wheat from the chaff. The thing that separates the man of faith from the world is his ability to be cheerful in the midst of tribulation. In so doing, that man has a testimony that his life has been changed by Jesus Christ and is able to be an encouragement to others who are weaker in faith. The adversary has much less influence in our lives when we are cheerful. We realize the victory that we have in Christ more rapidly when we are able to be cheerful. We live by faith that we have victory in Jesus Christ, and this gives us joy born of confidence in victory--cheer. Be cheerful.

BE ENLIGHTENED

Verses: Job 33:30; Eph 1:18; (Heb 6:4); (Heb 10:32)

Verse Count: 2/8

Rank: 81

Roots: photizo (Strong's G5461)--enlighten, illumine, bring to light
or (Strong's H215)--shine, enlighten, give light, illumine, brighten, dawn

Discourse: To be enlightened is to have your sins revealed through the knowledge of the righteousness of the Lord (the light). The enlightenment of the heart is a prerequisite of salvation, but it does not guarantee salvation. Mere knowledge of the righteousness of Christ and of your own falling short of His glory is not sufficient; there must also be repentance and belief in the atoning sacrifice of Christ for one's own sins.

The continuing enlightenment of the believer helps to keep one humble and obedient as we walk in the light of Jesus.

BE ACQUITTED

Verses: Ps 19:13

(See also Job 11:2; Jer 49:12; 1 Cor 4:4)

Verse Count: 1/8

Rank: 109

Roots: naqah (Strong's H5352)--free from punishment, acquitted, blameless, innocent, free, purged, without guilt

Discourse: Most of the Bible verses on this topic speak of the impossibility for one to be acquitted, freed from the guilt of sin, through one's own righteousness. Indeed, we are not even aware of the many sins we commit daily. Clearly, an act of God is needed for us to escape the condemnation we so richly deserve. Jesus paid the price for our sins in His death on the cross, removing the guilt of sin for those who will believe in His saving work. Psalm 19 pleads for the Lord to take an active role in keeping the believer from sin and states confidently that, in the work of the Lord, that the believer is acquitted of the great transgression. The great transgression is failing to receive Jesus Christ.

BE BOLD BE CONFIDENT

Verses: Ps 27:3; Prov 28:1; Rom 2:19; Rom 10:20; 2 Cor 10:(1), 7; (2 Cor 11:21); (1 John 3:21); (1 John 4:17); (1 John 5:14)

Verse Count: 5/26

Rank: 36

Roots: batach (Strong's H982)--trust, rely, secure, have confidence, bold
peitho (Strong's G3982)--persuade, have confidence, trust in, win over, obey, sure
apotelmao (Strong's G662)--very bold
parresia (Strong's G3954)--confidence, boldness, openly, publicly
tharreo (Strong's G2292)--bold, have confidence, good courage
tolmao (Strong's G5111)--dare, bold, courageous, venture, presume

Discourse: In the household of the great master, a slave might be hesitant to come uninvited into the master's presence for fear of punishment. But the son comes into the master's presence with confidence and boldness because he trusts in the love of his father. The slave would not dare to make a request of the master while the son asks freely. Fear restrains the slave, but there is no fear for the son. When the master calls unexpectedly for the slave, the slave comes with fear. The son arrives joyously when father calls. Furthermore, the son has no fear of the slave, though the slave may fear the son. These are the thoughts that underlie these verses. There is a freedom of action together with an absence of fear.

We have reverential fear of God, but we are free of the fear of wrath because of the love of Christ Jesus poured out in our hearts. (How great is His work on the cross to remove the blot of sin which had barred our way to God and caused us to fear the wrath of the Lord.) Because of this, we are to be bold and confident to come into the presence of God. We have the relation of a son to his father in our relationship with God; we are joint heirs in Christ. When we are secure in this relationship, we are also free to acknowledge the relationship in public and to act

obediently to the Father because our love for the Father is greater than the fear of the world. In order to be bold, we must know who we are in Christ Jesus.

BE RADIANT

Verses: Ps 34:5; Isa 60:5; Jer 31:12; (Mark 9:3)

Verse Count: 3/4

Rank: 68

Roots: nahar (Strong's H5102b)--radiant (to shine or beam)

stilbo (Strong's G4744)--radiant

Discourse: The glory of the Lord shines brighter than anything in the universe. His righteousness is so great that when we look upon Him, He causes us to be radiant. So what does it mean to be radiant? It means to shine forth or beam. One way to shine forth is to show your joy. Another way to be radiant is to be a light in the darkness of the world; we are a light to the world when we walk in the righteousness of Christ. Still another perspective is to be radiant through being blessed by the Lord and giving Him the glory for the goodness He has shown you. Yet another way to be radiant is to be in the presence of the Lord, even as Moses' face shined after he had seen the glory of the Lord (see Exodus 34:29-35). Eventhough we do not see the glory of the Lord in the same way Moses did, others can still see the difference in you when you have spent a significant time in prayer and faithfully walking before the Lord. We look to the Lord through faith, causing us to be radiant and to have a testimony of the glory of the Lord..

BE GRACIOUS

Verses: Ps 37:21, 26; Ps 112:(4), 5; Prov 14:21, 31; Prov 19:17; Prov 28:8

Verse Count: 7/20

Rank: 27

Roots: chanan (Strong's H2603)--gracious, show favor, pity, implore, give voluntarily
channun (Strong's H2587)--gracious

Discourse: Mostly it is left for the Lord alone to be gracious. When it is left to man to be gracious, it is in the sense of showing kindness and generosity without having to be asked, to people who are deserving but unable to help themselves. Isn't that the nature of God's grace to us? We are unable to help ourselves, neither can we ask without already having received a measure of His grace. Oh wait, we are not deserving. What can be done to deserve grace--nothing. We receive His grace only because He has chosen to bring us into relationship with Himself. He has been gracious to us, and we are partakers of His nature. Therefore, it is fitting for us to be gracious.

BE CALLED

Verses: Ps 41:2; (Prov 16:21); (Isa 1:26); Isa 4:3; Isa 58:12; Isa 61:3, 6; (Isa 62:2, 4); (Isa 65:15); Matt 5:9, 19; Rom 9:26; 1 John 3:1

Verse Count: 9/52

Rank: 17

Roots: qara (Strong's H7121)--call, name, cry, proclaim, invite, mention
kaleo (Strong's G2564)--call, invite, name, summoned
amar (Strong's H559)--say, speak, tell, answer, ordered, called
ashar (Strong's H833)--call blessed, guide, happy

Discourse: Most of the verses using "be called" are in the context of God changing somebody's name or changing a place-name. However, there are a few notable verses related to the believer. Believers are called "blessed upon the earth," "discerning," "holy," "repairer of the breach," "oaks of righteousness," "the priests of the Lord/ministers of our God," "great in the kingdom," and "sons (children) of (the living) God." Some of these verses refer to attributes of the believer received from Christ. Isaiah 58:12 refers to the faithful returning from captivity to repair the Temple and walls of Jerusalem; they prove to be faithful servants of the Lord through their concern for rebuilding Jerusalem. As such, this period describes the people returning from a chastisement of the Lord after which the relationship between Israel and the Lord would never be the same. Isaiah 61:3 and Isaiah 61:6 refer to a further change in that relationship where the righteousness of the people would be unmoved by the pressure of the world and where the people would be the unquestioned representatives of God; this is a still future restoration of Israel during the Week of Jacob's Trouble and the Kingdom. This is a period where Israel fulfills its calling in Christ. In these cases, a change in name is associated with a change in the believer's relationship with God. Notice that in Isaiah 62:2 and Isaiah 65:15, the believer shall be called by a new name.

Why the change in name? Because we are children of God, adopted sons of the living Most High God. When we are adopted, upon receiving Jesus Christ as our Lord and Savior, we get a new name because we are part of a new family. We have a new relationship with God in Christ because He is now our Father. When we meditate on "be called" verses, let us consider the new relationship we have with our Lord and Master.

BE AT REST

Verses: Ps 55:6

(See also Heb 3 & 4)

Verse Count: 1/3

Rank: 119

Roots: shakan (Strong's H7931)--dwell, live, settle, establish, remain, rest, abide, lie down, stay
katapausis (Strong's G2663)--rest, repose

Discourse: On the seventh day, God rested. We can enter His rest as we are obedient to Him. Israel rested after entering the Promised Land and later under Solomon, but these were temporary respites because of their disobedience. We can enter the rest of the Lord through obedience to His word. To be at rest is to abide in peace. It also has a meaning of ceasing to strive in work. We are at rest when we have received Christ as our Lord and truly live each moment through

faith in Him. Our greatest spiritual work is to believe in Jesus Christ (see John 6:29). When we live by faith in Him, we no longer strive in futility to be righteous--we are righteous in Him.

This life is full of trouble, and we often wish to escape to a place of rest. As a great hymn says, "Where could I go but to the Lord?" We are at rest when we are blessed by the Lord to have entered into His promises. Eventhough we have tribulation in the world, yet in Christ Jesus we have blessed peace. (See John 16:33) Be at rest abiding in Him.

(See BE AT PEACE)

BE DELIVERED

Verses: Ps 60:5; Ps 69:14; Ps 108:6; Prov 11:9, 21; Prov 28:18, 26; (Eze 14:16,18); Joel 2:32; (Rom 15:31); 2 Thes 3:2

Verse Count: 9/45

Rank: 18

Roots: chalats (Strong's H2502a)--rescue, deliver

malat (Strong's H4422)--escape, deliver, save, rescue

yasha (Strong's H3467)--save, deliver, help, preserve, savior, safe

rhuomai (Strong's G4506)--deliver, rescue, set free

Discourse: We wish for deliverence from our enemies, from our troubles, from sin, and into safety. Ultimately, it is the Lord who delivers; we cannot do it ourselves. For the believer, we know we are delivered into the safety of our eternal rest in the end, and all other forms of deliverence then become unimportant. Look at the response of Shadrach, Meshach, and Abednego to Nebuchadnezzar in Daniel 3:17-18, "If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king. But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the goden image that you have set up." We can see manifest several kinds of deliverence in this example. First, the young Hebrews were already delivered from immediate sin through their faith and confidence in the Deliverer, our Lord. Second, they were confident of deliverence from the king, but they did not know if their deliverence would come through death, through God intervening with the king, or through the miraculous protection in the furnace that actually occurred. Third, following their deliverence from the furnace, the king delivered them from their enemies. As the Hebrews recognized, their greatest enemy is Satan, and their God guaranteed their deliverence. Truly, the Most High God delivers.

To be delivered from sin, one must be righteous, walk blamelessly, and walk wisely. All of these conditions are fulfilled perfectly through faith in Jesus Christ. "Whomever calls on the name of the Lord will be delivered." "The Lord is faithful, and He will strngthen and protect you from the evil one." Be delivered by entrusting yourself wholly unto the Lord.

BE SAFE

Verses: Ps 119:117; (Prov 18:10)

Verse Count: 1/2

Rank: 123

Roots: yasha (Strong's H3467)--save, deliver, help, preserve, savior, safe

Discourse: Do you ever have the desire to be protected or delivered from the presence of evildoers, the double-minded, the wicked, or the deceitful? If so, you shared the desires of the psalmist. The psalmist properly recognizes that only the Lord can bring us to safety from the evil influences of the world. The psalmist also places regard for the statutes of the Lord in a one-to-one correspondence with safety in the Lord. In other words, one who has a high regard for the requirements of the word of God will be safe, and the one who is safe will have a high regard for the Word. Of course, the first and highest requirement of the Word is to believe in Christ Jesus as your Lord, receiving His redemptive work on the cross and eternal life through His resurrection. The sense of safety in Proverbs 18:10 is that of being so high as to be out of reach of any harm. When we cherish our relationship with the Lord above the things of this world, we are indeed safe (delivered, saved) even in this world.

BE PRUDENT

Verses: (Prov 1:4); Prov 15:5; 1 Cor 4:10; 1 Tim 3:2

Verse Count: 3/24

Rank: 60

Roots: sophron (Strong's G4998)--sensible, prudent, (of sound mind, self-controlled)
phronimos (Strong's G5429)--prudent, wise, sensible, shrewd
arum (Strong's H6175)--prudent, crafty, shrewd

Discourse: See BE SENSIBLE and BE WISE.

One who is prudent acts wisely, responsibly, shrewdly, and with discretion. Prudence is the practical application of wisdom. True wisdom is from God, and Jesus Christ has been made to be our wisdom. Likewise, we are prudent in Christ. Being prudent is an essential element of being an excellent example; therefore, it is a required trait of ruling elders. As we let Christ live through us, we are prudent.

BE EXHILARATED

Verses: Prov 5:19

Verse Count: 1/1

Rank: 142

Roots: shagah (Strong's H7686)--err, wander, stray, exhilarated, intoxicated, mislead

Discourse: The context of this verse is an exhortation to fidelity. The literal context is to be true to one's wife and to not be led astray by an adulteress. There is the added warning, "For the ways of a man are before the eyes of the Lord, and He watches all his paths." (Prov 5:21). In the broader context, it is an exhortation to fidelity toward the Lord and to not be entangled by the temptations of the world. Thus, to be exhilarated means to be carried away (intoxicated) in joy

and exultation in the love of the Lord and to be satisfied completely by His lovingkindnesses. If one is to get high, let it be by the Holy Spirit.

BE WISE

Verses: Prov 6:6; Prov 8:33; Prov 9:9; (Prov 10:8); Prov 13:20; Prov 19:20;
Prov 23:19; Prov 27:11; Rom 16:19

Verse Count: 8/34

Rank: 21

Roots: chakam (Strong's H2449)--wise, skillful
chakam (Strong's H2450)--wise, skilled, shrewd, sage, expert
sophos (Strong's G4680)--wise

Discourse: One of my favorite definitions of wisdom is "the ability to make correct decisions." I believe this definition works well in the Biblical sense as well as the world sense. The important point is who defines what is correct--God or a man? The only true wisdom is that which comes from God, accepting His definitions for correct, right, and wrong. The world teaches that wisdom comes through gaining an understanding of all the pertinent facts and analyzing the possible outcomes. The Bible instructs, "The fear of the Lord is the beginning of wisdom, a good understanding have all those who do His commandments". (Ps 111:10). A wise person knows it is infinitely better to trust in the knowledge and understanding of God than that of self.

In the Old Testament, one became wise through receiving instruction from the Law, from an inspired observation of nature, by listening to wise counsel, and by accepting discipline. An individual was still dependent upon the Holy Spirit for any of these actions to be effective; after all, He is our teacher. In the New Testament, Jesus has been made our wisdom (see 1 Cor 1:30), and to be wise is to be submitted to Him. In either case, being wise is being skilled in our lives in making good decisions. Perhaps this is why Paul charged the Romans, "be wise in what is good and innocent in what is evil."

BE STEADFAST

Verses: Prov 11:19; 1 Cor 15:58; (Col 1:23)
(See also Job 11:15; Ps 51:10; Ps 57:7; Ps 108:1; Ps 112:7)

Verse Count: 3/8

Rank: 66

Roots: kun (Strong's H3559)--establish, prepare, set, provide, ready, steadfast, direct, firm
hedraios (Strong's G1476)--steadfast, firm

Discourse: To be steadfast is to have a firm foundation of your faith completely rooted in the hope of salvation in Christ. It means you are prepared to meet your Maker in a way that you apply to everyday life. Compare BE STRONG and BE FIRM; they relate to being unmoved by fear or anxiety. See BE ESTABLISHED. Notice that there are several senses in which we are established. To be steadfast is to be established in faith, and that firm foundation is the good news of Jesus Christ. Are you established in your belief that Jesus is God come in the flesh who died for your sins in order to give you life in His resurrection and that His work for you is complete, even as He declared on the cross? Are you so well established that nobody can convince you that there is any other way that you can be saved? Are you so well established that

you are certain that you will spend eternity with the Lord? If you can answer "yes" to these things, you are steadfast in the Lord. If you cannot yet answer "yes" to these questions, continue in meditating what Jesus has accomplished for you on the cross and that He has done these things out of His love for you, not your love for Him. Keep the good news foremost in your mind and you will become steadfast in the Lord.

BE PROSPEROUS

Verses: Prov 11:25; (3 John 1:2)

(See also Gen 30:43; Gen 32:9, 12; Gen 39:3, 23; Deut 28:63; Deut 29:9; Deut 30:5, 9; Deut 31:20; Josh 1:8; 2 Cor 9:6-10)

Verse Count: 1/53

Rank: 95

Roots: dashen (Strong's H1878)--be prosperous, prosper, make fat, sated
euodoo (Strong's G2137)--prosper, succeed

Discourse: Most of the verses having to do with prosperity or success have a theme which essentially say, "if you want to be successful, walk according to the commandments of God." The main reference verse says, "The generous man will be prosperous..." In the broad context of the Word, this says that one who walks according to the will of God will be generous. But the immediate context also says that God is generous to those who are generous. This is not, however, the same thing espoused by the popular "prosperity ministry." The essential difference is that the reference statement is not stated as an unconditional promise, which is the theme of the "prosperity ministry;" rather, it is a statement of fact. If you are obedient to God (resulting in prosperity in the sense of success), you will become generous. If you continue in your generosity, God will make you prosperous in the sense of being beyond need. Another major difference is that "generous" and "prosperous" are not limited to money in this context. "Generous" can refer to any act of freely giving to meet a need; the gift could be of time, comfort, love, sharing of God's word, and other non-material things as well as money, food, clothing, shelter, and the other things we normally bring to mind. Similarly, your prosperity will be according to your needs as God knows them. Your prosperity will parallel your spiritual growth. The passage from 3 John accurately summarizes the theme; "be prosperous" simply directs us to allow the spiritual success and health we enjoy in Christ to be reflected in our external life.

BE WATERED

Verses: Prov 11:25; (Isa 58:11); (Jer 31:12)

(See also 1 Cor 3:6)

Verse Count: 1/8

Rank: 108

Roots: yara (Strong's H3372b)--shoot, archer, watered
ravah (Strong's H7301)--fill, water, satisfy, drink, drench
potizo (Strong's G4222)--give drink, water

Discourse: Proverbs 11:25 reads, "The generous man will be prosperous, and he who waters (H7301) will be watered (H3372b)." (NASB) The NIV translates "water" as "refresh," but the underlying Hebrew more literally supports the NASB rendering, which is shared by the King James.

The thought is that God repays kindness for kindness, goodness for goodness; you simply cannot out give God. The entire main reference verse describes an economy of God which differs substantially from that of the world. It is an economy of giving freely, not looking for reward nor gain, yet faithfully rewarded by God. (See BE PROSPEROUS).

The one who gives to satisfy another's need ("he who waters") is rewarded in a water of a different kind. He is "watered" in a sense of being pointed in the right direction. A closely related word "yarah or yara" (H3384) usually rendered teach, instruct, shoot, cast, throw, and so forth. By extension, to be watered is to have the need for direction and purpose in one's life satisfied by God. Clearly, God has created us to be in relationship with Him and also with each other. An important element of healthy relationships is the ability to give good things to each other, to meet each other's needs. We have nothing to give to God, everything is from Him anyway, but we can give according to His will to benefit others. Look at the thought of Ephesians 4:28, "Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need." When we are obedient to God's intentions for us, He rewards us. A manifestation of His reward is to be watered--pointed in the right direction for a fulfilled life in Christ.

The next time someone says, "You're all wet." You may respond, "Praise the Lord."

BE REWARDED

Verses: Prov 11:31; Prov 13:13, 21; Jer 31:16; (Matt 5:12); (Matt 10:41);
(Luke 6:23); (1 Cor 3:8); (1 Cor 9:17); (Heb 11:6); (2 John 1:8); (Rev 11:18); (Rev 22:12)

Verse Count: 4/24

Rank: 47

Roots: shalem (Strong's H7999a)--repay, pay, reward, recompense, render
sakhar (Strong's H7939)--wages, reward, compensation, fare, hire
misthos (Strong's G3408)--reward, wage, pay, price

Discourse: Reward in the sense of being rewarded is equivalent to pay or wages. It is a just payment for services rendered. The reward is always from the final and righteous Judge of all, our Lord. He is the One who has called each and every one of us to service. Each one of us fit uniquely into His divine plan, just as He created us, and yet each of us will receive a totally just compensation for our role. The reward is tied to the service; there are appropriate rewards or wages for each service. There are several kinds rewards in the Bible.

The first reward type is a reward of salvation; it is a reward for belief in Jesus Christ as your personal Lord and Savior. Matthew 20:1-16 gives an interesting picture of the kingdom of heaven. No matter when the laborer went into the field, each received the same wage. Notice also, each of the laborers were standing idle (how worthless they must have been counted by the world, especially those who were idle in the eleventh hour) and needed to be called by the landowner. Similarly, each of us has been called by the grace of God. Even the ministry to which we have been called is established beforehand by God. It is sufficient that we have answered His urging to service. This is a reward, but it is also a gift. As for the laborers who arrived in vineyard late, what had they done to receive a full day's wage? Their wage was effectively a gift, yet it was also a correct wage.

The second type of reward is a return on labor in the sense of reaping what you have sown. This is a reward ordained by God as a law of the universe, just as the law of gravity or the law of electromagnetism. See Galatians 6:7-10. One cannot sow dandelions and expect to reap strawberries. The aspect of this type of reward is that man's element of choice is evident. If you desire a good harvest, you must sow a good seed. If we sow righteousness and respect for the commandments of God, we reap prosperity and life. God has made known the consequences beforehand, so the "payoff" of each planting is known when the seed is selected. However, notice also that the only good seed is that which is supplied by God. The only good reward is from God. See BE FRUITFUL.

A third type of reward is the product of labor; however, it is not a grown seed but a building raised by design. See 1 Corinthians 3:1-15 and Revelation 20:11-15. The design is that supplied by God, but our service is to be a wise master builder. The foundation is Christ; the only foundation which is solid and firm. The building is the monument to our life, so to speak. We are to be careful as to how we build. We select good materials or poor, each tested as by fire. Nevertheless, Ephesians 2:10 teaches that it is God who has prepared good works in which we walk. The reward justly given is determined by the service, and the service is determined by God according to His grace.

A fourth form of reward (or perhaps a variation on the third type) is that of our calling and heavenly mansion. Some of the rewards in the Bible are called "crowns" and other rewards are tied to offices, such as the reward of the prophet (as in Matt 10:40-42). There is also a reward for being reviled in Christ (see Matt 5:11-12), which may be considered even a fifth form. These rewards are for services to our Lord according to His plan and calling for us, our ministry. Also, these services amount to our letting Christ live through us. We are slaves of righteousness, yet even a slave is entitled to a just reward.

The summary of being rewarded is that the service and the rewards are all determined by the grace of God. The basis of the reward or recompense or wage is our willingness to answer God's call. We must have an attitude of being willing to do the will of God. In other words, we have an attitude of committing righteousness. If you are willing to labor for the Lord, you will be rewarded.

BE AT PEACE
BE LIVING IN PEACE
(BE PEACEFUL)

Verses: Prov 16:7; Mark 9:50; (Luke 2:14); Rom 12:18; 2 Cor 13:11
(See also Gen 25:27; 2 Sam 17:3)

Verse Count: 4/71

Rank: 42

Roots: eireneuo (Strong's G1514)--be at peace, live in peace, to bring peace
shalam (Strong's H7999b)--make peace, be at peace
shalom (Strong's H7965)--peace, well, safe

Discourse: There is peace with men and peace with God. There is peace from men and peace from God (or peace of God). Men talk a lot about peace, but if a man cannot be at peace with himself, how can he be at peace with others? And how can a man have peace with himself if he has no peace with his creator? Only in Christ Jesus can we have peace with God (present in salvation through the atonement of Christ) and the peace of God (a manifestation of the fruit of the Spirit) in our hearts. Only in Christ Jesus can we receive the healing we need to have true and honest peace with ourselves. Only in Christ Jesus can we be at peace with others.

In Proverbs we find that when we are at peace with God (through faith in Christ) and the peace of God (through obedience to Him), He makes even our enemies to be at peace with us. In Romans, we are told to be at peace with all men, so far as it depends upon us. Romans does not, however, demand that there is unconditional peace depending on us; it is simply saying that we are not the ones picking the fights. In 2 Corinthians, we are promised that Our God of love and peace will be with us as we are MADE COMPLETE, COMFORTED, LIKE-MINDED, and live in peace. Truly, we can only be at peace if we are men of peace by faith, even as Jacob in contrast to Esau, chosen by God and perfected in His image. To be at peace, let the Prince of Peace reign in your heart.

BE EXALTED

Verses: Prov 29:25; Matt 23:12; Luke 14:11; Luke 18:14; (2 Cor 11:7); (Jam 4:10);
(1 Pet 5:6)

(See also Josh 4:14; 1 Sam 2:1; 1 King 14:7; 1 Chr 29:25; 2 Chr 1:1; Ps 148:13)

Verse Count: 4/24

Rank: 48

Roots: hupsoo (Strong's G5312)--exalt, lift, make great
sagab (Strong's H7682)--exalt, set on high, set securely on high, safe, lifted, unassailable
rum (Strong's H7311)--lift, exalt, raise up, extol, high, offer, lofty, tall
gadal (Strong's H1431)--become great, grow up, exalt, magnify, arrogant

Discourse: In both Proverbs and the New Testament, a primary theme associated with "be exalted" is to humble yourself before the Lord and He will exalt you (lift you up). This teaching needs to be balanced by the doctrine that God alone is exalted (see Ps 148:13). Nevertheless, God has exalted His servants in the past, present, and future. Those who humble themselves, those who seek to do the Lord's will above their own, those who wait upon the Lord, those who glorify God in word and deed, these are the ones who are exalted by God.

Most of the words which are translated "exalt" simply mean to be lifted up, made greater, or magnified above the common. Many men seek to be recognized by others or to be somebody significant in the eyes of others. People think it is a big thing to have fame, to be in a "Who's Who", or to have lots of plaques on the wall, but all of these things are empty and temporary. The famous today are barely mentioned tomorrow. Those who seek the commendations of men are ultimately disappointed. Yet look at Hebrews 11:39 in the summary of the "hall of fame" of the faithful; they are commended by God. We admire these faithful for their faith and for their example to us. Some of these faithful were so insignificant in their society that nobody noted their passing. But God has remembered them and exalted them so that they are known by us today while the kings and notables of their time are now long forgotten. You cannot find significance in your life separate or apart from God; God is the only one who can truly give any of us favor in the sight of man.

In Proverbs 29:25, the Hebrew word is "sagab" (H7682) which means exalted but which also means to be lifted up so high that one is safe and secure. (See BE SAFE.) The Amplified Bible renders the verse, "The fear of man brings a snare, but whoever leans on, trusts, and puts his confidence in the Lord is safe and set on high." Only God can provide true safety or true exaltation, and this verse really combines the two thoughts. The key to being exalted is trusting in the Lord and not exalting oneself. We do not seek to be exalted, but we are exalted when we seek the favor of God ahead of man and humbly seek to do His will.

BE CALM BE QUIET

Verses: Isa 7:4; Jer 30:10; (1 Thes 4:11); (2 Thes 3:2); (1 Tim 2:2, 12); (1 Pet 3:4)

Verse Count: 2/14

Rank: 78

Roots: hesuchios (Strong's G2272)--quiet

shaqat (Strong's H8252)--be quiet, undisturbed, still, rest, calm, pacified, grant relief

Discourse: In the Old Testament, being calm or quiet is in the context of facing a fearsome circumstance but in the assurance that the omnipotent and sovereign Lord God is looking out for the believer. In the New Testament, we are to abide in the calmness and quietness of spirit that comes from knowing we are in Christ's hand. Indeed, these two contexts are not far apart. In Isaiah 7, Ahaz is threatened by the Arameans, and God tells him by Isaiah to be calm because God will thwart his enemies plans. God then told Ahaz to ask for a sign as a confirmation of His word. When Ahaz refused to ask for a sign, God responded (Isa 7:14), "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel [God is with us]." The sign given to Ahaz is the coming of the Messiah, the Christ. Truly, it is Christ that we are calm and quiet and peaceful. Be calm, for the Lord is working all things together for your good and His glory.

BE JUSTIFIED

Verses: (Isa 43:9); Isa 45:25; Matt 12:37; Rom 2:13; Rom 3:(20), 24, 28; (Rom 4:2); Rom 5:1, 9; (Rom 8:30); 1 Cor 6:11; Gal 2:16, 17; Gal 3:(10), 24; Tit 3:7; Jam 2:21, 22, 24, 25

(See also Job 40:8)

Verse Count: 14/24

Rank: 10

Roots: dikaiōo (Strong's G1344)--justified, freed, vindicated, acquitted

tsadeq or tsadoq (Strong's H6663)--justified, made righteous, vindicated, acquitted, just

Discourse: Justification is popularly defined as "being made just as if I'd never sinned." The root of the concept is that we are all condemned by the law of God because none of us could ever keep it. Actually, none of us have ever wanted to keep the law because of the sin nature; it has required a special working of the Holy Spirit to even convince (convict) us to keep even a small part of the law. We are all under sin, and the penalty for sin is death.

I think it is often helpful to digress slightly to view the law of God. We can view the law of God as His expressed design for our lives--the way He created us to live. It is a law fulfilled by love. In this view, the Mosaic Law is a small subset of the law of God, more explicitly defining general principles through specific examples. The 10 commandments are a very small subset of the Mosaic Law. Consider this, none of us has even kept the first commandment perfectly at all times in our lives. The requirement of law is that you either keep it perfectly and completely, or you are condemned by it.

Justification is a miracle. It is a wonderful manifestation of the love of God. By it, we are freed from the condemnation of the law and recreated into a right relationship with God. The Bible clearly teaches that justification is a gift of God, by His grace alone through true faith in Jesus Christ. The true faith results in a true confession of Christ Jesus as Lord and good works conforming to the law of God. One can view justification as a legal proceeding. Yes, we have sinned, but Jesus Christ has already paid the price for that sin--justice is served. Yes, we have sinned, but the Judge of All is our Advocate, having obtained our acquittal. Yes, we have sinned, but we have been transformed into a new person in Christ Jesus. The new person in Christ seeks to do God's will rather than rebel against it and confesses Christ as Lord; the new person is made righteous by the indwelling righteousness of Christ.

To be justified is to receive the atoning work of Jesus Christ on the cross in your behalf, to receive spiritual life through His resurrection, and to be recreated in Him by receiving His righteous nature.

BE WITNESSES

Verses: Isa 43:10; Isa 44:8; (Luke 24:48); Acts 1:8; (Acts 22:15)

Verse Count: 3/17

Rank: 62

Roots: ed (Strong's H5707)--witness, evidence

martus (Strong's G3144)--witness

Discourse: We are to be witnesses for our Lord, the one and only true God. The references tell us that we are chosen by God to be His witnesses to all the peoples and nations. The underlying questions might be what is our witness and how do we go about doing it. To the first question,

the references would indicate the following elements: 1) we are saved by our God, redeemed from sin; 2) we are His servants, owned by Him to do His will; and 3) our God is the only true and living God--there is none other. On the third point, we can testify that our God is the only one who has and can accurately tell of the future. This is true because He is the Sovereign Lord of the universe, all-powerful and all-understanding. The first two points are a matter of personal confession.

This then tells us of how we are to be witnesses. First, we do have a personal confession that Jesus Christ has redeemed us from slavery to sin by His work on the cross that we might have eternal life through His resurrection. Second, we have a testimony about the changes and victories He has already brought about in our lives. Third, these changes should already be visible in our lives to others. Fourth, we should have a joy and a boldness manifest in our lives that allows us to endure suffering for His name. Fifth, we should know His character so that we can accurately interpret how He has shown Himself to all peoples. Sixth, we should know the historical facts of the Bible so that we can describe the testimony of prophesy, including the life of Christ. Seventh, all of our witnessing is in the power and direction of the Holy Spirit.

It is interesting to note that God does not describe a "cookbook" approach to witnessing. Basically, the Lord tells us to love according to the Spirit, giving utterance when there is opportunity. The effect is not described. In fact, the broad context of the Bible would seem to say that most of the time our witness will be rejected and we might be persecuted as a result. For those who receive our witness, we are to be led by the Spirit. God is the one who is guiding both the opportunity and the effect.

What do we need to do to be witnesses? The obvious first is that we must receive Jesus Christ as our Lord. Beyond this, we need to be aware of the changes in our lives because of Christ and we need to have some spiritual maturity. These things are greatly enhanced through prayer and study of the Bible. Most of all, we need to be aware that we are the Lord's witnesses whether we want to be or not; its part of our relationship with Him. The Hebrew word means both witness and evidence. Likewise, our lives are to evidence the presence and nature of Christ. Let us be ready to give an account of thr truth that lives within us at any time and thus be good witnesses.

BE ASSURED

Verses: Isa 46:8; Rom 4:21; (Col 4:12)

Verse Count: 2/8

Rank: 82

Roots: ashash (Strong's H847a)--assured, founded, established

plerophoreo (Strong's G4135)--fully assured, accomplished, fulfilled, fully convinced

Discourse: "Remember this, and be assured; recall it to mind, you transgressors. Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning and from ancient times things which have not been done, saying, 'My purpose will be established, and all My good pleasure'" (Isa 46:8-10). Israel had sinned in pursuing other (false) gods; they were to remember and be assured that there is but the One True God, our Lord. He alone is the ruler of the universe; His will shall be done and His purposes accomplished. The New Testament verses likewise testify that the Lord is God alone and that our faith needs to be totally founded in Him.

There are many temptations in the world, even (or especially) in our modern society, to chase false gods. We may not pursue carved trees or images of bulls or birds, but we pursue

money, cars, houses, stereos, wide-screen TVs, microwaves, computers, clothes, and a host of other trappings of an affluent society. How often have we allowed these things to have a higher priority than the Lord in your life? We pursue power and status and fame. We dream of ruling at least our own little world. Even as a child, my playmates and I used to regularly conquer the world and dominate the supply of chocolate and ice cream. All of us have put things ahead of God in our lives. We have been greedy, and greed amounts to idolatry. Some of us have put other people ahead of God, perhaps a spouse or children. In any case, the temptations are many, and we often succumb. There are many voices telling us that there is truth separate from God. There are many forces telling us there is power higher and separate from God. The deceiver tries to continuously convince us that we can change reality or circumstances or that we are in control of our destiny. While there may be a grain of truth to these deceptions only because God has granted a measure of free expression of our own will, the Bible clearly teaches that God's will shall be accomplished regardless of the will of man. Just as these deceptions lead us into greater temptation and to sin, remembering who God is and being assured that He is God alone gives us the spiritual strength to reject the temptation. The more fully convinced we are that we have a personal relationship with our God, our Maker, our Redeemer; the stronger we are to resist the temptations of materialism and prideful power. Also, the more assured we are of the sovereignty of our Lord, the easier it is for us to give Him control of our lives in all circumstances.

Be assured and withstand the temptations of this world.

BE A CROWN

Verses: Isa 62:3; (Php 4:1); (1 Thes 2:19)

Verse Count: 1/10

Rank: 106

Roots: atarah (Strong's H5850)--crown
stephanos (Strong's G4735)--crown, wreath
tsaniph (Strong's H6797)--turban, diadem

Discourse: "You will also be a crown of beauty (or glory or splendor) in the hand of the Lord, and a royal diadem in the hand of your God." (Isa 62:3) This verse is in a passage that declares the deliverance and salvation of the Lord. There are actually two types of crowns mentioned--the crown (in a general sense) and the diadem or turban. In both cases, they denote great beauty and splendor and glory. The summary of the passage is at the end of verse 5, "...So your God will rejoice over you." In the Old Testament context, one only needs to be saved in order to be a crown. Notice that both types of crown are in the hands of our Lord God; a position of total security. The New Testament references add a nuance to this topic; you are a crown for another person when you are obedient to their Godly instruction to you. The type of crown referenced in these verses is a crown of victory, the wreath given to the winners of the race. Indeed, the true believer in Christ is victorious because Christ has won the victory for us, and we are charged to run the race of life in obedience of the will of God in order that we might reflect presently the glory granted us in eternity. Let us live as a testimony to God's work of grace which transforms us to be a beautiful crown.

BE DELIGHTED

Verses: Isa 66:11

Verse Count: 1/1

Rank: 133

Roots: anog (Strong's H6026)--delight, delicate, dainty

Discourse: "Be delighted" occurs in a passage which describes the promised land as a mother and the chosen as her children with God bringing forth an abundance throughout the land. However, the abundance of this passage is a spiritual abundance of comfort, satisfaction, peace, and glory. In verse 12, the picture is carried further, "and you shall be nursed, you shall be carried on the hip, and fondled (delighted as a child is caressed by its mother) on the knees." God takes an active role in nurturing His people, and this is especially true in the day of deliverance. This passage speaks specifically to Israel in its days of fulfillment, but I think there is an application to all of us in Christ. The passage is one of hope, one looking to the eternal glory. A component of our faith in Christ is our hope for eternity. We can look forward to the end of time when there will no more tears, no more pain, no more sorrows, only comfort and love everlasting. As we fix our heart on this hope in Christ, we can be delighted.

BE COMFORTED

Verses: Isa 66:13; Matt 5:4; (Luke 16:25); 2 Cor 1:4, (6); (2 Cor 7:7, 13);
2 Cor 13:11; (1 Thes 3:7)
(See also Ps 77:2; Ps 86:17; Isa 49:13; Isa 52:9)

Verse Count: 4/33

Rank: 44

Roots: parakaleo (Strong's G3870)--comfort, encourage, exhort, urge, appeal, beg, entreat
nacham (Strong's H5162)--comfort, console, relent, relieve, give rest, regret, sorrow

Discourse: God comforts us and brings us from mourning to rejoicing. His work in this is an integral part of our healing. This is true in several ways. As we have had an abundance of sufferings, so Christ comforts us abundantly. When we are afflicted, it serves to draw us to the comfort of the Lord. Our Lord is pleased to comfort His own.

We have reason to mourn--our lives have been so filled with sin. We mourn because of our own sins, especially as we grow in the Lord and realize how imperfect we truly are. Yet, we are comforted by the miraculous wonder of His love; He loves us in spite of our imperfection. We also mourn because of the sins against us which have abused and hurt us. Sometimes we hurt in ways we do not even understand. But our Lord is always present with us to comfort us. We mourn because sin separates us from our loved ones, but our God never leaves us nor forsakes us. Though we have losses of everything we might hold dear in this world, we can be comforted in the love of Jesus who both meets our needs and gives us our heart's desires. What we lose in this world is finite; what we gain in Christ is infinite and unfathomable.

We suffer under the attacks of our adversary, yet our Lord gives us strength to stand. His strong arm of deliverance comforts us. We are afflicted by the evil of this world, but we are encouraged by our hope in the Lord. We know our Lord will comfort us eternally, but He is already delivering us from evil. We can even be comforted in His chastisements as they are a testimony of His love for us.

In this present time, the Lord comforts us for our benefit. However, we are also comforted that we might comfort others. As 2 Corinthians 1 says, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the

comfort with which we ourselves are comforted by God." Let us seek to be comforted by the Lord, not only for our own healing but also that we might be a help to others and to have good news for those who were hopeless.

BE SECURE
BE UNDISTURBED

Verses: Jer 46:27; Eze 34:27

Verse Count: 2/2

Rank: 92

Roots: shaan (Strong's H7599)--to be at ease/at peace, rest securely, secure
betach (Strong's H983)--secure, security, safety, confidence, bold
shaqat (Strong's H8252)--be quiet, undisturbed, still, rest, calm, pacified, grant relief

Discourse: Both Jeremiah and Ezekiel speak of times when the Lord will save His chosen people and return them to the promised land where He will cause them to be secure--safe from enemies, free, at rest, undisturbed, and at peace. In the Lord, there is no reason to fear nor to be anxious nor discouraged. It is interesting to note that this promise is made when the people were being taken into captivity by Babylon because Israel had been unfaithful, following after false gods. In a time of great despair and anxiety and insecurity, God tells His people that it will be over in the future, and He will make them secure. Certainly, some of the people could not believe the word of God while others reacted bitterly, but some were strengthened in hope because they believed the Lord. The prophecies of Jeremiah and Ezekiel remain unfulfilled in their literal total truth, but we know how they shall be fulfilled in the reign of Christ.

While the nation of Israel awaits the Messiah's kingdom, our Lord reigns in our hearts. As we recognize Him as King of kings and Lord of lords for us personally, we do dwell securely. Our faith in Christ causes us to be secure.

To be undisturbed is an added dimension of being secure. One can be at peace, be still, be at ease, or be at rest, but being undisturbed takes these attributes and combines them with security. Our sin disturbs our relationship with God, but His lovingkindness brings us to a position of being undisturbed.

BE RESTORED

Verses: (Jer 31:18); Lam 5:21
(See also Job 22:23; Job 42:16)

Verse Count: 1/6

Rank: 116

Roots: shub (Strong's H7725)--return, restore, turn back, bring back, render, repay, restrain, again, refresh, recover, revoke

Discourse: To be restored requires two conditions: the recognition of loss and the return of that which was lost. When we are bearing the fruit of sin, we feel separated from God, abandoned. We are powerless to get back to the former condition in ourselves, but God is able and willing to restore us at the proper time. What are we to do to be restored? "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9).

BE ONE

Verses: Eze 37:19; John 17:11, 21, 22, 23

Verse Count: 5/97

Rank: 32

Roots: heis (Strong's G1520)--one, first, alone, single, another, individual, in agreement
echad (Strong's H259)--one, each, first, other, another, same, single, any, once, certain, unique, some, alone, apiece

Discourse: We are created as individuals, each one unique, and we shall retain this individuality in eternity. At the same time, we are created to need relationships--with God and with each other. Our sin nature often perverts our uniqueness to prevent us from entering into healthy relationships with either God or man. Our sinful uniqueness is often prideful, separating us from God and from others. There are many forces in the flesh and in the world keeping us from being intimate or close with others. We need to be close with Christ. We need to enter into deep Christian fellowship. We need to experience "What a friend we have in Jesus" rather than merely singing about it. We need to be one with Christ.

When individuals become one, they assume a common set of goals, have common purposes, share common thoughts, and help each other toward these ends. They commune with each other. A Godly marriage is a good example of becoming one; the couple cleave to each other and become one flesh. (Gen 2:24) David and Jonathan were such close friends they were as one heart. (1 Sam 18:1) Our God is one God in three persons. The sticks of Ezekiel were made one stick. The sheep of Christ are made into one flock. (John 10:16) We are called into the one body, the Body of Christ. (1 Cor 12:12-31) The "glue" of oneness is God's love.

The most important way for us to be one is in our oneness with Christ. If we were already manifested in the perfection that God sees in us in Christ, we would be one with Him. We are not yet arrived at that point in our daily walk. In the Lord's prayer in John 17, our Lord repeats several times, "that they may be one, just as We are one." In verse 11, we are to be kept in the name of the Lord in order to be one. In verses 17-21, we are to be sanctified in truth in order to be one and in order for the world to know that Jesus is the Christ. In verse 22, we have been given of Christ's glory in order for us to be one. In verse 23, we are indwelt by Christ in order to be perfected in unity by the love of Christ; again the effect is that the world may believe

that Jesus Christ is from God. Therefore, we are to be one with Christ and one with each other as a testimony to the world. As we are called collectively into the one body of Christ, the Church, we are the fullness of Christ presently manifest in the world. What we have as a testimony that Christ did in the flesh in His first appearing, He is currently doing through His church because we are one with Him. (See Ephesians 1:22-23.)

We grow in our oneness as we increase our awareness that we are called by the name of the Lord. We grow in oneness as we separate from the world around us because of the truth we learn in our daily walk with Christ and in study of the Bible and obedient application of the truth to our daily lives. We put on the mind of Christ and seek to do His will rather than our fleshly will. We grow in oneness as we see the glory of God revealed in our lives and realize His great love for us.

BE RESCUED

Verses: (Dan 11:41); Dan 12:1; Mic 4:10

Verse Count: 2/4

Rank: 89

Roots: malat (Strong's H4422)--escape, deliver, save, rescue

natsal (Strong's H5337)--deliver, rescue, recover, defended, take away, spared, escape

Discourse: Daniel and Micah both refer to times of tribulation, but promised that God's people will be rescued. The concept of rescue is that you are already in a mess in order to be rescued from it. Being rescued is related to being saved and being delivered; however, one may be saved by being shielded or protected from tribulation, by being delivered from the effects of tribulation, or by being snatched away from amid the tribulation. To be rescued is to be saved in this last sense. We can rejoice and be glad even in the midst of tribulation because Jesus Christ has arisen from the dead in order to rescue us from our certain condemnation. "In the world you have tribulation, but take courage; I have overcome the world." (John 16:33b). Therefore, we can live in the midst of the trials and tribulations of this world knowing that we are secure in a timely rescue. For this reason, we have peace, even in the midst of trial. We are rescued in Christ.

BE BAPTIZED

Verses: (Matt 3:11, 13, 14); (Matt 28:19); Mark 10:38, 39; Mark 16:16; Luke 3:16; (John 1:15-34); Acts 1:5; Acts 2:38; Acts 10:47, 48; Acts 11:16; (Acts 16:15); Acts 22:16

Verse Count: 9/26

Rank: 19

Roots: baptizo (Strong's G907)--baptize

Discourse: There are two distinct baptisms discussed in the Bible. The first is the baptism of John, which is a baptism of repentance with water. The second is the baptism of Christ with the Holy Spirit and with fire. (See Matthew 3:11.) The word "baptizo" literally means "to dip." However, as it is used in the Bible, "baptizo" should mean "immersed in identity with". Thus, the baptism of repentance is to be immersed in identity with repentance, and the baptism of Christ is to be immersed in identity with Christ.

The baptism of repentance by John was accomplished by a testimony of repentance and immersion in water, symbolizing the washing away of sins. The baptism of repentance is not a

baptism unto salvation. Instead, this baptism is much like the levitical sacrifices, which had to be repeated over and over; it is a baptism which looks forward to the baptism of Christ. Jesus received the baptism of repentance, He who had no need to repent, so that we could receive this baptism when we receive Him.

The baptism of the Spirit by Christ comes in salvation. It is also called the baptism of the Spirit or the spiritual baptism. It is a one-time baptism which effectively lasts one's entire lifetime. The baptism occurs upon the indwelling and sealing of the Holy Spirit at the time of salvation. From that point forward, the believer is forever identified with Christ. Fire represents purification. In baptizing us in the Holy Spirit and with fire, Christ both seals us in our salvation and also sanctifies us. Since the identification is forever, there is never a need to repeat the baptism; it is effectively a continuous process rather than a one-time event. We need to identify ourselves as Christ's each and every day, to be baptized in our own mind as well as in fact.

BE SONS OF GOD

Verses: Matt 5:(9), 45; Luke 6:35; (Rom 8:15); 2 Cor 6:18; (Gal 4:4-7);
(Heb 12:5-11); Rev 21:7
(See also 2 Sam 7:14; 1 Chr 28:6; Prov 29:21; Heb 1:5)

Verse Count: 4/26

Rank: 46

Roots: huioi (Strong's G5207)--son

hen (Strong's H1121)--son, descendent, offspring, children, young

Discourse: A son is loved by his father, who disciplines the son to do the father's will and for his growth and maturity. The son obeys, respects, and loves the father. The son desires to please his father and to bring praise to his father through his own good deeds. The father is pleased by the obedient son and his good accomplishments. The son often desires to be in the same trade as his father. The son imitates the father, so even those traits of the father which are not inherited by the son are often present. I was adopted as a baby, so I had nothing in common with my father genetically, yet I had picked up so many of his traits, mannerisms, and speech patterns that most people assumed that I was born to him. It is the same, only more so, as we have become sons of God through Jesus Christ.

Matthew and Luke both tell us to love our enemies, so proving to be sons of God. God is love. Love is His "stock and trade", and it is natural for us to love in the same way that He loves. We desire to imitate His goodness and love because we are sons.

Romans and Galatians tell us that we are adopted as sons of God. There are two kinds of adoption customary in Bible times which are both reflected in our adoption as sons of God. The first was an adoption where the father would find a good and responsible (usually adult or teen older than any of the natural sons) man who would inherit the birthright and the responsibilities of the first-born. This was done when the natural sons were so irresponsible that they grossly embarrassed the father and jeopardized his estate. Occasionally, such an adopted son was a trustworthy slave. The adoption was usually a last resort when the father had exhausted every avenue of training the natural sons. On rare occasion, a man would be adopted as a reward for trustworthy service, both to honor him and to preserve the estate. Some kings and emperors would adopt their chosen successor so that pretenders to their throne would not have as good an opportunity to usurp the throne. The key element of this type of adoption was that it led to an immediate position in the father's household holding authority and responsibility. The second kind of adoption usually involved orphans or other deprived children. A rich man would adopt

the children in order to help them. (He would have to be rich because he otherwise would jeopardize the inheritance of his natural children.) Sometimes, this form of adoption was a means of freeing slaves, especially as a reward for faithful service. Such an adoption was relatively rare and may be considered an act of extraordinary love for the child because the child shared in the good things of the household and also in the inheritance of the estate. In the context of adoption, we should note that Jesus is the Son of God and the holder of the birthright and of the position of first-born. We are inheritors through Him, not beside Him. It is through Him that we have changed families. We are sons of God because we are in Christ. The choice of God to adopt us is a demonstration of His great love toward us. He chose us; we did not chose Him although we have accepted His invitation of adoption.

Hebrews reminds us that a good father disciplines his children for their own good because he loves them. The discipline is a sign that they are true sons.

2 Corinthians reminds us that as children of God, we identify with Him and the things that are His. We have nothing in common with unbelievers because we are children of God. This passage refers to us being both sons and daughters of God. It does not refer to our position as inheritors with Christ; rather, it refers to the fact that we are of the family of God and are no longer sons of perdition (John 8:31-58).

Revelations 21:6-8 reads, "And He said to me, 'It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. He who overcomes shall inherit these things, and I will be his God and he will be My son. But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be the lake that burns with fire and brimstone, which is the second death.'" What a contrast between the sons and all others! It is good to know that we are overcomers and sons of God through Jesus Christ.

We are sons of God in Christ Jesus, so let us do the things sons do in relationship to their father, our true heavenly Father.

BE RECONCILED

Verses: Matt 5:24; Rom 5:10; 1 Cor 7:11; 2 Cor 5:(18), 20

Verse Count: 4/5

Rank: 54

Roots: katallasso (Strong's G2644)--reconciled

Discourse: To be reconciled means to re-establish a broken relationship, to settle or resolve a dispute, to bring oneself to accept another or another's opinion/position, or to make one's opinion compatible or consistent with another. We are to be reconciled to God through Christ and reconciled to each other in the Lord. See especially 2 Corinthians 5:18-21. As we see how God has worked to reconcile us to Himself, we see exactly how we are to forgive each other, accept each other, and become like-minded in Christ. Be reconciled.

BE PERFECT

Verses: Matt 5:48; Jam 1:4

Verse Count: 2/8

Rank: 83

Roots: teleios (Strong's G5046)--perfect, mature, complete

Discourse: Matthew 5:48 ("Therefore you are to be perfect, as your heavenly Father is perfect.") sounds very much like Leviticus 19:2, only with "perfect" substituted for "holy". The difference is that the Sermon on the Mount, which includes this reference, goes beyond the Mosaic Law. Jesus was teaching us that the law of God is much more encompassing than the letter of law in the Torah. God designed us to live and act in love toward each other and to be in a love relationship with Him. The Mosaic Law focused on outward acts. Jesus taught us that the attitude of the heart was what was important. To be holy, one needs to act in perfect ways, but this does not address the attitudes of the heart. To be perfect, one must have an attitude conformed to the designs of God, resulting in deeds which are holy, righteous, loving, and completely Godly.

To be perfect means we are to be as God designed us originally. We are far from perfection because of the influence of the sin nature, but if we adopt a perfect attitude, we shall be ever more conformed to the perfect plan of God for our lives. James gives us some insight into how God works in the believer to develop a perfect attitude. James 1:2-4 reads, "Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing." It is God who provides the tests which cause our faith to grow. He is the one who gives us endurance. Ultimately, we are delivered before His throne in the perfection He has given us, but in this life, He continues at work in us to perfect us more and more in time. We can see how it is important to be joyful, even in trials, because this is part of God's plan to refine us and make us perfect. To be perfect is to be like God in His image and attributes. Not to be like God in the sense of making ourselves to like gods, as the false teachers would have us believe; rather, to be like God as He molds us to be conformed to His image.

Paul offers us an insight into the perfect attitude in Philippians 3:12-16, "Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; however, let us keep living by that same standard to which we have attained." Isn't it marvelous, that the one who recognizes the imperfections of his life is more perfect than the one who accounts his perfections most importantly.

Finally, what more perfect example might we have than Jesus--God come in the flesh. He most greatly showed us the way as He prayed, "...not as I will, but as Thou wilt." (Matt 26:29). In this attitude, you can be perfect.

BE INNOCENT

Verses: Matt 10:16; Matt 12:5; Rom 16:19; (2 Cor 7:11); Php 2:15
(See also Gen 44:10; Job 4:7; Dan 6:22)

Verse Count: 4/42

Rank: 43

Roots: akeraios (Strong's G185)--innocent, (pure, unmixed)

anaitios (Strong's G338)--innocent (guiltless)

naqi (Strong's H5355)--innocent, free from guilt, go unpunished, clean

Discourse: To be innocent is to be free from guilt, to be pure and undefiled, to be clean, and to go unpunished. We are all guilty because of sin, but we are declared innocent before God when we are covered by the atoning blood of Jesus. He took our sin upon Himself in order that we might be declared "not guilty." (See BE JUSTIFIED).

The further application of being innocent is to not know of the thing that brings guilt. We are to be innocent with regard to evil, for instance. In other words, we are separate from the world in such a way that we do not know how to do evil in our heart. Again, this would be hopeless with a depraved heart such as we had, but as we have been recreated in Christ, we are made innocent. Therefore, let us be innocent, in fact in this day and not merely in eternity.

BE DELIVERED UP BE HATED BY ALL

Verses: Matt 10:22; Matt 24:9; Mark 13:13; Luke 21:16, 17

Verse Count: 5/5

Rank: 40

Roots: miseo (Strong's G3404)--hate

paradidomi (Strong's G3860)--delivered up, betrayed, handed over, committed

Discourse: So many people want to be accepted and admired by others. This can be a very disappointing aspiration. In order to gain favor in the eyes of men, one needs to first seek the favor of God. But if we have favor with God through Christ Jesus, we will be hated on His account because the world hates Christ. Of course, you can be a closet Christian, never letting the world know that Christ has changed you, but with this attitude, has He? We are taught that we are blessed to suffer for Christ's sake. Furthermore, He suffered so greatly on our behalf, so we can expect to suffer as we are not greater than He. As we live, growing in His image, the world (including unsaved family) just might hate you because they see Christ in you.

In addition to the daily sufferings, there are times and places where believers are persecuted. Hebrews have been persecuted. Christians have been delivered to lions and fire. The prophets have been persecuted. Jews and Christians were both persecuted in the holocaust. Wars have been fought to eradicate faith in Christ. Saul was a persecuter of the Church. Why has God ordained these persecutions? History testifies that in every persecution, true faith has increased and spread.

Jesus taught us to expect to suffer persecutions, but to treat them as opportunities to testify of Him. "So make up your mind not to prepare beforehand to defend yourselves; for I will give you utterance and wisdom which none of your opponents will be able to resist or refute." (Luke 21:14-15). Paul instructs, "And indeed, all who desire to live godly in Christ Jesus will be persecuted. (2 Tim 3:12). It is time for us in the Church to learn to be hated on account of Christ.

BE WORTHY

Verses: (Matt 10:37, 38); (Luke 10:7); Luke 20:35; Acts 5:41; 2 Thes 1:5;
1 Tim 5:17, (18); Rev 3:4
Verse Count: 5/44
Rank: 33
Roots: kataxioo (Strong's G2661)--considered/deemed worthy

Discourse: Who is worthy except the Lamb of God Who takes away our sin. However, we are considered worthy when we are obedient by faith to the love which is in Christ Jesus, our Lord. Are we faithful enough to be joyful when we are called to suffer for the name of our Lord? Are we loving enough to endure hardship in order that someone might hear the good news of Jesus? If we have indeed received Jesus Christ as our Lord, such faith and love dwells within us by the power of God, and we are accounted worthy in His eyes. As we are worthy, let us also live in a way that proves it to others, and ourselves as well.

BE GENTLE

Verses: (Matt 11:29); (1 Thes 2:7); 1 Tim 3:3; Tit 3:2; (Jam 3:17)
Verse Count: 2/9
Rank: 80
Roots: epios (Strong's G2261)--gentle, kind, mild
epieikes (Strong's G1933)--gentle, forbearing

Discourse: Gentleness and kindness are very closely related attributes. Basically, they are two perspectives on the same character trait. Kindness is the active showing of love from that character. Gentleness is the tender caring that springs forth from that character. Both kindness and gentleness are manifestations of the fruit of the Spirit. They are attributes of Christ which show forth in our lives as we walk in obedience to the Spirit.

In the tender caring for another, we desire what is best for them (even if they do not recognize nor desire what is good for themselves). In gentleness, we instruct and care for another, but not forcefully. We win them to what is good for them through a good example provided by a life of integrity in Christ and by a consistency of love. Even as a mother loves her child even when the child is being a rebellious brat, Christ is gentle with us, and so we are to be gentle with others.

Interestingly, being gentle is always found in the context of being uncontentious and peaceable. Gentleness is almost certainly a prerequisite for uncontentiousness. I believe that if you want to experience peace in your daily life, you must be gentle. "A gentle answer turns away wrath, but a harsh word stirs up anger." (Prov 15:1). As our Lord instructed us, "Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls." (Matt 11:29). Learn from the Lord and be gentle.

See also BE KIND.

BE CONVERTED

Verses: Matt 18:3

(See also Ps 51:13; John 12:40)

Verse Count: 1/3

Rank: 121

Roots: strepho (Strong's G4762)--turned, turned back, converted

Discourse: "And He called a child to Himself and set him before them, and said, 'Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven. Whoever then humbles himself as a child, he is greatest in the kingdom of heaven. And whoever receives one such child in My name receives Me; but whoever causes one of these little ones who believes in Me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea.'" (Matt 18:2-6).

To be converted means to be turned back from the way to destruction, the way of sin. It means to come to receive Jesus Christ as your Lord. It means to turn from prideful disobedience to humble obedience to the will of God. It means to be recreated in Christ Jesus.

BE COMPLETE

Verses: Matt 19:21; 1 Cor 1:10; 2 Cor 13:9, 11; (1 Thes 5:23); Jam 1:4; (1 John 1:4)

Verse Count: 5/15

Rank: 38

Roots: holokleros (Strong's G3648)--complete, entire

teleios (Strong's G5046)--perfect, mature, complete

katarizo (Strong's G2675)--prepared, made complete, perfect, mended, equip, fully trained

katartisis (Strong's G2676)--made complete, perfected, fully prepared

Discourse: We are to be complete. The sense is that we need to recognize that there is something lacking in our lives which God has intended for us to have. In Matthew, the rich young man felt he was lacking in keeping the law of God; Jesus told him to sell everything, donate the profits to the poor, and to follow Him. In 1 & 2 Corinthians, Paul exhorts the Corinthians to recognize that there were disagreements among them and to be complete by having the same mind and judgement in agreement with God; they needed to recognize how we need each other in the body of Christ so that we may be fully prepared as a body as well as individually. In the fuller context of the body of Christ, none of us can be complete as individuals; we are always dependent on each other in true Christian fellowship to be fully equipped for the battles of life. Clearly, we can only be complete through faith in Jesus Christ, but God has intended for us to experience our relationship with Him through each other in the body of Christ.

As with perfection (see BE PERFECT), the way to be complete is to recognize how we are lacking and to trust in God for the supplying of the deficiency. The rich young man of Matthew had the right idea in turning to Jesus to find out where he was lacking. What he needed to do (and what we need to do) was to believe Jesus, that in Him is the supplying of all of our needs, and to follow Him. If this means getting rid of some of the things we have thought were important to our fulfillment, so be it. Anything that stands in the way of our looking to Christ for all of our needs is serving to keep us from being complete in the way God has designed us. The

only way to be complete, and to know the fulfillment that comes from God, is to look to Christ and to follow Him completely.

BE ALERT

Verses: Matt 24:42, 43; Matt 25:13; Mark 13:35, 37; Acts 20:31; 1 Cor 16:13; Eph 6:18; 1 Thes 5:6; 1 Pet 5:8

Verse Count: 10/18

Rank: 15

Roots: gregoreo (Strong's G1127)--alert, keep watch, stay awake
agrupneo (Strong's G69)--be alert, keep watch

Discourse: To be alert is to keep watch as a sentry. We are to be alert for the coming of Christ and His kingdom. We are to be alert against false teachers. We are to be alert for one another in the body of Christ. But the real bottom line is that we are to be alert for opportunities to serve our Master, Jesus Christ. To be alert is to not sleep. You are spiritually alert when you are tuned in and listening to the Holy Spirit; you are asleep when you are being carried away in sin. Still, it is primarily a work of God in you which keeps you alert. To be alert, you must first be a true believer in Christ. There are many people who will claim to be standing the guard post who are, in fact, asleep because they have not received Christ as their Lord (they are merely serving religion). Also, to be alert you must be instructed as to what to watch for; the Bible is our instruction manual (and the reference verses give a good starting point for being alert). Also, one cannot be alert unless one's attention is focused on the job (see BE SOBER). As you adopt the attitude of willingly serving Christ and doing His expressed will, you will be alert.

(See BE ON YOUR GUARD.)

BE MERCIFUL

Verses: Luke 6:36; Jude 1:22, (23)

(See also Jer 31:20; Jer 33:26; Eze 39:25; Matt 9:27; Matt 15:22; Matt 17:15; Matt 20:30, 31; Mark 10:47, 48; Luke 16:24; Luke 17:13; Luke 18:13, 38, 39; Rom 9:15; Heb 2:17; Heb 8:12)

Verse Count: 2/31

Rank: 75

Roots: oiktirmon (Strong's G3629)--merciful
eleeo (Strong's G1653)--have/show/receive mercy, (show pity, compassion)
racham (Strong's H7355)--compassion, mercy

Discourse: Mercy is when one helps another who is helpless in dire circumstances out of a sense of pity and love. The one receiving mercy does not need to cry out for mercy, merely to be pitiful. A popular explanation of the mercy of God is when God does not give us the punishment we so richly deserve. We are certainly in dire circumstances because of sin. Without the mercy of God in Christ Jesus, we are condemned to eternal spiritual death, separation from God and everlasting torment. Mercy is closely related to compassion, which means to act with good feeling toward another. God, in His mercy, has demonstrated His love, compassion, pity, and mercy by doing the very things we need to rescue us from sin. He sent His Son to die for us, to redeem us from our sins, and to give us eternal life. As a result of God's mercy, we are no longer

helpless in the face of sin; we are freed from the dire consequences of eternal condemnation. Mercy is an act toward another, not a passive feeling of pity. Oh my, how merciful is our God.

Our Lord is merciful, and we are being perfected in His image. Therefore, we are to be merciful. Jude tells us to show mercy (be merciful) to some who are doubting and to some who are being led astray by worldly temptations. It is an act of mercy and of love to encourage one who doubts so that they can be strengthened in faith. It is an act of mercy and of love to point the way to Jesus Christ. It is an act of mercy and of love to help another avoid temptation. It is an act of mercy to forgive one who has sinned against you. Just as our Lord has shown mercy to us, we are to be merciful to others.

BE PARDONED

Verses: Luke 6:37

(See also Num 14:19-20)

Verse Count: 1/15

Rank: 102

Roots: apoluo (Strong's G630)--release, send away, divorce, pardon, set free, let go
salach (Strong's H5545)--forgive, pardon

Discourse: When you have already been convicted, a pardon sets you free. Though you are guilty, you are released from paying the consequence. We who have Christ as our Lord and Redeemer are pardoned.

We desire to be pardoned? Let us pardon others who have sinned against us. Why? Because if we have been redeemed by Christ Jesus, we are recreated in His image. As we have been pardoned so greatly by Him, His work should be manifest through us as we pardon others. To put it another way, if we truly have transforming faith in Christ, we will pardon others as we have been pardoned.

BE DRESSED IN READINESS

Verses: Luke 12:35

Verse Count: 1/1

Rank: 129

Roots: ho osphus perizonnumi (Strong's G3588+G3751+G4024)--(lit., the loins clothed)

Discourse: Occasionally, I hear someone responding to the question "are you saved?" with, "Well, I'm getting dressed for it." The meaning of the response is usually that the person is busy putting on robes of righteousness to be ready to meet the Judge. Unfortunately, the response is usually by someone who believes that their own works have something to do with their salvation. They are substituting the works of self for the work of Jesus on the cross. Unhappily, too many people think that salvation is through their own righteousness, not realizing that all the righteousness of man is as filthy rags in the eyes of God. Only the righteousness of Christ saves. Nevertheless, this single verse is one cited by the "getting dressed for it" club. On it they have based their doctrine.

The phrasing of the reference verse is actually somewhat idiomatic in its original Greek. The literal meaning is interesting because it shows our shame (from sin) to be covered, even as Adam and Eve had to be covered after their sin. However, the meaning of the idiom is to be

dressed and ready for service. The bride is in her wedding dress. The soldier is in his armor. The saint is clothed in the righteousness of Christ. I think the context of the reference verse is really saying that we Christians should be living in the expectancy that Christ will come for us at any minute. This means that we are living in the righteousness of Christ rather than trusting in our own righteousness.

See BE READY and BE PREPARED.

BE FAITHFUL

Verses: Luke 19:17; Acts 16:15; 1 Tim 3:11; Rev 2:10

Verse Count: 4/176

Rank: 49

Roots: pistos (Strong's G4103)--faithful, believer, trustworthy, believing

Discourse: To be faithful is to believe in Jesus Christ as your Lord and Savior in every circumstance. Obviously, being faithful begins with faith in Jesus, the author and perfecter of your faith. The Lord will work in you to cause you to be more and more faithful. It is easy to proclaim Christ when among believing friend, but do you retain your confession without wavering when among your persecutors. Are you as faithful in church as you are going to work? Are you as faithful in prayer as in watching your favorite TV program? Are you as faithful in reading and studying the Bible as in eating, in reading/listening to the news, or in exercising? It is easy for us to be faithful in the things to which we assign a high priority for our lives. Does Jesus Christ command your life's highest priority? As He does, you will be faithful.

BE BORN AGAIN

Verses: John 3:3, 7; 1 Pet 1:3, 23

Verse Count: 4/4

Rank: 55

Roots: gennaio anothen (Strong's G1080+G509)--born again
anagennaio (Strong's G313)--born again

Discourse: Jesus introduced the concept of being born again in His discussion with Nicodemus (John 3). Being born again is an essential element of salvation. Our first birth is into this body of flesh wherein we are physically alive but spiritually dead. In order to be spiritually alive, we must be born again; we must be born of the Spirit. We were born into corruption; we must be reborn into perfection. We understand that being born again is equivalent to receiving Jesus Christ as our Lord and Savior. As 1 Peter 1:3 notes, our God and Father has caused us to be born again.

Being born again brings us the living hope of the resurrection in Christ. This living hope sustains our faith in tribulation, builds our submission and obedience to the Spirit, and binds us into the body of Christ. Let us live by all that which is new in the body of Christ and put aside the old things of death. If we have been born again, let our lives reflect the inward changes in our outer actions.

BE LOVED

Verses: John 14:21; (1 John 4:10)

Verse Count: 1/7

Rank: 113

Roots: agapao (Strong's G25)--love, beloved

Discourse: As a Christian, to be loved should be the easiest of all the things we are to be. We certainly must recognize the great love with which God has loved us. He has sent Jesus, the Christ, to live in the flesh to fulfill the law in our behalf, to suffer cruelly and die for our sins, and to live again--all because of His love for us. We are loved, but we sometimes deny God's love for us, or refuse or are unable to receive His love for us. I have found it helpful to personalize the Gospel message. If everyone else in the whole world and for all of time were perfect and sinless, Christ would have still died for my sins that I might be reconciled to God. I say this not because I am so wonderful and deserving of redemption; I say this in the confidence that God, my Creator, loves me so much. Why He would choose to love a wretch like me is unfathomable to me, but I praise Him and thank Him for His love.

When I am depressed or anxious or fearful, I am reminded of God's great love, and I know that He is with me and I with Him. When others pick on me, I know that God loves me. Sometimes I am reminded by God's word. More often I am reminded by God's love expressed through brothers and sisters in Christ. As I have matured, I remember God's love for me more easily and quickly, but there are still times when the encouragement of Christian fellowship is the key to knowing I am loved.

Because of Christ's great love, I want to glorify Him and praise Him and thank Him in everything that I do, no matter the circumstances or what others may say or do. I want to do His will, and His will is that I share His love with others. (This is sometimes very difficult.) We know that we are loved intellectually. As we come to internalize this truth in our hearts and apply it to our circumstances (both times of joy and times of pain), we are better able to receive the infinite love of God. We are able to be loved.

BE SANCTIFIED IN TRUTH

Verses: John 17:19

Verse Count: 1/3

Rank: 122

Roots: hagiozo (Strong's G37)--sanctified, hallowed, keep holy

Discourse: Jesus is the way, the truth, and the life. He came into the world proclaiming the truth and disclosing the law of God. He has similarly sent us into the world as His witnesses. Yet as He was in the world but not of the world, we are also to be in this world but no longer of the world. As we recognize ourselves as a "peculiar people" by the world standards, we abstain from worldly things, and we become ever more set apart. As we recognize our calling in Christ and seek to do His will, we are made more holy. His word (the Bible) is truth, and His word empowers us to remain separated unto Him while still in this world. Recognize, however, that this sanctification is a fulfillment of God's work in us; it is not something we do out of our own strength. As we seek His face, we turn away from worldliness. We become sanctified in truth.

I believe that a major truth which we see of ourselves in Christ is how utterly sinful and needy we are. When we look in the mirror of the Bible, as James wrote, we see Jesus on the one

hand in all of His perfection, holiness, justice, and love. Then we see ourselves, with pride and deceit (we are most deceptive to ourselves--to our own hurt), full of sin and lacking self control. What wretched folks we are! Thanks and glory to Jesus our Lord, who both reveals our neediness and sets us free from the death of sin.

BE BELIEVING

Verses: John 20:27

Verse Count: 1/1

Rank: 128

Roots: pistos (Strong's G4103)--faithful, believer, trustworthy, believing

Discourse: The work that God has given us to do is summarized in "believe in Jesus, the Christ." (See John 6:29). As Thomas had doubted that Christ had risen from the dead, Jesus told him to touch the wounds of His death and to "be not unbelieving, but believing." Thomas answered, "My Lord and my God!" Jesus responded, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." Do not be like some intelligensia who need to explain away the resurrection as myth or fable, but believe the fact that Jesus is the Christ, God come in the flesh, crucified on the cross, buried and arisen from the dead. He is real; He lives! Be believing!

BE FERVENT

Verses: Acts 18:25; Rom 12:11; 1 Pet 4:8

Verse Count: 3/3

Rank: 69

Roots: zeo (Strong's G2204)--be fervent, lit. to boil

Discourse: To be fervent means to be zealous, on-fire, boiling over. We are to be fervent in spirit and in love. This means we are so committed to walking in the Spirit and loving one another that we virtually cannot contain ourselves. Certainly, nobody else can keep us from expressing that of which we are fervent. Wouldn't it be wonderful if there were no circumstance that could keep us from doing the things of the Spirit or expressing Christ's love for others in us? This will be true if you will be fervent.

BE ENCOURAGED

Verses: Rom 1:12; (Php 2:19); Col 2:2; (Heb 10:25)

Verse Count: 2/7

Rank: 85

Roots: sumparakaleo (Strong's G4837)--most encouraged
parakaleo (Strong's G3870)--encourage, entreat, appeal, exhort, beg, comfort

Discourse: Encouraging one another in the Lord is a pivotal part of true Christian fellowship. Our Christian fellowship is not a bunch of Christians pigging out together at a church picnic nor having a gay old time at the bowling alley nor having a good ol' time gossiping about each other. Christian fellowship is assembling together to stimulate each other to love and good deeds, and encouraging each other in the Lord. We shall be encouraged when our hearts are knit together in love. We shall be encouraged when we hear the testimonies of our brethren.

To be encouraged, we must be assembled in Christian fellowship; likewise, we should always be encouraged by Christian fellowship. We need to seek out this fellowship and cultivate it in our lives. We need to care for and comfort each other even as Christ cares for and comforts us. It doesn't take a huge crowd. Where two or more gather in the name of Christ, He is in the midst. Through fellowship, we receive strength and healing and love and acceptance and many of our other needs, because Christ has chosen to reveal Himself to others through us, including to each other. We may feel abandoned by God because we can't feel or touch or see Him in the way we experience each other. When we are most in need of experiencing God, we are in the poorest spiritual condition to realize His presence. But if we are in fellowship with fellow believers, we can know God's presence in our lives and be encouraged. Their testimony can encourage us. Their tender acceptance of us can encourage us. So let us not forsake the assembling together, as is the habit of some--come together to encourage each other in the Lord and be encouraged.

BE WITH GRACE BE GRACEFUL

Verses: Rom 4:16; Col 4:6

Verse Count: 2/2

Rank: 94

Roots: charis (Strong's G5485)--grace, thanks, favor, credit, blessing

Discourse: In order for our faith and our speech to be with grace, we must be fundamentally graceful. The fundamental aspect of this study is that for us to be graceful, we must be filled with the knowledge and understanding of the work of Christ in our behalf and the nature of this free gift we have been given. I would challenge you to meditate for at least 1 hour each day for at least a month about the sufferings of Christ, His trial, His death, and His resurrection and how these events are related to you personally. Consider how great the love of God is toward us. Fill your mind and your heart with the knowledge of God's grace, and see that there are changes in your life. Be graceful, and have your life be with grace.

See BE FILLED.

BE ALIVE

Verses: Rom 6:11

(See also Gen 45:26, 28; Gen 46:30; Deut 4:4; Deut 5:3; Deut 31:27; 1 King 17:23; Acts 25:19; Rom 8:10; 1 Cor 15:22; 1 Thes 4:15, 17; Rev 1:18)

Verse Count: 1/15

Rank: 101

Roots: zao (Strong's G2198)--alive
chay (Strong's H2416)--alive, living

Discourse: Death is separation, and life is union (or fellowship or unity or oneness). We are to be separated from sin and alive together with Christ. I think that the key for us all is to realize that it is fellowship with God that is the one and only thing that really counts in the whole of time and creation. The only way we can come to fellowship with the Lord God of Hosts is through Jesus Christ. Our life is in Christ; He is alive forevermore. Be alive; have faith in Christ.

BE GLORIFIED

Verses: Rom 8:17

Verse Count: 1/14

Rank: 104

Roots: sundoxazo (Strong's G4888)--glorified with, to glorify together

Discourse: Except for the reference verse, all other references in the Bible concerned with being glorified refer to God being glorified. That is as it should be. We will be glorified with Christ as heirs of God as we suffer with Him. Do not be surprised that glorification comes through suffering. Look to our example in Christ Jesus. How often do men seek glory in this world? How many are willing to pay the price of glory? If we seek glory, we will surely fall short. If we seek to serve our Lord faithfully and persevere through the sufferings of this world, we will be glorified.

BE TRANSFORMED

Verses: Rom 12:2; 2 Cor 3:18

Verse Count: 2/7

Rank: 87

Roots: metaphoroō (Strong's G3339)--transformed, transfigured

Discourse: To be transformed is to undergo a continuous process of change from one state into another virtually unrelated state. We are being transformed by the Holy Spirit from a totally depraved and helpless sinner into the image of our Lord Jesus, righteous and loving and glorified. As a popular bumper sticker says, "Please be patient, God isn't finished with me yet." However, Romans also tells us that we can adopt attitudes which promote our transformation. We are to shed the attitudes of worldliness and wanting to be like everybody else. We are to adopt the mind of Christ, wanting to do the will of God through faith and humility; in so doing, the will of God will be manifest in our actions and through our obedience. As the definition of being transformed, this putting off the old attitudes and adopting the new mind of Christ is a continuing

process that creates changes in our lives day by day as we walk in Christ. You might want to reflect on the changes He has produced in you as you have been transformed in your spiritual growth.

BE OF THE SAME MIND
BE LIKE-MINDED

Verses: Rom 12:16; Rom 15:5; (1 Cor 1:10); 2 Cor 13:11; Php 2:2
(See also Rom 8:6; 1 Cor 2:16; Php 2:5; 1 Pet 4:1)

Verse Count: 4/5

Rank: 53

Roots: ho phroneo autos (Strong's G3588+G5426+G846)--lit. of one mind, like-minded
(live in harmony, spirit of unity)

Discourse: Isn't it amazing what a diversity of opinion you can get on any issue of controversy. Even topics which are relatively bland can often get ten opinions from a committee of nine. How can we ever be of the same mind? And on the issues that are most divisive, how can a mutually acceptable position be found? Clearly, the only way we can be like-minded is for each of us to put on the mind of Christ.

When we put on the mind of Christ, we are humble. In this humility, we become concerned with what is true and in the will of God rather than being concerned with who's right or wrong or who will win the argument. When in the mind of Christ, we are willing to suffer for the sake of obedience to the law of God and for His glory rather than seeking our own glory. When we put on the mind of Christ, we respect each other and love each other in spite of honest diversity of opinion because Christ has accepted and loved us. When we are obstinately defensive of our own opinion, we may seem to benefit ourselves for a brief time, but when we have the mind of Christ, we can all be benefitted. Oh, the peace of single-mindedness in Christ Jesus.

BE IN SUBJECTION
BE SUBJECT

Verses: Rom 13:1, 5; 1 Cor 16:16; Eph 5:21, 22, 24; Col 3:18; Tit 2:9; Tit 3:1;
Heb 12:9

Verse Count: 10/19

Rank: 14

Roots: hypotasso (Strong's G5293)--subject, put in subjection, submissive, submit

Discourse: We are to be subject to governing authorities, the ruling and teaching authorities of the church, our worldly masters (bosses), and especially to our Lord and God. Children are to submit to their parents, wives to their own husbands, and husbands to Christ. Our God is a God of order. All authority in heaven and on earth is vested in our Lord, so our respect for authority in the world is also a means of respecting and obeying our Lord.

Let us also recognize that being subject does not mean that we have no rights to state our opinions or that we must be doormats of unreasonable or abusive authorities. Worldly authorities and even some authorities in the church act out of sin rather than in obedience to the Lord. It would be wrong for us to obey a commandment to never pray, never study our Bibles, or never

assemble with other believers. It would be wrong for us to obey a commandment to commit adultery. How do we know? Because these things would be contrary to God's expressed will, and our highest authority is Him. We must submit to Him first and foremost.

The church in which I was raised had a long tradition. During and prior to the Civil War, the congregation had been very involved in the Underground Railroad, freeing slaves from the South and setting them up as educated free men in the North. In the years of their work, some were jailed and some were killed because of their work, which broke the laws of the South in those days. I have also met men in prison who have been part of the Sanctuary Movement and in jail who have been part of Operation Rescue. To a man, they felt called by God to disobey the laws of men. I shall not judge who were in truth obedient and who were deceiving themselves, caught up in the fervor of a cause. The key element here is that each who was truly subject to the Lord was called to be disobedient to man. A Biblical example of this would be Acts 4:18-22 and Acts 5:17-42. In these examples, we see that being obedient to the Lord does not exempt one from the consequences of sinful authorities who are offended by one's submission to the Lord. However, the Lord does provide a covering of His grace, while we are obedient to Him, to endure the sufferings and hardships of this life, even unto physical death. How many were fed to lions because of their faith, which they refused to renounce? Yet they went rejoicing and singing hymns, encouraging each other even while their bones were being crushed.

I feel that there is some misunderstanding of what it means to be subject or in submission. I do not believe that when an authority is abusive that one is obligated to stay under that authority when the Lord gives opportunity to leave. I believe it is true that God gives us grace to endure as we are subject to Him, and we may be called to stay under an unreasonable authority in order that God might be glorified. Nevertheless, Peter did not stay in jail as the angel opened the doors. In the same way, the Lord opens doors for us to leave jobs and houses where we are abused by the authority. It is important for us to listen to the direction from God first and foremost in all things. Also, to be in subjection does not mean that there is no disagreement or that there is unquestioned obedience. It does mean recognition and respect for the authority and willingness to obey the directions which are not in disagreement with the expressed will of God. Furthermore, the one in subjection obeys and acts to the glory of God; therefore, the direction is not received with complaining or grudgingly but is carried out diligently and joyfully. An opposing opinion may be respectfully submitted to an authority, but when the decision is final, even when it is unwise, we must go with the decision or go from under the authority. In fact, to be subject to an authority really gives us a responsibility to offer the wisdom God gives to us.

To be in submission is to have the attitude, "not my will, but Thy will be done." In fact, the word "submission" literally means "under the sending of" a higher authority. One may be subject without being in submission, because one can disagree with the higher authority and comply grudgingly rather than willingly. Being in submission is the fullest form of being in subjection.

To be subject, we must recognize the authority of God over us. He is LORD. In our own sin nature and in pride, we are filled with rebellion, so our learning to be subject to His representatives in this world, both good and bad, is important to our spiritual growth. It is needed for us to be in subjection not only to avoid punishment richly deserved, but also that we might grow in good conscience. It is good for us to recognize the authority and order God has ordained for His good purposes. It is good for us to owe nothing to anybody except to love one another. Let us learn to be subject to the Lord. If we have not learned to listen to the Spirit, let us listen to the authorities He has placed over us. If we have not learned to be humble before the Lord, let us learn to be humble before His representatives. When we finally learn the things God has set for us to learn in being subject to Him, then we are able to be vessels of His authority over the entire creation. If you have trouble with an authority on earth, look quickly to yourself that

you are being properly in submission and take your complaint to the Boss of bosses, the King of kings, the Lord of lords, the one who loves us, Jesus Christ.

BE FULLY CONVINCED

Verses: Rom 14:5

Verse Count: 1/9

Rank: 107

Roots: plerophoreo (Strong's G4135)--fully assured, fully convinced, fulfilled, accomplished

Discourse: The reference verse occurs in the context which recognizes that there are different expressions of faith among true and sincere believers. The instruction for us is to accept each other, to not cause another to stumble, but to do everything through faith in Jesus Christ. Verse 5 tells us to be fully convinced in our own minds. In other words, to live by the high standard of faith to which we have attained without doubting. Verses 22 and 23 of the same chapter say, "The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves. But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin."

Some say, "Well, you can't leave it up to each individual to determine what is required of us by faith." The Bible would agree, but neither is it up to an organization of man to determine it either. Rather, it is a matter for God to determine for each of us who are His. Philippians 3:15 tells us, "...and if in anything you have a different attitude, God will reveal that also to you." Therefore, it is only up to us to have a correct attitude of faith in Jesus Christ, and the Lord will direct your ways. Clearly, the Lord has directed His people in a lot of different ways; therefore, we are to be accepting of each other even as the Lord is accepting of us all. Simply be fully convinced in what you do that you are doing the Lord's will. When in doubt, don't. For what we do being fully convinced will bring us into the wisdom of God in Christ.

BE MATURE

Verses: (1 Cor 2:6); 1 Cor 14:20; (Eph 4:13); (Heb 5:14)

Verse Count: 1/4

Rank: 117

Roots: teleios (Strong's G5046)--perfect, mature, complete

Discourse: We are to be mature, grown up, in Christ. Our spiritual growth is certainly important, but how much of our spiritual growth is simply a matter of time in the Lord versus the work of the Lord in us versus something we must accomplish? How do we become mature? First, we need to recognize that spiritual growth is not merely a matter of time. One can be a Christian for sixty years and yet remain a spiritual child whereas another can do the things which God instructs us to do as believers and mature very quickly. The aspect of spiritual growth which comes about through the testing of our faith is certainly a function of our experience in Christ, exercising our faith in Him. But this is not the aspect of spiritual growth referred to in being mature. Rather, being mature refers to the ability to discern good and evil. Ephesians 4, particularly, ties maturity to our being equipped for service in the Lord. In verse 13, the elements needed for our service are (1) unity of the faith, (2) unity of the knowledge of Christ, (3) maturity, and (4) the stature of the fulness of Christ. As a result, we are able to speak the truth in love and to further

grow in love. Maturity refers to our ability to not be deceived by false doctrines or deceitful schemes. Sadly, too many Christians remain children. Clearly, we must receive sound instruction, tested by the standard of the Bible, in order to mature. This requires Christian fellowship and Bible study with meditation on God's word. Our spiritual stature in Christ requires applying our knowledge by faith to the circumstances of our life; this is a growth over time controlled by God. But maturity is a growth born in knowledge of the will of God in accurately discerning right and wrong. When we are first born again into the body of Christ, we receive His nature in which we have this knowledge from Him. Maturity comes when we are able to recognize His will, what is right or wrong, in spite of the "old tapes" and worldly influences of sin still dwelling in the flesh. I think that this ability is directly proportional to the amount of Bible study, godly meditation, and sound instruction one receives. The rate of maturity seems to depend on an attitude of seeking to know the truth as God reveals it rather than seeking to fit His word into our worldly traditions. When believers are led astray, it is often because they cling to worldly desires and refuse to recognize the necessity and sufficiency of Christ's work on the cross and in His resurrection. Instead, we substitute man's work for salvation and man's control of his own life. We try to mold God in our image instead of being molded into God's image. This is childishness, because a child always tries to know truth by putting knowledge into his own self image. An adult recognizes that the world is greater than himself and seeks to expand his horizons. Adopting the correct goals in our instruction leads to spiritual maturity, and ultimately to our full stature in Christ. Stop being childish and be mature.

BE TRUSTWORTHY

Verses: 1 Cor 4:2

Verse Count: 1/7

Rank: 114

Roots: pistos (Strong's G4103)--faithful, believer, trustworthy, believing

Discourse: Trustworthiness is a quality of being faithful and reliable in your actions. Do you know how you will react in a given circumstance, not how you want to react, but how you will really react? If you are trustworthy in something, your action will be predictable by others who know you because you are guided by integrity rather than situational ethics. God knows you perfectly from before the foundation of the world so that you can do nothing which is not already foreknown and predestined by God. However, He does this because He is God; He is both all understanding (not merely all knowing) and totally sovereign. But can normal people count on you to do what you say you will do or to make the right choices? If you are trustworthy, anybody who knows you well will be able to count on you--your boss, your spouse, your family, your pastor.

We are stewards of the Gospel of Christ, the mysteries of God, and the many things God has blessed us with in this life. We are to be faithful to share these things whenever the Spirit gives us opportunity. As trustworthy stewards, we testify of Christ every opportunity we see. It is a faithfulness born of commitment to Christ. It is a faithfulness which comes by walking in the Spirit as it is a fruit of Christ in you. If you do the things you love to do with the love that God has put on your heart, you will walk with the Spirit and be trustworthy.

See BE FAITHFUL and BE BELIEVING.

BE SOBER

Verses: 1 Cor 15:34; 1 Thes 5:6, 8; 2 Tim 4:5; (1 Pet 1:13); 1 Pet 5:8

Verse Count: 5/8

Rank: 39

Roots: nepho (Strong's G3525)--sober, self-controlled, keep head
eknepho (Strong's G1594)--become sober-minded

Discourse: So often we think of being sober as being devoid of a sense of humor or being incapable of having fun. Some of the historical pictures of the Puritans carry this implication. But being sober is having a character of self-control and reasonableness. Indeed, the self-control of being sober is a manifestation of the fruit of the Spirit. Therefore, Biblical sobriety should be characterized by being filled with the Spirit, rejoicing, peace, and love. To be sober is also to be straightforward in character--to be a person of integrity. A related Greek root is an expression of ethics. To be serious and reasonable as a part of being sober does not exclude one from being joyful; quite the opposite. We are indeed to have a wonderful sense of humor, yet one that does not compromise love nor the joy of another. We are to laugh in our sobriety.

If we are to be sober, we must become spiritually mature. Being sober in a Biblical way is needed if we are ever to fulfill our calling in Christ to make disciples of others. Being sober causes us to cease from sin. You can readily see why being sober is a qualification for being a ruling elder or pastor. Being sober is needed for us to be alert; we need to be in control of our faculties in order to see the enemy approaching. Certainly among the sobering meditations of our heart is our considering the magnificence of God's love manifest in Christ on the cross, especially in consideration of our sin against Him.

BE IMMOVABLE

Verses: 1 Cor 15:58

Verse Count: 1/1

Rank: 127

Roots: ametakinetos (Strong's G277)--immovable, unmovable

Discourse: To be immovable is to be so firmly established that it is impossible to change your position. See BE ESTABLISHED. There are several ways to be established. To be immovable is to be established in the Lord. When you have believed and become part of the body of Christ, you are immovable, because it is the power of the Holy Spirit which keeps you in your position, not what you can do nor what the devil can do nor what anyone else can do. You are immovable because of the power of God; you are safe in your position in Christ.

It is important for us as Christians to recognize and receive the fact of our eternal security in Christ, that we are immovable. Until we have this recognition, we live in fear and lack the strength we need to grow in the service of our Lord. We remain too ready to compromise with the world. When you recognize that your position in Christ is immovable, you are free to act boldly and confidently for the Lord. See that you are immovable.

BE ABOUNDING

Verses: 1 Cor 15:58

Verse Count: 1/1

Rank: 130

Roots: perisseuo (Strong's G 4052)--abound, abundance, overflow, excel, surplus

Discourse: We are to be "always abounding in the work of the Lord--that is, always being superior (excelling, doing more than enough) in the service of the Lord, knowing and being continually aware that your labor in the Lord is not futile--never wasted or to no purpose." (1 Cor 15:58b, Amplified Bible). And how do we arrive to a state of abounding in the work of the Lord? Our work for Him abounds as we are willing servants and are steadfast and immovable in Him. (See BE STEADFAST and BE IMMOVABLE).

BE RENEWED

Verses: 2 Cor 4:16; Eph 4:23; Col 3:10

Verse Count: 3/11

Rank: 63

Roots: anakaino (Strong's G341)--renewed, made new
ananeomai (Strong's G365)--renew

Discourse: We are made new in the image of our Lord upon believing unto salvation. And we are renewed in a continuous process of sanctification as He works in us. Nevertheless, the passages in Ephesians and Colossians both define the attitude we are to adopt which promotes this renewal. It is an attitude of putting off the old self and putting on the new self which is in the image of Christ. Picture taking off old ragged clothes and putting on new tailored clothes. When you take off the old rags, you throw them out and don't have anything more to do with them; the new clothes are more than sufficient. In the same way, we are to count the old sinful ways as dead, gone, in the trash. relying instead on the righteousness of Christ.

BE SEPARATE

Verses: 2 Cor 6:17

Verse Count: 1/12

Rank: 105

Roots: aphorizo (Strong's G873)--set apart, separate, ostracize, hold aloof, take away

Discourse: We are to be bound together in the love of Christ in His body, and we are to be one with God in Christ. But we are to be separate from the world. As the Bible teaches, what do we now have in common with the world. We are in the world, but we are no longer of the world. We really don't have anything in common with an unbeliever, and we certainly don't have anything in common with the devil, or with idol gods (such as fancy cars, houses, jobs, stereos, or all the other things we make into gods in our modern society). Therefore we are to be separate in our mind and in our actions from the world. As you recognize your separateness from the world, you will also see God's hand working in your life sanctifying you. Be one with the Lord, but be separate from the world.

BE PREPARED

Verses: 2 Cor 9:3; 2 Tim 2:21

Verse Count: 2/7

Rank: 86

Roots: paraskeuazo (Strong's G3903)--prepared, made ready
hetoimazo (Strong's G2090)--prepare, make ready, make arrangements

Discourse: To be prepared, in the way the Bible applies the thought, is to be ready, but in a special way. Preparedness is always in the context of readiness to do the good works of God. There are several aspects to being prepared. Everything starts in receiving Christ as your Lord. Then comes a recognition of your willingness to do the will of God, of a knowledge of His will, and of your calling in Christ Jesus. This works together with your spiritual growing to cause you to separate from worldly things and to seek out godly things. So often, this is a process that seems to sneak up on us, because it is God who is making the arrangements in our lives to bring us to do His good works. After all, it is God who has saved us and caused us to walk in good works which He prepared beforehand that we should walk in them. (See Eph 2:10).

See BE READY.

BE KNOWN

Verses: Gal 4:9; (Php 4:6)

Verse Count: 1/2

Rank: 124

Roots: ginosko (Strong's G1097)--know, recognize, understood, aware

Discourse: We are to be known to God, and we are known by Him as we are saved in Christ. When I first read Galatians, I thought verse 4:9 a little peculiar because how can I not be known by an all-knowing God. Then I came to understand that "knowing" in the Bible usually does not refer to memorizing the contents of a library, it refers to being in a relationship. (Adam knew Eve and she conceived a son). God has always known everything there is to know about us, but we were not known by God until He had disclosed Himself to us through Jesus Christ. In fact it is fair to say that we did not know ourselves until we received Christ as our Lord.

To know is to have possession of the truth and to be aware of what is true and untrue. We certainly did not know the truth until we came to know Him who is truth--Christ. We did not know the truth about ourselves until we looked in the mirror of His perfection to see our sin. And although He already knows us perfectly, we come to be known by Him in a special relationship way when we agree with Him (confess) about our sins and when we make known to Him (turn to Him by faith) our prayers. The advantage of being known by Him in this way is that we are even more conformed to His image and ever more able to do His will because we are more in unity with Him. Do not be afraid or ashamed of disclosing yourself to God in order to be known (He knows already and loves you anyway). Be willing to be known by God, and you will find a greater abundance of His love already poured out in your heart. Be known by God, and you are strengthened to do His will.

BE FILLED

Verses: Eph 3:19; Eph 5:18; Col 1:9
(See also Luke 1:15; Acts 9:17; 2 Tim 1:4)

Verse Count: 3/9

Rank: 65

Roots: pleroo (Strong's G4137)--filled, made full, fulfilled, complete, accomplish, supplied
pimplemi (Strong's G4092a)--filled, completed, ended, fulfill

Discourse: We are to be filled with the love of Christ, with the Holy Spirit, and with the knowledge of God's will in spiritual wisdom and understanding. The result of being filled with these things is spiritual maturity and growth to a full measure, spiritual completeness and satisfaction.

To be filled means to have so much of something that it forces out everything else and controls the space that is filled. If you become filled with something, there is room for nothing else, and you experience a control from what you have been filled. If you eat too much, you cannot go out to run a marathon, because the food has activated the physical digestive processes and your strength is poured into those processes. Trying to override those processes will make you sick. If you drink too much alcohol, you will lose control to drunkenness. If you fill your life with worldly activities, you will be ruled by their influences. If you fill your mind with pornography, your life will lose control to deviant behaviors. The principle in this topic is to be filled with the good things of God so you will have no room for the things which are bad. "Be not drunk with wine but be filled with the Holy Spirit." Throughout Scripture, there is a principle of driving out sin through a surrender to the good things of God. The Lord is more powerful than any of the things in this world, so whenever you do fill your life with Him, the sinful things must leave. The things of the world and the things of the Lord are like oil and water--they will not mix.

To be filled implies choices given to us by God. He offers the choices and tells us of the consequences ahead of time. When we fill our lives with things from the world, our lives will fill with corruption. When we bear the consequences of corruption, we will eventually cry out to the Lord and turn to Him. This is what He desires. Let us learn to set our priorities to fill up on the goodness of the Lord. Our lives change dramatically as we are filled by the Lord.

BE DILIGENT

Verses: Eph 4:3; 2 Tim 2:15; Heb 4:11; 2 Pet 1:10, (15)

Verse Count: 4/9

Rank: 52

Roots: spoudazo (Strong's G4704)--diligent, make every effort, eager

Discourse: We are to be diligent to preserve the unity of the Body of Christ, to present ourselves approved to God as workers who need not be ashamed, to enter the rest of the Lord, and to be certain about His calling and choosing us.

What does it mean to be diligent? It means to make every effort with eagerness. It means to watch for every opportunity to act. It means to pay attention to every detail. It means to put a priority on the things in which we are diligent. Are you diligent to make sure you are at work on time? Are you as diligent to be in church or in prayer? Are you diligent to make sure you catch

the start of your favorite TV program? Are you as diligent in studying the Bible? If you hear one tearing down a brother in Christ, are you careful to correct it? If you hear someone teaching against our Lord, are you quick and able to defend your faith? If the circumstances in our life go bad, even as for Job, do you turn quickly to the Lord and trust in Him? When our priorities and our interests and our focus and our energies are on the things of the Lord, we are being diligent.

BE ANGRY

Verses: Eph 4:26

Verse Count: 1/1

Rank: 141

Roots: orgizo (Strong's G3710)--anger, angry, moved with anger

Discourse: "...And yet do not sin; do not let the sun go down on your anger, and do not give the devil an opportunity." How many times have we been angry, but forgotten the admonition of the remainder of the verse. Conversely, how many times have we suppressed our anger in order to appear godly and in control when we should have expressed the anger in righteousness. Indeed, repressed or suppressed anger seems to contribute substantially to depression and other psychological problems of both non-believers and believers alike. There seems to be a lot of confusion among believers about what to do about anger. Verses like Psalm 37:8, 1 Tim 2:8, and James 1:20 each indicate that anger and piety are virtually mutually exclusive. On the other hand, God expresses anger and Jesus was angry at times (such as Mark 3:5 and John 2:14-17). I think it is clear that we are to be angry in a righteous way, and this means that there are correct reasons to become angry, appropriate ways of expressing anger, and right times for letting the anger go. The problem seems to be that so many of us do not know how to handle anger without sinning. It is no wonder that most Christians view anger as a sin and feel guilty when they are angry.

There are a lot of words in the Bible translated as "anger" or "angry". Qatsaph (Strong's H7107) (verb) and qetseph (Strong's H7110) (noun) are strong Hebrew words for anger, often translated "wrath" because of their intensity; these words imply relational damage when someone says or does something that causes another to be deeply displeased or intensely angry. Kaas (Strong's H3707 & H3708) (verb) and aph (Strong's H639) (noun) are words commonly used to describe God's anger when His people sin as well as the common anger of man when betrayed; they portray a flaring of nostrils and intense emotional anger. Chemah (Strong's H2534), charah (Strong's H2734), and charon (Strong's H2740) mean "burning" and thus portray anger as heated emotion, burning passion; they are sometimes used with other words to show a more intense emotion as in "burning anger". Ebrah (Strong's H5678) means "an overflow" or "fury" fierceness of anger; picture the pride-driven fury that cannot be cooled for all of its arrogance. Orge (Strong's G3709) (impulse, wrath), orgizo (Strong's G3110), orgizomai, and orgilos (Strong's G3111) (quick-tempered) are Greek words which express a transitory anger or outbursts of anger. Thumos (Strong's G2372) is a more deliberate, calculated anger response (rather than an emotional response) or having a character given to anger. Prosochthizo (Strong's G4360) is to be angry in the sense of being vexed or upset with another. It is primarily the orge family of Greek words used to translate the Hebrew words in the Septuigent (Greek Old Testament).

Anger is justifiable whenever it is directed against sin (as when Moses was angry with the people for the golden calf incident (Ex 32:19)), but it must also be expressed righteously. The things which anger God are correct things for us to get angry over--injustice, idolatry, betrayal,

and other sins. It is not justifiable when based in pride or self-justification. In order for anger to be expressed righteously, the anger must not seek revenge but leave room for the Lord to act. Also, the anger must be expressed with an attitude of readiness to forgive. Indeed, an appropriate expression of anger ideally brings about repentance in one who loves the one who is angry, leading to forgiveness from the angry one. Anger is an appropriate way to show displeasure about sin. But God also expresses His anger to bring about good--the correction of evil and reconciliation of the sinner to Himself. The Bible tells us over and over that the righteous one is slow to anger; in other words, anger does not supplant the patience of the righteous. We do not fully appreciate the patience of God toward us before He expresses His anger. But there is a point when our prideful sin has ceased all hope of response to His warnings, so His wrath is appropriate. So in our relationships with others, we need to communicate in love toward those who sin against us, but anger is appropriate when there is no positive response. We seek to be at peace with all men, but not all men will be at peace with us. So there will be times when we should be angry.

"Do not let the sun go down on your anger." Besides a readiness to forgive and to reconcile, we need to also be able to put aside our anger into the hands of the Lord, recognizing that He works all things together for our good that we might glorify Him. If we hold onto our anger, we give the devil an opening with us. If we continue to hold our anger beyond prudence or patience, even by repressing or suppressing it, we are sinning, and the anger will be a root of bitterness and rottenness in us. We need to heal spiritually, and this rottenness will get us stuck. Even the word used in The Greek emphasizes the temporary nature of BE ANGRY. Ultimately, we must turn to the love of God in Christ Jesus in order for us to replace anger with kindness, compassion, forgiveness, and love. We do this for our good and His glory and so that the devil may not have an influence in our life. Be angry, yet do not sin.

BE KIND

Verses: Eph 4:32; 2 Tim 2:24; Tit 2:5

Verse Count: 3/32

Rank: 58

Roots: chrestos (Strong's G5543)--kind, kindness, good, easy
epios (Strong's G2261)--gentle, kind, mild
agathos (Strong's G18)--good, kind

Discourse: To be kind is to be good, generous, mild, gentle, compassionate, and so forth. The real bottom line to being kind is to let the nature of Christ shine in one's life. This means putting away bitterness and wrath and anger and clamor and slander and malice; all the things we hold against each other. Moreover, it is somewhat easier to be kind to fellow believers, but we are also to be kind to those that oppose and wrong us. This does not mean that we are doormats for others in order to show kindness (there is a place for righteous anger), but it does mean that when we are able to live the love of God toward another that we are ready to do so.

The Old Testament uses the term lovingkindness. It is a word that combines godly love and godly action or kindness. This is the intent in the New Testament also, to show the love of God present through Jesus Christ in each of us as His servants toward mankind. In being kind, we give a testimony of the kindness of God toward us.

BE SINCERE

Verses: Php 1:10; (1 Tim 1:5); (2 Tim 1:5); (Heb 10:22); (1 Pet 1:22); (2 Pet 3:1)
(See also Job 33:3)

Verse Count: 1/7

Rank: 110

Roots: eilikrines (Strong's G1506)--sincere
anupokritos (Strong's G505)--sincere, without hypocrisy, genuine

Discourse: The charge to be sincere is to be genuine and real in your heart and faith, free from hypocrisy, living in the integrity of the Lord. We are sincere as we live by faith in Christ Jesus rather than by religion born of men (traditions of men). To be sincere is to not be deceiving yourself about your true relationship with the Lord nor about sin in your life.

BE ABOVE REPROACH

Verses: (Php 2:15); (1 Tim 3:2); 1 Tim 5:7; (Tit 1:6, 7)

Verse Count: 1/7

Rank: 111

Roots: anepileptos (Strong's G423)--above/without reproach
amomos (Strong's G299)--blameless, above reproach, unblemished, without blemish

Discourse: Paul writes Timothy to "prescribe (keep commanding) these things (the teachings of God's word) as well, so that they (believers) may be above reproach." To be above reproach is to be blameless (see BE BLAMELESS) and unblemished in such an obvious way that others give glory to God because of your good works. How are you to be above reproach--be encouraged in the instruction of the Bible and be obedient to your understanding in the Lord.

BE ANXIOUS FOR NOTHING

Verses: Php 4:6

(See also Matt 6:25-31; Luke 12:22-31)

Verse Count: 1/7

Rank: 112

Roots: merimnao (Strong's G3309)--anxious, concerned, care about, worried

Discourse: "...But in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus." (Php 4:6-7) The Bible teaches us that there is no need for us to be anxious for anything if we are in Christ (and an eternity of reasons for those who are not). Because of the love of God poured out toward us, there is no need to be anxious as He knows all of our needs even before we ask. God takes care of all of His creation; how much more will He take care of His sons. Moreover, He promises to work all things together for our good. Still we are anxious. These verses tell us what we can do to be freed of our anxiety--ask God with prayer, supplication, and thanksgiving. It will work with everything in our lives if we can let it.

It is my experience in counselling that there are several things which block people from effectively carrying out this directive. They are: unconfessed sin and the resultant guilt, the transference of feelings about others (particularly abusive authorities) onto God, prideful refusal to turn control of circumstances over to God, and general spiritual immaturity (see BE MATURE). There are untold psychological and physiological effects of anxiety which can have serious consequences on our lives and in our relationships with others. It is my opinion that anxiety is a symptom that we need to grow spiritually closer to the Lord. The prescription in the reference verse works. It creates a closer walk with the Lord, causes spiritual growth, and heals anxiety. A key element to this prescription is knowing what to pray. What about the sin that goes unconfessed because we are so self-deceived that we do not even know we are sinning? What about the lack of trust for the Lord that comes from some forgotten past sin against us? I believe that it is in these two areas that Christian fellowship is essential for us. Fellowship which is totally and unconditionally accepting of us, yet is also totally honest toward us and helps us to see ourselves in the light of truth. Fellowship that will agree with us in prayer. Fellowship that will encourage us. Fellowship that can bring us to the point that we will be truthful and sincere in our prayers. Also, topical studies in the Bible which teach us the true character of God (and of ourselves) are very effective in helping us to become more humble and to grow spiritually.

My grandfather used to tell me not to worry because either you can do something or you cannot do something. If you cannot do anything, there is no sense in worrying, because worry never solves anything. If you can do something, it is better to spend your energy in the doing rather than in the worrying. He said to pray to God for the wisdom to know the deference. I would add to this advice that it is worth the effort seeking the Lord in prayer for His wisdom and strength in the doing for those things He has left in our power to care for.

The advice in Philippians is powerful and so simple. Nevertheless, it is extraordinarily difficult for us to do because of the sin in the flesh. When you recognize anxiety, learn to thank the Lord and ask Him to teach you why you are anxious and what you need to do in order to turn it over to Him. As you follow the prescription of Philippians 4, you will truly grow in the peace of God and find healing in your heart and mind. Be anxious for nothing, but when you are, seek Christ.

BE REVEALED

Verses: Col 3:4; 1 Pet 5:1

(See also Luke 2:35; Rom 8:18; 1 Cor 3:13; 1 Pet 1:3)

Verse Count: 2/16

Rank: 77

Roots: phaneroo (Strong's G5319)--manifest, reveal, appear, disclose, become visible, show

Discourse: These verses tell us that we, those who have received the salvation of the Lord, are totally identified with Christ. We are where He is, even to the extent that when He is revealed in His glory, we will be revealed with Him in glory.

The first consequence of this is that we are to identify with godly things and cease to identify with worldly things. The second consequence is that we are to freely serve the Lord according to our calling, with eagerness. As we serve the Lord with eagerness, He will be revealed through our witness, and in His revelation through us, His glory shows through our humility.

BE THANKFUL

Verses: Col 3:15

Verse Count: 1/34

Rank: 96

Roots: ginomai (Strong's G1096)--thankful

Discourse: Usually the Bible instructs us to give thanks in an active way and to show our thankfulness by rejoicing in the Lord. Underlying these directions is the understanding that we are to have an attitude of thankfulness in all things. The result of being thankful is that we are able to encourage each other in the Lord, to express our thankfulness openly, and to do everything as unto the Lord. These things transform our lives in real and substantial and wonderful ways. The foundation to these wonderful changes is being thankful.

Often we are told to be thankful by counting our blessings. This is something that is easy to do when we are feeling blessed, but it is hard to do when we are down or involved in sin or anxious. Also, even though it may be easy to count our blessings in the "good times"; we often forget to count them unless we are already thankful. We really need to be thankful in order to lift us spiritually above the rough times as well as helping us to enjoy the easy times. To be thankful, filled to the brim with thanks. The dictionary defines thanks as "an acknowledgement of a favor, gift, or benefit; gratitude." What greater favor, gift, or benefit is there than the saving work of Jesus Christ? Indeed, we learn to be thankful by meditating on the awesome things our Lord has done in order to reconcile us to Himself.

BE WELL-PLEASING

Verses: (Col 3:20); Tit 2:9

Verse Count: 1/2

Rank: 126

Roots: euairetos (Strong's G2101)--well-pleasing/pleasing, acceptable

Discourse: The Bible makes it clear that we are not to be man-pleasers, but we are to seek to be pleasing to both the Lord and the worldly authorities appointed over us. Is there a paradox here? Not in the least. If we seek to be pleasing to God, He will take care of our obtaining favor with men. If we do everything as unto the Lord and to His glory, there will be no problem in pleasing Him. But more precisely, we are well-pleasing when we are cheerfully obedient to the authorities over us, and especially to the Lord.

BE PATIENT

Verses: 1 Thes 5:14; 2 Tim 2:24; Jam 5:7, 8

(See also 1 Cor 13:4; 2 Cor 1:6)

Verse Count: 4/16

Rank: 50

Roots: makrothumeo (Strong's G3114)--patient, slow to anger

Discourse: We are to be patient toward all, looking to the coming of the Lord rather than seeking our own revenge. Oh, what a wonderful virtue is patience. Yet I have heard many a Christian tell another, "Don't pray for patience. God will put you through all kinds of trials in order to teach you patience." It is true that patience involves being capable of bearing affliction with calmness, so you must experience affliction in order to learn to be calm by trusting in the Lord. You must be tested in order to learn perseverance. In fact, a synonym for "patience" is "longsuffering". But DO pray for patience. Patience is like the PhD of the school of the Spirit; you need to be patient in order to be complete.

Being patient (in the sense of being slow to anger) is linked to our ability to express anger appropriately and righteously (see BE ANGRY). An extraordinary factor in becoming patient is recognizing that God is still in control when others sin against you or abuse you, even such great evils as rape. In spite of the pain you feel, you come to acknowledge that God still loves you and continues to work all things together for your good. This requires faith--great faith--that this is true. (It also needs the love and acceptance of God as expressed through Christian fellowship so that we are confirmed in our hearts that this is true for everyone who has received Christ). When we have received the patience available in Christ, the patience allows us to endure more than before. But even after we have become angry, patience also allows us to come to forgiveness and understanding more rapidly--to let the anger go.

As you have already become positionally complete and perfect in Christ Jesus, you have all of the patience you need dwelling in you. It is "natural" for us as Christians to be patient. We are patient as we walk by the Spirit and bear the fruit of the Spirit.

BE TEMPERATE

Verses: 1 Tim 3:2, 11; Tit 2:2

Verse Count: 3/3

Rank: 70

Roots: nephalios (Strong's G3524)--temperate (exercising moderation and self-restraint)

Discourse: We normally think of temperance as abstaining from alcohol. In actuality, it means to exercise moderation and self-restraint. It speaks of somebody who has lots of self-control in all things. One who is temperate does not overindulge sinfully in anything. As a result of being temperate, one will have an excellent outward witness. However, the inward self-control is simply bearing the fruit of the Spirit in a mature way, so it comes by living a life of submission to the Lord. Since none of us is perfectly submitted to the Lord in every moment of every day, it means that the Lord has also built good habits of spiritual behavior in us so that our walk is not tarnished in the eyes on others even when we are straying inwardly.

Temperance is one of the requirements for an overseer. Why? Because an overseer must be an excellent example for the congregation. However, all of the qualifications of an overseer also apply as attributes which all believers should be growing in as an overseer is merely a

believer who is sufficiently mature to be an effective leader in the Lord. All of us are to aspire to spiritual maturity. To be temperate is one of the main facets of spiritual maturity.

BE RESPECTABLE

Verses: 1 Tim 3:2

Verse Count: 1/1

Rank: 135

Roots: kosmios (Strong's G2887)--respectable, proper, orderly

Discourse: Being respectable is a requirement for the overseer. I would suggest that it is also highly desired, if not required, of all of us in Christ, but especially those who are "out front" in the public eye. Anyone who is in a position of authority needs to be respectable, because it is required of those under authority to respect the authority. (Have you ever had a boss who was not respectable? It led to difficulties in doing your best.) Whenever we are in a position to witness for our Lord, we have more credibility if we are respectable.

So what does it mean to be respectable? It means to be worthy of esteem and to act in a way appropriate to good behavior. From a spiritual perspective, we can only be worthy if God counts us as worthy (see BE WORTHY), which only occurs through Jesus Christ, and we can only have good behavior when we are obedient to the will of the Lord. These elements of being respectable depend on the work of God in us because we are incapable of achieving the standard of godliness required. Sure, one can have a worldly respectability, but it is empty and will not stand up to scrutiny. The godly respectability disarms our enemies because it leaves no fault open to attack. Only God can cover our sins. Only Christ can cause us to be respectable.

BE HOSPITABLE

Verses: 1 Tim 3:2; Tit 1:8; 1 Pet 4:9

Verse Count: 3/3

Rank: 71

Roots: philoxenos (Strong's G5382)--hospitable (loving and caring of strangers)

Discourse: Being hospitable is one of those traits required of an overseer and greatly desired for any Christian. Being hospitable is the ability to show love and caring toward strangers. If folks can be loving and caring of strangers, how much more effective they shall be showing love to friends in the congregation. It is clearly an advantage for a congregational leader to be hospitable to strangers. By doing so, perhaps they might be one for Christ or brought into the congregation for the benefit of all. Certainly, being hospitable provides an excellent example for the spiritual babies in the congregation.

It is obvious that being hospitable is natural when we are allowing Christ to live through us. Who else can teach us how to love?

BE UNCONTENTIOUS BE PEACEABLE

Verses: 1 Tim 3:3; Tit 3:2; (Jam 3:17)

Verse Count: 2/3

Rank: 90

Roots: amachos (Strong's G269)--uncontentious (peaceable, abstain from fighting)
eirenikos (Strong's G1516)--peaceable, peaceful

Discourse: Uncontentiousness is abstaining from fighting, but one cannot be uncontentious unless one is first peaceable. This is because being uncontentious is the outward result of being peaceable in the character. Being peaceable comes from having inner peace--peace with God and peace with oneself. This peace is a direct result of having the indwelling Spirit of Christ. James shows us that living by the wisdom of the world leads to bitter jealousy and selfish ambition which then lead to disorder and every evil thing. However, living by the wisdom from Christ leads one to be pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. (See Jam 3:13-17) In James 3:18, we are instructed, "And the seed whose fruit is righteousness is sown in peace by those who make peace." James 4 then picks up, "What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? You lust and you do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures." In other words, in order to be uncontentious, we must put aside worldliness for godliness and worldly desires for desires to serve the Lord and worldly pleasures for being pleasing to the Lord. It is a matter of priorities. Do you want to live in this world and remain dead to eternal life? Or do you desire to die to this world and live eternally, enjoying the good fruit of peace in your present life?

We are to be uncontentious and gentle in order to be effective servants of our Lord. Being uncontentious allows us to be more effective disciplers of others, both to those in the world to bring them to Christ and to the babes in the body to bring them to maturity.

See also BE GENTLE.

BE DIGNIFIED

Verses: 1 Tim 3:11; Tit 2:2

Verse Count: 2/2

Rank: 93

Roots: semnos (Strong's G4586)--dignified, honorable

Discourse: To be dignified is to keep oneself aloof from compromise with worldliness. The Navy is not known for its godly language nor its purity of humor nor its sobriety; nevertheless, I found that by remaining dignified while I was serving aboard ship that I was able to positively influence my shipmates. I will admit that there were challenges. Over the span of a two year tour, the men with whom I served learned to respect my taste in clean humor and clean language. I did not have to express my preferences, merely set an uncompromising example. I told jokes and expressed my opinions, but I did so without the usual sailor's words. I did not laugh nor participate with the gross and crude humor nor language. I did not get drunk with them. Ultimately, their language changed, at least in my presence, and their humor cleaned up.

Initially, I had to withstand much crudeness and pressure to participate in their drinking, but this gave away to respect over time. By being dignified and not being judgemental toward them, they adjusted their behavior toward my standard. Eventually, men started to seek me out for counsel because they wanted to be more like my example. I eventually had much Christian fellowship in what had been a spiritual wasteland. I thank the Lord for the testimony, because He alone could bear me through the trials that came with this walk. Later on, I found the same events as I supervised a workgroup in a Navy activity. I think my experience illustrates the effect of being dignified and also shows how it plays a role in our Christian witness.

Being dignified does not involve being a "stuffed shirt" or a "kill joy"; rather, it involves providing an example in Christ that illustrates to others how one can have great joy and happiness in the way God intended instead of the way the world makes the unsuccessful attempt. People sometimes see their own spiritual emptiness when they can see your life filled with good things. Being dignified is merely showing those good things without hypocrisy.

The Bible says, "Do not be deceived: 'Bad company corrupts good morals.'" (1 Cor 15:33). However, one can withstand the corrupting influence of bad company if one remains dignified and does not seek the approval of the bad company nor try to become "one of the crowd." How does one do all these things but by trusting in the Lord and in His strength alone. We can only be dignified if we have the attitude that we are seeking to hold fast to the standard of honorable and joyful behavior in which we are called in Christ.

BE RICH IN GOOD WORKS

Verses: 1 Tim 6:18; Jam 2:5; (Rev 3:18)

Verse Count: 2/5

Rank: 88

Roots: plouteo (Strong's G4147)--rich, wealthy, abounding in riches

Discourse: We are to be rich in good works and in faith in Christ. If you are rich in these ways, it hardly matters whether or not you are rich in material things. To be rich is to have such an abundance that you are not diminished in giving it away. We are to be rich in such a way that others are encouraged by our example to also do good and to have faith in Christ. And how do we become rich in this way, we must fix our hope on our Lord, who holds all things and richly supplies us with all things to enjoy.

BE GENEROUS

Verses: 1 Tim 6:18

(See also Prov 22:9)

Verse Count: 1/14

Rank: 103

Roots: eumetadotos (Strong's G2130)--generous

Discourse: We are to be generous and ready to share. God has given us an abundance of something (even those of us who are poor in material things). Among the purposes of His gifts is for us to be good stewards. In that stewardship, we are to make wise investments freely. (In what you invest miserly or unwisely, you will have need, but in what you invest wisely you will have even more). This means we must be ready to share what we have with those who have a

need. This is true generosity--not the giving away without restriction just to be giving. It is the readiness to share, to give to meet needs as the Lord wills. Giving willingly and not begrudgingly. Giving for the glory of God. Not giving to enable the sin of another, but giving to accomplish good. To be generous is to give according to the instruction of the Lord.

See BE PROSPEROUS.

BE A VESSEL OF HONOR
BE USEFUL TO THE MASTER
(BE HONORABLE)

Verses: 2 Tim 2:21

Verse Count: 1/4

Rank: 118

Roots: skeuos (Strong's G4632)--vessel, object, article, goods, property, instrument, jar

Discourse: If we cleanse ourselves of worldliness, empty chatter, ungodliness, and wickedness, we shall become vessels of honor. A vessel of honor is set aside (sanctified) for special purposes. Our special purpose is to be useful to our Master, Jesus Christ. We are useful when we are prepared for every good work. It is not that this cleansing is something that we can accomplish in the strength of the flesh. Our Master is the only one who can cleanse us, but He has also given us some things we can do which promote a quicker work in us. "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us of all unrighteousness." (1 John 1:9). (To confess, in this context, means to come into agreement; that is, we agree with Christ that we are utterly sinful and incapable of cleansing ourselves.) We can further see that one who has an attitude of being cleansed by Christ also has an attitude of avoiding the "dirt" of worldliness and wickedness.

We seek to be a vessel of honor (to be honorable) not for our own glory, but because we desire to be useful to our Master.

BE ADEQUATE

Verses: 2 Tim 3:17

(See also 2 Cor 2:16; 2 Cor 3:5, 6)

Verse Count: 1/1

Rank: 134

Roots: artios (Strong's G739)--adequate, (fitted, complete)

Discourse: The word "adequate" means both "barely sufficient" and "able to satisfy a requirement"; the Greek word, however, refers to completeness and fitness for a task. Its use is in an instruction that the whole Bible is inspired by God and is profitable for teaching, for reproof, for correction, and for training in righteousness. These things bring about the equipping of the man of God for every good work. (See BE EQUIPPED). The key element here is that there is a requirement for teaching, for reproof, for correction, and for training in righteousness. These things are greatly needed and are important to us as part of the Body of Christ. I am sorry to see the lack of any of these elements in most churches. We cannot do that which is required of us without being grounded and instructed by God's word. Even churches that teach the Bible sometimes avoid those things that reprove or correct us for fear of stepping on the toes of others.

Those of us who are in positions of leadership in the body of Christ need to pay close attention to God's word about equipping the congregation. After all, we are merely enabling them to satisfy the requirements of our calling in Christ, to serve His will. Have you studied the Bible to show yourself approved, to ready yourself to reprove and exhort at any time, or to prepare yourself to defend against false teachings? If you are in Christ, who is the living Word, and you are faithful to Him, meditating on the Word day and night, you shall be adequate.

BE EQUIPPED

Verses: 2 Tim 3:17

Verse Count: 1/1

Rank: 139

Roots: exartizo (Strong's G1822)--equipped, ended, (to complete, fully equip)

Discourse: See BE ADEQUATE.

We are to be equipped for every good work. This equipping rests upon being adequate in the sense of the reference verse. "Equipped" in this sense means that every tool is at your disposal and you have been trained in each tool's use and application. Both "adequate" and "equipped" mean "completed." "Adequate" means "complete" in the sense of being able to do/use properly while "equipped" means "complete" in the sense of having everything that is needed. Both our adequacy and our equipping ultimately come from Christ our Lord, but the Scripture is, in fact, both our toolkit and our instruction manual.

What are the good works for which we are equipped? To do or be obedient to the revealed will of God is the final answer. In fact, a Biblical search for the definition of "good" will lead you to "God is good." To do good works is to do the works of God according to His will. And where is His will revealed but in the Bible. A survey of professing Christians in the United States reported less than six percent of the respondents read their Bible more than once per week. This is not sufficient for the equipping of a worker. Would a carpenter last long on his job if he only brought his tools to work once a week? I think not. We have the duty to make disciples of all nations and too many of us are not even submitting to the discipline of our Lord to be taught ourselves. We turn to people, radio, TV, and a raft of books (such as this one) even before we will turn to the Bible. This is a major error for many of us.

Turn to Christ by faith and to the one source that speaks of Him unerringly, the Bible, each and every day with diligence so that you might be equipped.

BE SOUND BE WELL

Verses: Tit 1:13; Tit 2:2, 8

Verse Count: 3/10

Rank: 64

Roots: hugiaino (Strong's G5198)--sound, good health, safe, well

hugies (Strong's G5199)--well, sound, good health, healed, normal, restored

Discourse: "...in faith." "...in love." "...in perseverance." "...in speech." The foundation of the congregation is shared faith in Christ Jesus. Upon that foundation, solid church discipline, good Biblical instruction, and excellent examples by elders are to build soundness in faith, in love, in perseverance, and speech among the congregation. To be sound is to be firmly established in spiritual maturity, to be spiritually healthy, and to be spiritually safe.

To be sound in faith is to have a trust and confidence in the Lord which is unshaken by trial or tribulation. Sound instruction can provide good soundness in faith intellectually, but gaining the ability to really apply the faith requires the discipline and example of true Christian fellowship. The "severe reproof" of verse 1:13 refers to correction for the slightest fault in love, but I believe it also refers to the positive encouragements to the Christian walk as well. The sound faith remains faithful to the Lord even when people about whom we may care deeply betray our trust.

To be sound in love is to love with the purity of the Lord and with the same lack of distinction or discrimination as the Lord. It is a healthy love. It is love confirmed through fellowship in the Lord. It is a love which encourages others to love. It is the love of God flowing through the believer.

To be sound in perseverance is to maintain a focus on the calling in Christ Jesus in spite of worldly discouragements. It is to persevere in Godly love even when somebody rejects us or betrays us or simply seems to ignore us. It is to be patient toward receiving the promises of God, holding fast to faith in Christ. It is to persist in being a good Christian friend toward brothers and sisters in Christ while they are discouraged and unable to return the favors.

To be sound in speech is to speak purely and sensibly and truthfully in a way that the Lord is always glorified. It is to act in such a way that our testimony is without hypocrisy. Remember that a "conversation" in the Greek refers to the way one acts as well as how one speaks.

In short, being sound is being faithful to the Lord in spite of lots of trials, being true to each other in Christian fellowship in spite of others shortfalls, and having a good witness to all who observe us because we walk in integrity.

BE SENSIBLE

Verses: Tit 2:2, 5, 6

Verse Count: 3/3

Rank: 72

Roots: sophron (Strong's G4998)--sensible, prudent, (of sound mind, self-controlled)

Discourse: To be sensible is to act with good sense. Good sense can be defined in at least two ways which are applicable to this study: having the capability to think act reasonably or with correct judgement and having the ability to see yourself as others see you in your behavior. Both

of these definitions imply the self control--a manifestation of the fruit of the Holy Spirit. I like to remind myself that the "good" in "good sense" is godliness because God is good. He is the definition of "good." In other words, one who is sensible thinks and behaves as an excellent example of godliness. The self control that comes in the fruit of the Spirit grows with our obedience to the Spirit. Our obedience grows as we are able to see ourselves accurately in the Bible and desire to be a good witness for our Lord. The result is that we become sensible in the eyes of others.

It is important for each of us to be good examples for those who look to us and see us as representatives of Christ. Think how many people know you to be a Christian--children, co-workers, neighbors, and family; are each of those people given cause to praise God because of you? Does your life of testimony show the goodness and wisdom and joy of Christ? Be sensible and it will.

BE REVERENT

Verses: Tit 2:3

Verse Count: 1/1

Rank: 136

Roots: hieroprepes (Strong's G2412)--reverent (holding profound respect/love for another)

Discourse: To be reverent is to hold others in deep respect. Obviously, we should be reverent toward God even as Christ for the Father. However, we are also to be reverent to others. In the reference verse, reverence is contrasted with malicious gossip. Gossip hurts others, reverent behavior shows the love of Christ to others. When we let Christ live through us, we will be reverent toward the Lord and toward others.

BE WORKERS

Verses: Tit 2:5; 3 John 1:8

Verse Count: 2/27

Rank: 76

Roots: sunergos (Strong's G4904)--fellow worker

oikourgos (Strong's G3626)--worker at home

Discourse: We are to support those doing the Lord's work on the "front line" of the battlefield--pastors, missionaries, evangelists, and so forth. By supporting them, we become fellow workers with them, sharing in their ministry and their reward. Wives are to be workers at home, subject to their own husbands, that God may not be dishonored. To be a worker at home means to be a helpmate, so a helpmate is also a fellow worker. Some of us are called to be workers on the front line, but most provide support behind the lines. The Lord rewards our faithfulness toward Him which is manifest in supporting others in their callings, whether they are missionaries like Paul or heads of households. We are counted as workers along-side in this faithful support.

I have heard that in World War II there were 300 men behind the lines for every one on the front line shooting at the enemy. I don't know how many medals were handed out to those people, but many of their efforts were as heroic as those on the front line even if their valor was not challenged. I would guess that there were many more medals given to men on the front line. That is the way it should be because those are the people who had to face the enemy. However,

everybody who takes on the work of the Lord is under attack by the enemy. When you pray or provide material support for a ministry, it is not unusual for you to come under a spiritual attack. Your faithfulness in spite of the attack is worthy of reward.

Regardless of our position in the body of Christ, we are each to accomplish works which God prepared beforehand that we should walk in them. (See Ephesians 2:10). Ultimately, all of our works are summarized even as our Lord taught in John 6:29--our belief in Him. If we truly live by faith in Christ, we shall be workers for Him, working the works of God alongside each other.

BE AN EXAMPLE

Verses: Tit 2:7

Verse Count: 1/1

Rank: 137

Roots: tupos (Strong's G5179)--example, pattern, form, image, imprint, model, type

Discourse: No matter whether we are male or female, young or old; we are called on to be an example to others. We are to live a life of witness and testimony to nonbelievers. We are to live a life worthy of imitation by fellow Christians. Our example is to illustrate the wisdom, love, joy, and responsibility that comes through spiritual maturity. Therefore, we can only be good examples by letting Christ live through us. Our lives become filled with good deeds, which give our lives witness--to others of the goodness of the Lord and to us of our position in His body. We need to let the light of Christ shine through our lives and thus be an example.

Most of the topics related to this one are requirements for overseers. This is natural, because an overseer, or any leader in the name of Christ, must serve as a sterling example. As one becomes more mature in Christ, one realizes how utterly helpless we all are in being good. We are totally and completely dependent on the in-dwelling strength of Jesus Christ to be an effective example. As we become more humble in this realization, we become more submitted to the Spirit and become a good example.

See also BE SENSIBLE, BE PRUDENT, BE REVERENT, and BE a WITNESS.

BE DOERS

Verses: Jam 1:22, (23), 25

Verse Count: 2/3

Rank: 91

Roots: poietes (Strong's G4163)--doer

Discourse: "But prove yourselves (to be) doers of the word, and not merely hearers who delude themselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But the one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does." (Jam 1:22-25) This passage goes to the core of our integrity in Christ. There are many people who claim to be Christians, and indeed have heard the Gospel message, but are not among those who believe in Christ as their Lord. Their trust for their relationship to God is still in themselves rather than in Christ. They work for their

salvation. Yet they ignore what the word of God speaks, that all of the righteousness of man is as filthy rags in the eyes of our perfectly Holy God. The good news in Christ is that the righteousness of God present in Jesus Christ is available to everyone who will believe in His atoning work. As we look in the word, we should see how utterly and desparately sinful we are without Christ. It is a prideful man who believes that he is righteous enough to come into the presence of God.

When we believe in Christ as our Lord, He changes us in our heart. The result is that we truly do wish to be obedient to the Lord. In Christ, we are enabled to do God's will, to be effective in carrying out what the Bible tells us to do. Be a doer; believe in Christ.

BE MISERABLE, MOURN, & WEEP

Verses: Jam 4:9

(See also Neh 8:9-12; Isa 61:2; Matt 5:4; Luke 6:25; John 16:20; Rom 12:15; 2 Cor 12:21; Jam 5:1; Rev 1:7; Rev 18:11)

Verse Count: 1/23

Rank: 97

Roots: talaiporeo (Strong's G5003)--be miserable, be in distress

pentheo (Strong's G3996)--mourn, lament

klaio (Strong's G2799)--weep, wail

Discourse: There is much emphasis on being joyful and glad in the Bible; James 4:9 seems both contradictory and out of place. However, if we look at the context of James 4:1-10, we see the problem of pride and an exhortation to humility. "Be miserable, mourn, and weep" in this context is telling us to be aware of our sinful pride and the corruption it has brought into our lives. We should be miserable (distressed) at the damage pride has wrought in our lives. We ought to mourn and weep at the wounds and losses we have suffered and caused in our relationships with God and with others because of sinful pride. In order to do this, we need to see the truthful result of sin in our lives. The Lord has provided the Bible and Christian fellowship to supplement the conviction of the Spirit in our hearts showing us the truth. As we come to see the truth, we mourn the sin and submit to the Lord ever the more, seeking the healing that only He can provide. And in the confidence we have in our relationship in the Lord, we can rejoice in the knowledge that the sin is forgiven and that He surely cleanses us from all unrighteousness. The more we can be miserable, mourn, and weep, the more we can rejoice before the Lord.

I find the principle is that we who are in the Lord are able to mourn and weep over our sin, but the world is busy seeking to be happy in spite of sin and trying to erase the memory of sin and even trying to eliminate the law of sin. The Lord exalts those who turn away from their sin, promising eternal joy; however, He gives to the world rejecting His way eternal mourning and weeping. As the people read the Law in the times of Nehemiah, they wept, but the Lord called them to rejoicing. The truth brings forth distress in the one seeking righteousness, and turns each one to humility. The "bottom line" is found in James 4:10, "Humble yourselves in the presence of the Lord, and He will exalt you." Be miserable, mourn, and weep and thus humble yourself before the Lord.

BE HARMONIOUS

Verses: 1 Pet 3:8

Verse Count: 1/1

Rank: 140

Roots: homophon (Strong's G3675)--harmonious, agreeing together

Discourse: To be harmonious is to be in agreement with one another. However, this is not something where we come together in a committee and reach a consensus. Rather, it is where we all reach agreement with our Lord Jesus Christ. He is the standard with whom we must agree or be in harmony with. No other standard will do. Some people seek to be in harmony with nature or with themselves or with each other while excluding Christ. It cannot work. There can be no true harmony in the creation until there is harmony with the Creator. However, a measure of our harmony with Christ might be our ability to be harmonious with each other in Him.

At a church I truly love, the pastor and assistant pastor each have lovely wives who greatly illustrate the principle of harmony. As the pastors work to teach and set the tone for the congregation, their wives each work behind the scenes doing many things which help to promote the success of their husband's expressed goals. On the surface, they seem to be working independent of each other, but in truth, they are working in different ways but toward the same goals. It is like gorgeous music. There is a strong melody line and also a good set of harmonies which creates a better tune than any could sound by themselves.

Jesus Christ is our lead singer, and it is His melody line. We are each harmonies. The harmonies are intended to make the melody even more beautiful. If we each do as He directs, the result is perfect. We might each have different harmony lines, which may sound pretty awful by themselves, but together with Him, His good purposes bring glory and honor and perfection. As a musician friend once reminded me, you can do without the harmonies, but you can't do without the melody. And so it is with us. We can't do without Christ. He can do His part without us, but He has chosen us to do a specific part, which will bring glory to Him. The key is that if each of us keep our focus on Christ, and the good news of His work, then we will be in harmony with Him and with each other.

BE SYMPATHETIC

Verses: 1 Pet 3:8

Verse Count: 1/1

Rank: 132

Roots: sumpathes (Strong's G4835)--sympathetic

Discourse: The root Greek word and the English word seem to be in close agreement in the context of this study. Sympathy is defined in the following relevant ways: 1) a relationship or affinity between persons in which whatever affects one person affects the other; 2) the capacity for sharing or understanding the feelings of another; 3) compassion--feeling grief or sorrow at another's distress; and 4) favor, agreement, and accord between each other.

We need to recognize that we are bound together into the body of Christ; therefore, we are certainly in a relationship where what affects one also affects another. If you stepped on a rusty nail, you would be concerned for the wound in your foot because an infection could eventually affect the entire body. In the same way, we should be concerned for each other. We should be concerned that we all grow to be strong in the Lord and able to resist temptation. We

should be concerned that none of us are led astray. We should be concerned for each other's health, especially our spiritual health, and for our mutual healing. If we are sympathetic, we are concerned for the health of the whole body of Christ--what builds or edifies.

We need to have the capacity to share feelings with each other in love and in truth. So often I observe Christians burying their emotions in order to appear more mature and strong; this leads to stifling the healing they so desperately need in Christ. I believe that we need to have the freedom to express our emotions among the brethren so that they know when we are hurt or sad or glad or mad. If we are sympathetic we have the freedom to express these emotions and our brothers in Christ have the freedom and desire to act in love and truth toward us to help us and encourage us (not judgementally, but constructively) to godliness in our feelings. When we have reached the point that we are able to trust each other in the Lord to accomplish this form of being sympathetic, then we are ready to be sympathetic in the form of being compassionate in a spiritual way. We are able to be honest in telling of our distress--the ways we have been hurt and are hurt by sin. Not just our own sin but the sin of others against us really does damage us in the heart. By being sympathetic with each other, we are able to experience the love of God in a tangible way which strongly promotes healing. If I am deeply hurt, I may have a hard time finding the love of God, especially if I recognize that He is in sovereign control of His creation, and I may have a hard time seeing how there could possibly be any good in the hurting of my circumstances (eventhough God has promised to work all things together for our good because He loves us and has called us according to His purposes (Rom 8:28)). Nevertheless, if you are sympathetic with me in this Biblical way, I can experience God's love through you and be strengthened in my faith toward Him; then I will know His healing.

Finally, we are to be sympathetic by being of the same mind toward each other. Truly, the only way we can achieve this godly capacity for sympathy is through Christ. Afterall, He put on human flesh in order that He could be truly sympathetic with us and through us. In a very real sense, we begin to experience His resurrection as we learn to be sympathetic toward each other.

BE BROTHERLY BE LOVING

Verses: 1 Pet 3:8; (2 Pet 1:7)

Verse Count: 1/2

Rank: 125

Roots: philadelphos (Strong's 5361)--brotherly, loving one's brother

Discourse: The Greek language has four different word families which are translated as "love" in modern English. Obviously, we have a variety of concepts of love in our society which do not line up with Biblical concepts. The most common "love" word in the New Testament is "agape"; it is associated with the love of God, both from God and as expressed through man. Agape love is a love of choice. In agape love, we choose to show love to another, accepting them and doing good to/for them, even when they are unlovely or unattractive. We are to love God with agape love, and we are to show agape love to all men. It is an unconditional love in the sense that the one loved does nothing to deserve it. Agape love is most frequently used in the New Testament, but it is not the word at the root of this study.

Another Greek word meaning "love" is "eros"--physical love; appropriately expressed between a husband and wife; outside of the marriage relationship, eros love is fleshly lust. There is also "storge" love--the type of love found in the family, especially the kind of love a mother has for her children. Storge love is a love expressed unconditionally because of a

relationship between the lover and the loved, but it may be a one-way expression. Neither of these words are at the root of this study.

The fourth Greek love word is "philia"--brotherly love. This is the word group at the root of this study. Philia love speaks of a warmhearted, spontaneous, brotherly affection and friendship. In the context of this study, we find that we are to be "philadelphos" toward each other who are brothers and sisters in Christ. This means that we are to be warmhearted and accepting and friendly toward each other. I am to be a brother to you and you to me because we are bound together in Christ. Do I love myself? Then I should love you as well. It is the same concept that is found in Leviticus 19:18, "...but you shall love your neighbor as yourself; I am the Lord." (Leviticus 19:18 is one of the most frequently cited Old Testament verses in the New Testament.) We are to be brotherly because we are related to each other in Christ, a condition set by God rather than you and I. However, we are also to be brotherly by choice, a choice born in the recognition of our mutual status in the body of Christ. In this brotherly love, we are to be concerned for each other and desire to help each other. In other words, we are to be loving in a practical and foundational way so as to establish Christian fellowship--stimulating each other to love and good deeds and encouraging each other in the Lord.

Let us have an attitude of love as we live our daily lives--agape love, storge love, and philia love. Let us be loving.

BE KINDHEARTED BE COMPASSIONATE

Verses: 1 Pet 3:8

Verse Count: 1/1

Rank: 131

Roots: eusplagchnos (Strong's G2155)--kindhearted, tenderhearted

Discourse: Kindheartedness and compassion can only come from the Lord. We are to live by letting Christ live through us, resulting in His attributes becoming manifest in our lives. He put on human flesh so as to never be a distant, untouchable God, but so He could be kindhearted and compassionate in a tangible way among us. While never ceasing to be His perfect self as God, Christ became one of us. He understands our temptations and our weaknesses eventhough He never sinned. He is able to forgive us in our humanity. Everything He has commanded us to do, He has done for us. His presence in us is the only way we can truly be kindhearted.

Having come into possession of this new heart in the Lord, we are to share it with each other. In Him, we can come to understand our sins and the effects of sin in our lives and the lives of those around us. As a result, we are to be kindhearted toward each other, and in being obedient in this way, He works through us to promote healing in the body of Christ through the acceptance and forgiveness that He works in us. Kindheartedness is the attitude by which we can express this acceptance and forgiveness to each other.

BE OF SOUND JUDGEMENT

Verses: 1 Pet 4:7

Verse Count: 1/1

Rank: 138

Roots: sophroneo (Strong's G4993)--sound judgement, sound/right mind, sensible

Discourse: The reference verse says, "The end of all things is at hand; therefore, be of sound judgement and sober spirit for the purpose of prayer." The sense is that the Lord will soon judge the world, so we should be all the more careful to walk by faith in Him. The one of sound judgement can clearly see the advantage of the atoning work of Christ for each of us. It is the most sensible thing for us to turn to Christ and to serve Him, so why don't more people accept Christ as their Lord? Alas, sound judgement is not a something inherited or taught by man; rather, it is part of God's graceful gift to His chosen people. Our sound judgement is the result of putting on the mind of Christ.

BE VICTORIOUS BE HE WHO OVERCOMES

Verses: (1 John 2:13, 14); (1 John 4:4); 1 John 5:4, 5; (Rev 2:7, 11, 17, 26);
(Rev 3:5, 12, 21); Rev 15:2; Rev 21:7

(See also Zeph 3:17; John 16:33; Rom 12:21; Rev 5:5; Rev 17:14)

Verse Count: 4/29

Rank: 45

Roots: nikao (Strong's G3528)--overcome, be victorious

Discourse: If you are not aware that all Christians (in fact, all of mankind) are involved in a spiritual war, you are asleep in your faith. All too many proclaiming Christians seem to have made a truce with the enemy in order to avoid the struggle, but they are missing the blessings of the victory which our Lord Jesus has already won for us. Is it because of fear that so many hide from the conflict? In spite of the power of the world forces and the seeming powerlessness of ourselves, we are to live as overcomers, victors. We do this by trusting in Christ; it is His power and His work which gives us this present victory. As 1 John 5 shows us, "For whatever is born of God overcomes the world; and this is the victory that has overcome the world--our faith. And who is the one who overcomes the world, but he who believes that Jesus is the Son of God?"

We are to live lives of victory as a testimony of the triumph of our Lord over sin and death. Our faith in Christ is cornerstone of this testimony, the present witness of His resurrection. If we are to be victorious, how do we show our triumph? We live our victory in Christ by being joyful in trial and tribulation and by being obedient/remaining faithful in spite of the pressures of the world.

SECTION TWO

An examination of some of the collective implications of the BE topics--an overview.

THE RANKING OF TOPICS

There are several ways to consider the importance of the various topics raised by these studies. For instance, the things that occur first might be considered important because God raised the issue early in the Bible. Topics where the verse count is high are important because repetition is a means of emphasis--God did not want you to miss out on the point. The number of words I might devote to a topic is not nearly as important as the number of words our God has set aside for us. However, verse count by itself can be misleading. There are many terms that are closely related to each other and they are used almost interchangeably. This might lead to a term which has lots of synonyms to have a low verse count. Topics which are specifically taught by the Lord Jesus might be considered especially important. On the other hand, some of the topics which have a verse count of one and are not related to other topics can still be really crucial to our spiritual well-being. Likewise, topics which are hardly raised in these studies might only have a low rank here because they are more active--DOing rather than BEing. In addition, I can hardly claim perfection in the compilation and ranking of these studies. Although I have endeavored to be complete, I can make no claims for absolute completeness, especially in related verses. The time left in this life is not enough in order for exhaustive completeness. The conclusion must be that every word of God is profitable, important, and essential for each of us. Nevertheless, I have ranked the topics by verse count, taking into account synonym and related verse counts. This complements the ordering by first occurrence, which is the order of Section One. I hope that the reader might find the rankings interesting in considering the priorities of our spiritual development, perhaps even profitable in considering topics for meditation.

Table 1. Ranking By Verse Count.

Topic	Count	Rank	1st Reference	Thesaurus Theme(s)
Glad	35/97	1	(1 King 8:66) 1 Chr 16:10	1.1
Joyful/Joyous	27/184	2	Lev 23:40	1.1
Careful	23/42	3	(Gen 31:24) Lev 22:2	4.1
Saved	22/72	4	Num 10:9	5.1
Fruitful	20/26	5	Gen 1:(22), 28	1.0, 7.1
Satisfied	18/62	6	Deut 6:11	7.1
My People	16/197	7	Lev 26:12	8.1
Holy	16/35	8	Ex 22:31	6.1
On Your Guard	14/29	9	Ex 23:13	4.1
Justified	14/24	10	(Isa 43:9) Isa 45:25	5.2, 6.2
Like/Imitators	13/16	11	Jdg 5:31	-----
Acceptable	11/29	12	(Ex 28:38) Lev 1:3	3.3
Courageous	11/18	13	Deut 31:6	9.1
Subject/In Subjection	10/19	14	Rom 13:1	4.2
Alert	10/18	15	Matt 24:42	2.2, 4.1
Able	10/17	16	(Ex 18:23) Rom 15:14	2.1
Called	9/52	17	Ps 41:2	8.2

Topic	Count	Rank	1st Reference	Thesaurus Theme(s)
Delivered	9/45	18	Ps 60:5	5.1
Baptized	9/26	19	(Matt 3:11) Mark 10:38	8.1
Ready	9/25	20	Ex 19:11	2.2, 9.0
Wise	8/34	21	Prov 6:6	10.1
Strong	8/31	22	Deut 11:8	9.1
Blessed	8/24	23	Deut 7:14	7.0
A Blessing	8/12	24	Gen 12:2	2.1
Mine	7/81	25	(Ex 19:5) Lev 20:26	8.1
Blameless	7/43	26	Gen 17:1	6.3, 11.1
Gracious	7/20	27	Ps 37:21	3.2
My Possession	6/81	28	Ex 19:5	8.1
Silent	6/23	29	Deut 27:9	12.1
Cheerful	6/14	30	(Job 9:27) Matt 9:2	1.1
Priests	6/13	31	Ex 19:6	2.1
One	5/97	32	Eze 37:19	3.1, 8.3
Worthy	5/44	33	(Matt 10:37) Luke 20:35	2.3, 3.4
Free	5/27	34	(Num 5:28) Num 32:22	5.0, 6.0 11.1
Established	5/26	35	(1 Sam 24:20) Ps 102:28	9.2
Bold/Confident	5/26	36	Ps 27:3	9.1
Sure To	5/15	37	Ex 34:11	1.4, 9.1
Complete	5/15	38	Matt 19:21	10.2
Sober	5/8	39	1 Cor 15:34	1.9, 10.1
Hated/Delivered Up	5/5	40	Matt 10:22	3.4
Clean/Cleansed	4/79	41	(Lev 14:20) Lev 16:30	6.1
At Peace	4/71	42	Prov 16:7	1.3
Innocent	4/42	43	Matt 10:16	6.3, 11.1
Comforted	4/33	44	Isa 66:13	3.6
Victorious/An Overcomer	4/29	45	(1 John 2:13) 1 John 5:4	3.7
Sons of God	4/26	46	Matt 5:(9), 45	8.1
Rewarded	4/24	47	Prov 11:31	7.1
Exalted	4/24	48	Prov 29:25	3.5
Faithful	4/17	49	Luke 19:17	1.4, 5.3
Patient	4/16	50	1 Thes 5:14	1.5
Obedient	4/10	51	(Ex 24:7) Rom 6:17	4.3
Diligent	4/9	52	Eph 4:3	4.1
Like-Minded	4/5	53	Rom 12:16	3.1
Reconciled	4/5	54	Matt 5:24	3.1, 5.0
Born Again	4/4	55	John 3:3	5.2, 11.2
Humble	3/78	56	(Num 12:3) Prov 16:19	3.2
Forgiven	3/43	57	(Lev 4:20) Deut 21:8	6.2
Kind	3/32	58	Eph 4:32	1.6
Zealous	3/27	59	(1 King 19:10) Tit 2:14	2.4
Prudent	3/24	60	(Prov 1:4) Prov 15:5	10.1
Healed	3/18	61	(1 Sam 6:3) Jer 17:14	5.0, 11.0
Witnesses	3/17	62	Isa 43:10	2.3

Renewed	3/11	63	2 Cor 4:16	11.2
Topic	Count	Rank	1st Reference	Thesaurus Theme(s)
Sound	3/10	64	Tit 1:13	4.0, 11.0
Filled	3/9	65	Eph 3:19	4.2, 7.1
Steadfast	3/8	66	Prov 11:19	9.2
At Ease	3/8	67	Gen 43:23	1.3
Radiant	3/4	68	Ps 34:5	2.4
Fervent	3/3	69	Acts 18:35	2.4
Temperate	3/3	70	1 Tim 3:2	10.1
Hospitable	3/3	71	1 Tim 3:2	1.2, 2.5
Sensible	3/3	72	Tit 2:2	10.1
Remembered	2/101	73	Num 10:9	8.2
Righteous	2/46	74	(Gen 7:1) Isa 60:21	6.3
Merciful	2/31	75	Luke 6:36	3.2
Workers	2/27	76	Tit 2:5	2.1
Revealed	2/16	77	Col 3:4	3.5
Calm/Quiet	2/14	78	Isa 7:4	1.3, 12.1
Strengthened	2/12	79	(Jdg 7:11) Eph 3:16	9.1
Gentle	2/9	80	(Matt 11:29) 1 Tim 3:3	1.8
Enlightened	2/8	81	Job 33:30	5.3, 12.1
Assured	2/8	82	Isa 46:8	9.2
Perfect	2/8	83	Matt 5:48	10.2
Devoted	2/7	84	1 King 8:61	2.5, 4.0
Encouraged	2/7	85	Rom 1:12	3.6
Prepared	2/7	86	2 Cor 9:3	2.2
Transformed	2/7	87	Rom 12:2	6.0
Rich In Good Works	2/5	88	1 Tim 6:18	1.7, 2.1, 7.1
Rescued	2/4	89	(Dan 11:41) Dan 12:1	5.1
Uncontentious/Peaceable	2/3	90	1 Tim 3:3	3.1
Doers	2/3	91	Jam 1:22	4.3
Secure/Undisturbed	2/2	92	Jer 46:27	1.3, 9.0
Dignified	2/2	93	1 Tim 3:11	2.3, 10.1
With Grace	2/2	94	Rom 4:16	7.0
Prosperous	1/53	95	Prov 11:25	7.0
Thankful	1/34	96	Col 3:15	3.2
Miserable, Mourn, Weep	1/23	97	Jam 4:9	-----
Consecrated	1/17	98	(Ex 29:21) Deut 26:19	6.1
Pure	1/17	99	(Job 4:17) Tit 2:5	6.0
Firm	1/16	100	Josh 23:6	9.1
Alive	1/15	101	Rom 6:11	8.3
Pardoned	1/15	102	Luke 6:37	6.2
Generous	1/14	103	1 Tim 6:18	2.2, 7.0
Glorified	1/14	104	Rom 8:17	3.5
Separate	1/12	105	2 Cor 6:17	6.1
A Crown	1/10	106	Isa 62:3	3.5, 3.7, 4.0
Fully Convinced	1/9	107	Rom 14:5	1.4, 3.7, 9.2
Watered	1/8	108	Prov 11:25	12.0

Acquitted	1/8	109	Ps 19:13	6.2, 11.1
Topic	Count	Rank	1st Reference	Thesaurus Theme(s)
Sincere	1/7	110	Php 1:10	6.0
Above Reproach	1/7	111	(Php 2:15) 1 Tim 5:7	10.1
Anxious For Nothing	1/7	112	Php 4:6	-----
Loved	1/7	113	John 14:21	3.6
Trustworthy	1/7	114	1 Cor 4:2	1.4, 2.3, 5.3
Master (1)/Ruler	1/7	115	Gen 4:7	1.9
Restored	1/6	116	(Jer 31:18) Lam 5:21	11.0
Mature	1/4	117	(1 Cor 2:6) 1 Cor 14:20	10.2
Vessel Of Honor	1/4	118	2 Tim 2:21	3.5
At Rest	1/3	119	Ps 55:6	1.3
Master (2)	1/3	120	Gen 27:29	10.1
Converted	1/3	121	Matt 18:13	5.2
Sanctified In Truth	1/3	122	John 17:19	6.1
Safe	1/2	123	Ps 119:117	5.1
Known	1/2	124	Gal 4:9	8.2
Brotherly	1/2	125	1 Pet 3:8	1.2, 2.5
Well-Pleasing	1/2	126	(Col 3:20) Tit 2:9	3.3
Immovable	1/1	127	1 Cor 15:58	9.2
Believing	1/1	128	John 20:27	5.3
Dressed In Readiness	1/1	129	Luke 12:35	2.2
Abounding	1/1	130	1 Cor 15:58	1.7, 2.4, 7.1, 9.2
Kindhearted	1/1	131	1 Pet 3:8	1.6, 3.2
Sympathetic	1/1	132	1 Pet 3:8	3.1, 3.2
Delighted	1/1	133	Isa 66:11	7.0
Adequate	1/1	134	2 Tim 3:17	3.3
Respectable	1/1	135	1 Tim 3:2	2.3, 10.1
Reverent	1/1	136	Tit 2:3	3.1, 10.1
An Example	1/1	137	Tit 2:7	2.3, 10.1
Of Sound Judgement	1/1	138	1 Pet 4:7	10.1
Equipped	1/1	139	2 Tim 3:17	12.0
Harmonious	1/1	140	1 Pet 3:8	3.1
Angry (Yet Do Not Sin)	1/1	141	Eph 4:26	-----
Exhilarated	1/1	142	Prov 5:19	1.1

There are so many more topics in the Bible than these 142. These topics merely express God's call to us to recognize who we are in Christ Jesus. Many of the Bible topics are in a context of DOing rather than BEing, so they are not in this study. Furthermore, many of the topics in this study have a lower ranking because the Bible expresses them more actively than the passive choices of BEing. For instance, most of the teachings on being thankful express it as, "Give thanks unto the Lord..." These types of verses were not subjects of these studies. On the other hand, the range of topics found expressed in the concept of BEing provide a fairly complete set of perspectives on the Doctrine of Man, at least as far as the saved are concerned. The complementary studies on BE NOT provide a picture of what we are in the flesh. These studies provide insight into what we can and ought to be in Christ Jesus.

WHAT IS NOT FOUND IN THESE STUDIES

I am fascinated by the topics that appear on this list, but I am also intrigued by the topics that are not on the list. For instance, BE GOOD is NOT in this list. How many times were we told to be good when we were growing up? Isn't it interesting that God doesn't command us to be good? In searching out Bible definitions of words, I found that the definition for "good" is found in "God is good." The believer is sometimes called a good man. We are called on to do good works. We are good in Christ, but God doesn't call on us to be good. Why not? I believe there are several reasons. First, we have no choice in being good--we can't be good in the flesh; we can only be good in Christ. Goodness is a work of God in us automatically upon our salvation. We are already good positionally in Christ, and we are made progressively good in the sanctification of our daily walk in Christ. God alone is good; we are good only as Christ lives through us. (See Mark 10:18.) Second, we are so prideful, even as Christians, that we would be convinced of our natural goodness apart from Christ if we were given a direction to be good. We would be even more stuck in legalistic hypocrisy than many of us are already. Third, we have been trying so hard to be good because of the world's expectations, but our understanding of goodness is distorted by the worldly being good. God makes us good even as He Himself is the essence of good. Looking through these 142 topics He does tell us to be, I can't help but to think that they do an excellent job of telling us how to be good. I might have gotten the world's definition of good confused if God had demanded me to be good. But He didn't. Jesus is good. Jesus makes me good.

"Be willing" is not on the list. There is no direction in the Bible to be willing. There are several notations of the willing spirits of Godly men (Ex 35:5; 1 Chr 28:9, 21; 1 Chr 29:5, 31). Psalm 51:12 says, "Restore to me the joy of The salvation and sustain me with a willing spirit." Indeed, we are totally dependent upon the Lord to receive a willing spirit. When we receive Christ as our Lord and Savior, we receive a will to do His will. However, this is not sufficient in itself to produce obedience. Matthew 26:41 and Mark 14:38 each state, "the spirit is willing, but the flesh is weak." In John 7, the Jews wondered how Jesus was so wise in His teaching; Jesus answered them starting in verse 16, "My teaching is not Mine, but His who sent Me. If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself. He who speaks from himself seeks his own glory; but He who is seeking the glory of the one who sent Him, His is true, and there is no unrighteousness in Him." We know that this knowledge can only come from the Holy Spirit and is only revealed to God's chosen people; therefore, the willingness, too, is from the Holy Spirit. We cannot be willing in and of ourselves, but we are made willing automatically in Christ. Be faithful, be obedient, be fruitful, and so forth, all bring forth the fruit of our being willing, but the willingness is God's work in us.

You may also run across some other "be ..." phrases in your Bible, but examine them. Are they directive in nature? You will probably find that most of the "be" phrases not covered in these studies are not directive in nature; rather, they are either predictive ("will be") or stating a condition ("is" or "are") of the believer. These phrases are not directive in nature, but they are important to us so that we recognize God's working in us. There is no work or choice on our part in these phrases, just a need to recognize ourselves in Christ.

TOPICAL THESAURUS

Many of the studies in Section One represent closely related topics. I suppose that there are any number of ways that I could arrange the topics. There are a variety of higher level themes which could be found appropriate. I have chosen to present the theme hierarchy of this thesaurus because of the overall analysis of the studies. I believe that the themes accurately express some of the threads that wind through the studies. However, the theme names are my opinions, and I invite you, the reader, to study the related topics and to determine better theme names for your own understanding. Of course, we must recognize that the primary theme of our BEing in Christ. It is impossible for us to BE what God commands, desires for us, or designs for us without our Lord Jesus. He is the fulfillment of everything we are to BE in His creation. We are because He is.

I have chosen to present the hierarchy of topics as follows:

CATEGORY (Related themes derived from our relationship with Christ)

THEME (Related topics based on common messages or common root words)

Topics (BE verse studies based on NASB usage)

Synonyms (Derived from other translations)

The topics come from the 142 study titles. Themes are groups of related topics. The relatedness is based on the relatedness of underlying words in the original languages or on common messages from the verse contexts. Categories are groups of related themes. Here the relatedness is based on how our BEing is derived from our relationship to Christ. The thesaurus numbers are used in the Table 1. I thought it interesting to carry the verse counts and rankings upward through this hierarchy, as an indication of the relative importance or emphasis in the Bible. The verse counts are based only on the primary references. The category and theme rankings are strictly based on verse counts.

Notice that some topics belong to more than one theme group. This occurs because one topic may be related to other topics in several different ways. The synonyms are derived from alternate translations of the root words in the original languages. Where synonyms are provided, one or more translations use the synonym in a passage containing one or more of the topical verses in a context consistent with the overlying theme. If a topic is found under more than one theme, the synonyms may be different under the different themes. You may find the synonyms useful toward understanding some of the richness of the original languages.

The various indices I have provided can be even more useful when used with this thesaurus. The synonyms, used in conjunction with the general index, can help you to use this book with other English translations. Looking up a topic in the thesaurus will help you to identify the word or phrase used in another translation from the NASB. Likewise, a "be" phrase in another translation may be found in the index and related to the corresponding NASB topic or topics. The thesaurus can help you to identify which of several alternative topics may apply. Using the reference verse index can also help you identify which topic applies to other translations. Use the thesaurus in conjunction with the Greek and Hebrew word index to identify topics which are related by root words and then further identify how different translation treat these words using the thesaurus.

1. FRUIT OF THE SPIRIT (Galatians 5) Themes (135 verses--Rank 1)

1.0 GENERAL topics (20 verses--Rank 11)

Fruitful (20/26)
Fertile
Abundant

1.1 JOY Topics (69 verses--Rank 1)

Joyful/Joyous (27/184)

Delighted
Exult
Happy
Rejoice
Rejoicing

Glad (35/97)

Exult
Happy
Happiness
Jubilant
Leaping for ecstasy
Rejoice
Triumphant

Cheerful (6/14)

Brighten up
(Take) comfort
Confident
(Take) courage
(Take) heart
Merry
Of good cheer
Wear a smiling face

Exhilarated (1/1)

Delighted
Infatuated
Raptured
Ravished with love
Transported with love

1.2 LOVE Topics (4 verses--Rank 45)

Hospitable (3/3)

Given to hospitality

Brotherly/Loving (1/2)

Love as brothers/brethren

1.3 PEACE Topics (12 verses--Rank 24)

At Ease (3/8)
 (Fear not)
At Rest (1/3)
At Peace (4/71)
 Mild
 Plain
Calm/Quiet (2/14)
 Tranquil
Secure/Undisturbed (2/2)
 In peace of mind
 Safe
 Tranquil

1.4 FAITHFULNESS Topics (11 verses--Rank 27)

Sure To (5/15)
 Know
 Observe
Faithful (4/17)
 A Believer
 Loyal
Fully Convinced (1/9)
 Decided
 Fully assured
 Fully persuaded
Trustworthy (1/7)
 Loyal

1.5 PATIENCE Topics (4 verses--Rank 47)

Patient (4/16)
 Endurance
 Forbearing
 Fortitude
 Gentle
 Longsuffering
 Steadfastness

1.6 KINDNESS Topics (4 verses--Rank 46)

Kind (3/32)
 Generous
 Good
Kindhearted (1/1)
 Tenderhearted

1.7 GOODNESS Topics (3 verses--Rank 48)

Rich In Good Works (2/5)
Abounding (1/1)
 Devoted

1.8 GENTLENESS Topics (2 verses--Rank 49)

Gentle (2/9)

Conciliatory
Considerate
Fair-minded
Forbearing
Genial
Kind
Meek
Mild-mannered
Yielding

1.9 SELF-CONTROL Topics (6 verses--Rank 43)

Sober (5/8)

Awake
Prudent
Self-controlled
Self-restrained
Sensible
Serious-minded
Temperate

Master (1)/Ruler (1/7)

2. SERVICE Themes (80 verses--Rank 2)

2.1 WORKER Topics (28 verses--Rank 8)

Able (10/17)

Apt
Can
Competent
Mighty
Strong (enough)
Well qualified

A Blessing (8/12)

A fertile rain

Priests (6/13)

Ministers
Servants

Workers (2/27)

Allies
Fellowhelpers
Play our part

Rich In Good Works (2/5)

2.2 READINESS Topics (23 verses--Rank 10)

Alert (10/18)
 (Keep) awake
 watch
Ready (9/25)
 Fitted
 Instant
 On the watch
 Vigilant
Prepared (2/7)
Generous (1/14)
Dressed In Readiness (1/1)
 Dressed for a journey
 Girded about
 Ready for action

2.3 WITNESS Topics (13 verses--Rank 18)

Worthy (5/44)
 Deserving
Witnesses (3/17)
Dignified (2/2)
Trustworthy (1/7)
 Faithful
Respectable (1/1)
An Example (1/1)

2.4 ZEAL Topics (10 verses--Rank 29)

Zealous (3/27)

Ambitious
Ardent
Burning for honor
Diligent
Eager
Enthusiastic
Jealous
Zestful

Radiant (3/4)

Beam with joy
Enlarged
Grown brighter
Illumined
Lightened
Shining

Fervent (3/3)

Burning (in spirit, with zeal)
Dynamic
Fiery enthusiasm
Glowing with spirit
On fire
Spiritual fervor

Abounding (1/1)

Devoted

2.5 HOSPITALITY Topics (6 verses--Rank 40)

Hospitable (3/3)

Given to hospitality

Devoted (2/7)

Affectionate
Kindly affectioned
Persevering
Persistent
Steadfast
Unwearied

Brotherly (1/2)

Loving

3. CHRIST IN US Themes (78 verses--Rank 3)

3.1 BODY OF CHRIST Topics (18 verses--Rank 14)

- One (5/97)
 - In unison
 - Single
 - United
- Like-Minded (4/5)
 - (Have) equal regard
 - Of one/the same mind
- Reconciled (4/5)
 - Come to an understanding
 - Made God's friend
 - Make peace
- Uncontentious/Peaceable (2/3)
 - Conciliatory
 - Not a brawler
 - Not pugnacious
 - Not quarrelsome
- Sympathetic (1/1)
 - Compassionate
- Reverent (1/1)
- Harmonious (1/1)
 - Unified in spirit (the Spirit)

3.2 HEART CONDITION Topics (15 verses--Rank 16)

- Gracious (7/20)
 - Compassionate
 - Generous
 - Kind/Kindness
 - Showing favor
 - Showing pity
- Humble (3/78)
 - Courteous
 - Gentle
 - Humble-minded
 - Lowliness of spirit
 - Meek
 - Most devout
 - Patient exceedingly
 - Very modest
- Merciful (2/31)
 - Compassionate
 - (With) Pity
- Thankful (1/34)
 - Grateful
 - Hopeful

Kindhearted (1/1)
Tender-hearted
Sympathetic (1/1)
Compassionate

3.3 ACCEPTANCE Topics (13 verses--Rank 19)

Acceptable (11/29)
Favored
Listened to (by God)
Pleasing
Received
Regarded
Welcomed
Well-Pleasing (1/2)
Adequate (1/1)
Complete
Efficient
Perfect
Perfectly fit
Proficient

3.4 PERSECUTION Topics (10 verses--Rank 31)

Worthy (5/44)
Hated/Delivered Up (5/5)
Betrayed
Hopeful (in suffering)

3.5 GLORIFICATION Topics (9 verses--Rank 32)

Exalted (4/24)
Made important
Placed in safety
Put on high/in safety
Secure
Revealed (2/16)
Appear with Him
Glorified (1/14)
A Crown (1/10)
Glorying
Vessel Of Honor (1/4)
Instrument for honor
Utensil for noble use

3.6 FELLOWSHIP Topics (7 verses--Rank 37)

Comforted (4/33)
 Consoled
 Given courage
Encouraged (2/7)
 Strengthened
Loved (1/7)

3.7 OVERCOMER Topics (6 verses--Rank 39)

Victorious/An Overcomer (4/29)
 Conquerors
 Overcometh
A Crown (1/10)
 Exultation
 Glorying
 Prize
Fully Convinced (1/9)
 Assured
 Hopeful/Full of hope

4. SUBMISSION Themes (76 verses--Rank 4)

4.0 GENERAL Topics (6 verse--Rank 44)

Sound/Well (3/10)
Devoted (2/7)
 Good and perfect
 Of one mind
 Perfect
A Crown (1/10)

4.1 VIGILANCE Topics (51 verses--Rank 2)

Careful (23/42)
 Beware
 (Concentrate on)
 Make a point of
 Observant
 (Take) care
 (Take) heed
 Wary
On Your Guard (14/29)
 Beware
 Devoted
 (Pay) strick attention
 (Take) ye heed
 Watchful/Watching
Alert (10/18)
 Watch
Diligent (4/9)

Doing our best
Earnest
Endeavoring
Exerting ourselves
Laboring
More careful

4.2 SUBJECTION Topics (13 verses--Rank 17)

Subject/In Subjection (10/19)

Bound to obey
Enlist under leadership
Obedient
Put yourself under leadership/authority
Submit
Subordinate
Under the authority
Yield obedience

Filled (3/9)

4.3 OBEDIENCE Topics (6 verses--Rank 41)

Obedient (4/10)

Heed

Doers (2/3)

5. SALVATION Themes (73 verses--Rank 5)

5.0 GENERAL Topics (12 verses--Rank 26)

Free (5/27)

Guiltless
Immune
Liberated
Take no harm
Without carefulness

Reconciled (4/5)

Made God's friend

Healed (3/18)

Cured
Made whole
Set right

5.1 DELIVERANCE Topics (34 verses--Rank 5)

- Saved (22/72)
 - (Find) salvation
 - Freed
 - Safe and sound
- Delivered (9/45)
 - Bring to rescue
 - Escape
 - (Find) acquittal
 - Helped
 - Liberated
 - Preserved
 - Safe guarded
- Rescued (2/4)
 - Escape
- Safe (1/2)
 - Above reach
 - Secure
 - Set on high
 - Untouchable

5.2 JUSTIFICATION Topics (19 verses--Rank 12)

- Justified (14/24)
 - Accounted/counted/declared/pronounced righteous
 - Acquitted
 - Become acceptable
 - Brought to right standing
 - In the right
 - Made/recognized upright
 - Proven case
- Born Again (4/4)
 - Reborn
- Converted (1/3)
 - Changed heart
 - Repent
 - Turn (to Christ)

5.3 BELIEF Topics (8 verses--Rank 35)

- Faithful (4/17)
- Enlightened (2/8)
 - Filled with inner illumination of the spirit (Spirit)
 - Flooded with (spiritual) light
- Trustworthy (1/4)
- Believing (1/1)

6. SANCTIFICATION Themes (63 verses--Rank 6)

6.0 GENERAL Topics (9 verses--Rank 33)

Free (5/27)

Liberated

Transformed (2/7)

Changed

Remolded

Transfigured

Pure (1/17)

Blameless

Chaste

Clean

Sincere (1/7)

Inwardly clean

Of transparent character

Pure in heart

Real

Unfeigned

6.1 HOLINESS Topics (23 verses--Rank 9)

Holy (16/35)

Dedicated to Me (God)

Marked out for My service

Pure

Sacred

Set apart

Clean/Cleansed (4/79)

Consecrated (1/17)

Dedicated

Hallowed

Purified

Sanctified

Separate (1/12)

Sanctified In Truth (1/3)

Consecrated in truth

Dedicated to the truth

Made holy by the truth

6.2 FORGIVENESS Topics (19 verses--Rank 13)

Justified (14/24)

Accounted/counted/declared/pronounced righteous

Become acceptable

Brought to right standing

In the right

Made/recognized upright

Forgiven (3/43)

Covered against vengeance

Freed from consequence (of judgement)

Pardoned (1/15)

Acquitted (1/8)

Upright

6.3 RIGHTEOUSNESS Topics (13 verses--Rank 20)

Blameless (7/43)

Faultless

Perfect

Sound

Undivided

Without blemish

Without offense

Innocent (4/42)

Guileless

Harmless

Not at fault

Not guilty

Not responsible (for paying a penalty)

Simple concerning evil

Simpletons in evil

Righteous (2/46)

Found acquitted

Guiltless

Just

Upright

7. BLESSEDNESS Themes (61 verses--Rank 7)

7.0 GENERAL Topics (13 verses--Rank 22)

- Blessed (8/24)
 - Happy
 - (Have) a heritage
 - Prospered
- With Grace (2/2)
 - A matter of faith
 - By/rest on/sheer grace
 - Kindly
 - Winsome
- Prosperous (1/53)
 - Enriched
 - Fatter (vs giving/wasting away)
 - Rich
- Generous (1/14)
- Delighted (1/1)

7.1 SATISFACTION Topics (48 verses--Rank 3)

- Fruitful (20/26)
 - Abundant
 - Increased
 - Prolific
- Satisfied (18/62)
 - Content
 - Enjoy the blessing
 - Full
- Rewarded (4/24)
 - Get what is due
 - Overtaken with prosperity
 - Paid
 - Recompensed
 - Repayed
 - Requited
 - Successful
- Filled (3/9)
- Rich In Good Works (2/5)
- Abounding (1/1)

8. GOD'S FAMILY Themes (60 verses--Rank 8)

8.1 BELONGING Topics (42 verses--Rank 4)

My People (16/197)

Baptized (9/26)

Immersed

Mine (7/81)

Belong to Me

Chosen

My own

My Possession (6/81)

A peculiar treasure unto Me

A people of inheritance

Mine, as a treasure

My own little flock

My special possession

Peculiar people

Sons of God (4/26)

Children of God

8.2 KNOWN BY GOD Topics (12 verses--Rank 25)

Called (9/52)

Acknowledged

Esteemed

Held

Named

Ranked

Remembered (2/101)

Noted

Not forgotten

Known (1/2)

Found

Recognized

8.3 ONENESS Topics (6 verses--Rank 42)

One (5/97)

Alive (1/15)

9. CORNERSTONE Themes (57 verses--Rank 9)

9.0 GENERAL Topics (11 verses--Rank 28)

Ready (9/25)
 Fitted
 Prepared
Secure/Undisturbed (2/2)
 At ease
 At peace
 At rest

9.1 COURAGE Topics (32 verses--Rank 6)

Courageous (11/18)
 Brave
 Of good courage
 Resolute
 Steadfast
 (Take) heart
Strong (8/31)
 Brave
 Steadfast
 Stouthearted
Bold/Confidence (5/26)
 Confident
 Daring
 Fearless
 Secure
 Trustful
Sure To (5/15)
 Assured
Strengthened (2/12)
 Encouraged
Firm (1/16)
 Established
 (Stand) fast

9.2 FOUNDATION Topics (13 verses--Rank 21)

Established (5/26)

Achieved

Confirmed

Fulfilled

Guaranteed

In Thy keeping

Kept secure

Made strong

Made to endure

Prosperous

Rebuilt

(Stand) firm/fast

Strengthened

Steadfast (3/8)

Firm

Grounded and settled

Stedfast

Assured (2/8)

Fully Convinced (1/9)

Immovable (1/1)

Incapable of being moved

Abounding (1/1)

10. LEADERSHIP Themes (38 verses--Rank 10)

10.1 ELDER Topics (30 verses--Rank 7)

Wise (8/34)

(Learn) sense

(Learn) wisdom

Sober (5/8)

Awake

Self-controlled

Self-restrained

Prudent (3/24)

Discerning

(Having) good sense

Insight

Resourcefulness

Sagacity

Sharp (vs. simple-minded)

Subtle/Subtlety

Temperate (3/3)

Self-controlled

Vigilant

Sensible (3/3)

Sober-minded

Dignified (2/2)

Discreet
Grave
Not slanderous
Of good behavior
Orderly
Serious
Above Reproach (1/7)
Blameless
Irreproachable
Master (2) (1/3)
Respectable (1/1)
Reverent (1/1)
An Example (1/1)
Model
Of Sound Judgement (1/1)
Earnest
Of sound mind
Ordered

10.2 MATURITY Topics (8 verses--Rank 34)

Complete (5/15)
Entire
Fully equipped
Perfect (2/8)
All goodness
Complete in righteousness
Fully developed
Spiritually mature
Mature (1/4)
Full grown
Not children in understanding

11. RESTORATION Themes (31 verses--Rank 11)

11.0 GENERAL Topics (7 verses--Rank 38)

Healed/Made Well (3/18)
Cured
Grow healthy
Made whole
Recovered
Renewed
Revived
Set right
Sound/Well (3/10)
Healthful
Restored (1/6)

11.1 FREED FROM SIN Topics (17 verses--Rank 15)

- Blameless (7/43)
 - Faultless
 - Sound
- Free (5/27)
 - Guiltless
 - Immune
 - Liberated
 - (Take) no harm
- Innocent (4/42)
 - Guileless
 - Not guilty
 - Simple concerning evil
- Acquitted (1/8)

11.2 RENEWAL Topics (7 verses--Rank 36)

- Born Again (4/4)
 - Reborn
 - Recreated in Christ
- Renewed (3/11)
 - Made new
 - Molded afresh
 - Received fresh strength
 - Refitted
 - Refreshed
 - Remade
 - Remolded

12. EQUIPPED Themes (12 verses--Rank 12)

12.0 GENERAL Topics (2 verses--Rank 50)

- Watered (1/8)
 - Refreshed
 - Satisfied
- Equipped (1/1)
 - Furnished completely
 - Well-prepared

12.1 INSTRUCTION Topics (10 verses--Rank 30)

Silent (6/23)

Hold my tongue

Hushed

(Keep) silence

Still

Struck with awe

(Take) heed

Tremble (fear to make noise)

Calm/Quiet (2/14)

Tranquil (capable of being taught)

Enlightened (2/8)

Flooded with light

UNIQUE Topics

Like/Imitators (13/14) [Theme Rank 23]

As

Conformed

Miserable, Mourn, Weep (1/23)

Miserable

Afflicted

Grieve

Low

Wretched

Mourn

Bewail

Lament

Sorrow

Wail

Weep

Cry

Sob

Wail

Anxious For Nothing (1/7)

Careful for nothing

Do not worry about anything

Entertain no worry

Let no care trouble you

Angry (1/1)

OVERALL SUMMARIES

After completing each of the studies in Section One, I suggest that you read through the Rankings (Table 1) and the Thesaurus (with its rankings) of this section. Treat the rankings as indications of relative importance as determined by God for you. After you have considered these things, I suggest that you reread the studies that are related to each other. In studying the verses of these related studies together, I expect you will find a deeper meaning than anything I can express here. As I have meditated upon the completed whole of these studies, I was struck by some items which I felt might be interesting to you.

In considering the ordering of the topics, I find it interesting that 31 of the 142 topics, over half of the themes, and 11 of 12 categories are introduced directly or indirectly in the first 5 books of the Bible. All of the topics which are fundamental to doctrine are found in the Old Testament and most in the Books of Moses. I suppose that this should not be surprising. On the other hand, there are 77 topics introduced in the New Testament, over half of the topics. But most of the New Testament topics are low ranking (by verse count), and most of the themes deal with spiritual maturity or harmony in the Body of Christ or similar themes. The 22 top-ranking topics contain half of the referenced verses. Twelve of these 22 topics are first found in the Books of Moses (and then throughout the Bible), and only four topics are initiated in the New Testament. I do not wish to overplay the importance of verse counts, verse distributions, or rankings, but I do believe that these elements are indicators of things that we believers need to pay attention to in order to grow in God's way. I have provided two charts to illustrate some points. Figure 1 shows the distribution of where the topics are introduced in the Bible.

First Occurance Distribution

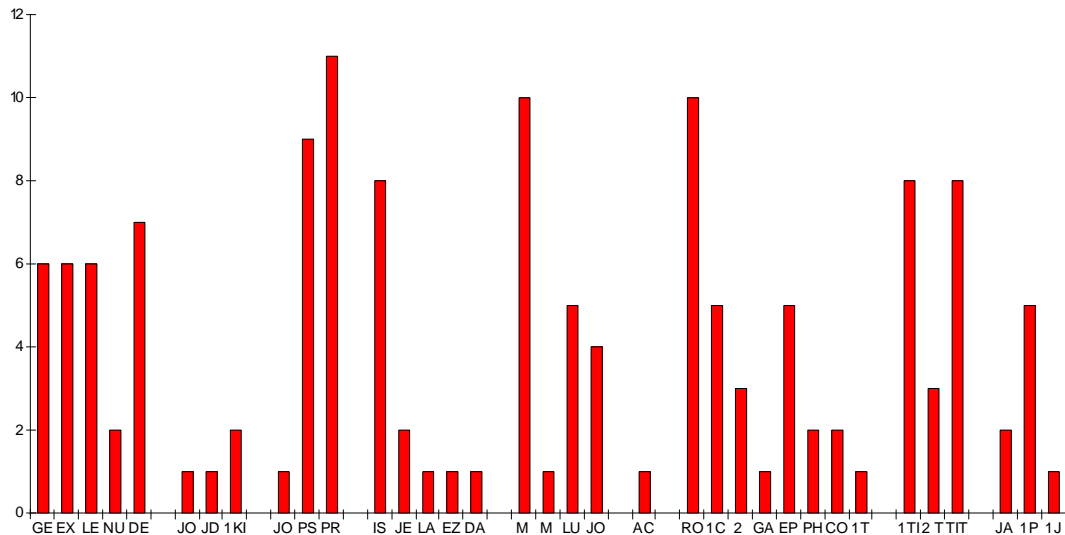


Figure 1. Introduction of Topics--First Reference Occurance Distribution

I suppose it is rather remarkable that as many topics are introduced so late in the Bible. The last topic is an appropriate ending--Be Victorious. The topics found in the Pastoral Letters and the General Epistles are understandably lower in ranking. But looking in Table 1, you will notice that they are not "bringing up the rear" in their status. Naturally, New Testament topics are mostly "lower rank", but they are clearly not insignificant. The top-ranking topics deal extensively with the believer's relationship with God. The lower rank topics deal a lot with the believer's relationships with the Body of Christ. The Old Testament topics, especially in

Leviticus and Deuteronomy, have much to say about man's struggle with sin. "Be Clean" and "Be Holy" are examples of this type of topic. Then there are the topics that deal with the believer's relationship with God, such as "Be Mine" and "Be My People." While these topics are introduced with the Law, they are carried into the New Testament where they get a fresh perspective under grace. The topics which are uniquely Old Testament--not carried into the New Testament--include "Be Master," "Be At Ease," "Be My Possession," "Be Remembered," "Be Still," "Be Acquitted," "Be Radiant," "Be At Rest," "Be Safe," "Be Exhilarated," "Be Watered," "Be Delighted," "Be Secure," "Be Restored," and "Be Rescued." Checking in the thesaurus, we find that all of these topics are found represented by their close relatives. All of these topics are relatively low verse count topics, so the uniqueness to the Old Testament can be ascribed more to forms of expression rather than doctrinal differences.

Figure 2 shows the distribution of reference verses by book. The citations are a count of all usages in these studies. Because some verses contain multiple "be" topics, the distribution of verses has been provided, taking out the redundancies. Key verses and citations refer to the primary references. The total counts include the key verses plus the secondary references (those in parentheses).

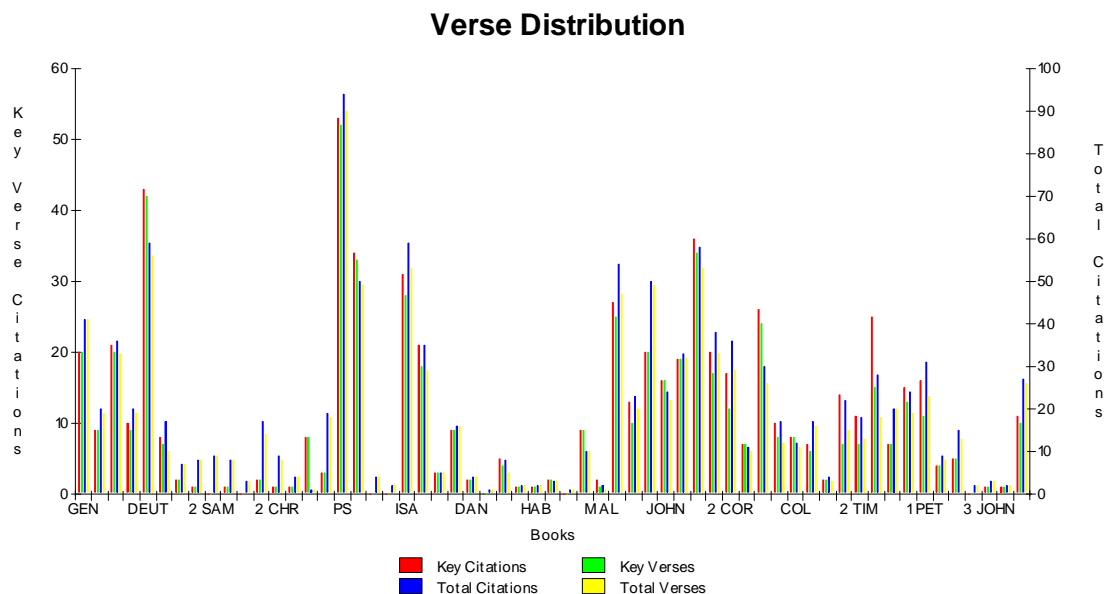


Figure 2. Distribution of Reference Verses

Figure 2 shows the density of "be" verses. The figure is a graphical representation of the listing of referenced verses in the back of this book. Notice the clusters in the Books of Moses, Psalms, Proverbs, Isaiah, Jeremiah, and the New Testament. It should probably not be surprising to us to find so many verses and citations in Psalms; it is a long book that seems to summarize many of the personal messages of the Bible to us. Matthew, Romans, Ephesians, and Titus rather stand out in the New Testament. The density in books like Ephesians and Titus is remarkable when you consider how short these books are. In terms of "be" topics per chapter, Titus leads all other books of the Bible. Most of the concepts in Titus are introduced in a few verses directed to the leaders in the congregations of Christ, for the rest of us to emulate. Genesis should not be much of a surprise, since it is the beginning of all things, including the beginning of faith in Christ, the hope of the promise of Christ. Leviticus and Deuteronomy are also notable. Leviticus does so much to define the relationship between God and His people in terms of removing the gulf between through sacrifice--pointing toward the atoning sacrifice of Christ for us on the cross.

Deuteronomy summarizes Exodus through Numbers. Still, many of the "do" instructions of the rest of the Law are restated as "be" instructions in Deuteronomy. As I noted in the introduction, there is not a large distinction between "doing" and "being" in the Bible languages. It is often one of voice and mood of the words, which may or may not be repeated by translators.

SOME FINAL COMMENTS

In the study of these "be" verses, I think it important to keep the main principles in mind. I consider at least the following to be the minimum essentials:

1. God has directed or commanded or urged us to BE certain things. What He has directed us to BE must be things that are both good and important to us, either in our relationship to Him or in our relationships with each other or in our spiritual well-being. Each topic is an element of our walking in integrity.
2. If He has directed us to BE, He must have provided the means for us to BE in each of the ways He has directed.
3. In our state of fleshly sin, we are not what we are to BE, neither can we BE. It is only through faith in Christ Jesus that we can BE what God has directed for us. He IS everything we need to BE.
4. Each BE theme represents an element of God-given choice by which we will grow spiritually. Each topic represents an element of promise, to be appropriated by faith.

Keeping these things in mind, I believe that the way the topics are introduced in the Bible and the number of times a topic is repeated in the Bible are each indicators of the importance of the topic to our spiritual growth, health, and well-being.

I firmly believe that the Bible is God's word to us, the standard of truth for our lives. I sincerely hope that this work inspires your further in-depth study of the Bible. I pray that this work may not distract anyone from study of the Bible.

GREEK WORD LISTING

<u>Word</u>	<u>Strong's #</u>	<u>Topic</u>			
agathos	G18	Kind	eireneuo	G1514	At Peace
agapao	G25	Loved	eirenikos	G1516	Uncontentious
hagiazō	G37	Sanctified in Truth	heis	G1520	One
hagios	G40	Holy	eknepho	G1594	Sober
hagnos	G53	Pure	eleeo	G1653	Merciful
agrupneo	G69	Alert	eleutheroo	G1659	Free
akeraios	G185	Innocent	emos	G1699	Mine
amachos	G269	Uncontentious	endunamoo	G1743	Strong
amemptos	G273	Blameless	eneulogeo	G1757	A Blessing
amerimnos	G275	Free	exartizo	G1822	Equipped
ametakinetos	G277	Immovable	epieikes	G1933	Gentle
amometos	G298	Blameless	hetoimazo	G2090	Prepared
amonos	G299b	Blameless	hetoimos	G2092	Ready
anagennao	G313	Born Again	amomos	G2099	Above Reproach
anaitios	G338	Innocent	euarestos	G2101	Accepted
anakaineo	G341	Renewed	euarestos	G2101	Well-Pleasing
ananeoomai	G365	Renewed	euthumeo	G2114	Cheerful
anepilemptos	G423	Above Reproach	eumetadotos	G2130	Generous
anupokritos	G505	Sincere	euprosopo	G2144	Accepted
anothen	G509	Born Again	eusplagchnos	G2155	Kindhearted
apoluo	G630	Pardoned	ephistemi	G2186	Ready
apolutmao	G662	Bold			
aproskops	G677	Blameless	zao	G2198	Alive
artios	G739	Adequate	zeo	G2204	Fervent
asphalas	G804	Sure To	zelos	G2205b	Zealous
autos	G846	Of the Same Mind	zeleuo	G2206	Zealous
aphiemi	G863	Forgiven	zelotes	G2207	Zealous
aphilarguros	G866	Free			
aphorizo	G873	Separate	epios	G2261	Gentle
			epios	G2261	Kind
baptizo	G907	Baptized	hesuchios	G2272	Calm
bebaios	G949	Firm			
bebaios	G949	Sure To	tharreo	G2292	Bold
bebaiosis	G950	Strengthened	tharseo	G2293	Cheerful
blepo	G991	Careful	therapeuo	G2323	Healed
blepo	G991	On Your Guard	thumos	G2372	Angry
gennaō	G1080	Born Again	iaomai	G2390	Healed
ginomai	G1096	Thankful	hierous	G2409	Priests
ginosko	G1097	Known	hieroprepes	G2412	Reverent
ginosko	G1097	Sure To	hilaros	G2431	Cheerful
gregoreo	G1127	Alert	histemi	G2476	Firm
didaktikos	G1317	Able	katharizo	G2511	Clean
dikaios	G1342	Righteous	kaleo	G2564	Called
dikaioo	G1344	Justified	katallasso	G2644	Reconciled
dunamai	G1410	Able	kataxioo	G2661	Worthy
dunatos	G1415	Able	katapausis	G2663	At Rest
			katarizo	G2675	Complete
hedraios	G1476	Firm	katarisis	G2676	Complete
hedraios	G1476	Steadfast	klaio	G2799	Miserable, Mourn, Weep
eilikrines	G1506	Sincere			
			kosmios	G2887	Respectable
			krataioo	G2901	Strong
<u>Word</u>	<u>Strong's #</u>	<u>Topic</u>	<u>Word</u>	<u>Strong's #</u>	<u>Topic</u>
			laos	G2992	My People

makarios	G3107	Blessed	spoudazo	G4704	Diligent
makrothumeo	G3114	Patient	stereos	G4731	Firm
martus	G3144	Witnesses	stephanos	G4735	A Crown
merimnao	G3309	Anxious for Nothing	steko	G4739	Firm
metaphoroo	G3339	Transformed	sterizo	G4741	Established
mimetes	G3402	Like	stilbo	G4744	Radiant
mimnesko	G3403	Remembered	strepho	G4762	Converted
miseo	G3404	Delivered Up	sumpathes	G4835	Sympathetic
			sumparakaleo	G4837	Encouraged
			sundoxazo	G4888	Glorified
nephalios	G3524	Temperate	sunergos	G4904	Workers
nepho	G3525	Sober	sozo	G4982	Healed
nikao	G3528	Victorious	sozo	G4982	Saved
			sophroneo	G4993	Of Sound Judgement
ho	G3588	Dressed in Readiness	sophron	G4998	Prudent
ho	G3588	Of the Same Mind	sophron	G4998	Sensible
oikodomeo	G3618	Strengthened			
oikourgos	G3626	Workers	talaiporeo	G5003	Miserable, Mourn, Weep
oiktirmon	G3629	Merciful			
holokleros	G3648	Complete	tapeinos	G5011	Humble
homoios	G3664	Like	tapeinoo	G5013	Humble
homophron	G3675	Harmonious	teleios	G5046	Complete
orge	G3709	Angry	teleios	G5046	Mature
orgizo	G3710	Angry	teleios	G5046	Perfect
orgilos	G3711	Angry	tolmao	G5111	Bold
osphus	G3751	Dressed in Readiness	tolmao	G5111	Courageous
			tupos	G5179	An Example
paradidomi	G3860	Delivered Up	hugiaino	G5198	Sound
parakaleo	G3870	Comforted	hugies	G5199	Healed
parakaleo	G3870	Encouraged	hugies	G5199	Sound
paraskeuazo	G3903	Prepared	huios	G5207	Sons of God
peitho	G3982	Bold	hupakouo	G5219	Obedient
peitho	G3982	Sure To	hypotasso	G5293	In Subjection
pentheo	G3996	Miserable, Mourn, Weep	hupsoo	G5312	Exalted
perizonnumi	G4024	Dressed in Readiness	phaneroo	G5319	Revealed
perisseuo	G4052	Abounding	philadelphos	G5361	Brotherly
pimplemi	G4092a	Filled	philoxenos	G5382	Hospitable
pistos	G4103	Believing	philostorgos	G5387	Devoted
pistos	G4103	Faithful	phroneo	G5426	Of the Same Mind
pistos	G4103	Trustworthy	phronimos	G5429	Prudent
plerophoreo	G4135	Assured	phrontizo	G5431	Careful
plerophoreo	G4135	Fully Convinced	phulasso	G5442	On Your Guard
pleroo	G4137	Filled	photizo	G5461	Enlightened
plouteo	G4147	Rich in Good Works			
poietes	G4163	Doers	chairo	G5463	Glad
prothesis	G4286	Consecrated	chairo	G5463	Joyful
prosecho	G4337	On Your Guard	charis	G5485	With Grace
proskartereo	G4342	Devoted	chortazo	G5526	Satisfied
prosochthizo	G4360	Angry	chrestos	G5543	Kind
rhuomai	G4506	Delivered	hos	G5613	Like
semnos	G4586	Dignified			
siopao	G4623	Silent			
<u>Word</u>	<u>Strong's #</u>	<u>Topic</u>	HEBREW WORD LISTING		
skeuos	G4632	A Vessel of Honor	<u>Word</u>	<u>Strong's #</u>	<u>Topic</u>
sophos	G4680	Wise	adrazda	H149	Zealous

or	H215	Enlightened	kun	H3559	Established
echad	H259	One	kun	H3559	Firm
amets	H553	Courageous	kun	H3559	Ready
amar	H559	Called	kun	H3559	Steadfast
aph	H639	Angry	kaas	H3707	Angry
ashar	H833	Called	kaas	H3708	Angry
ashash	H847a	Assured			
			malat	H4422	Delivered
batach	H982	Bold	malat	H4422	Rescued
betach	H983	Secure	mashal	H4910	Master (1)/Ruler
balag	H1082	Cheerful	mishmar	H4929	On Your Guard
hen	H1121	Sons of God	mishmereth	H4931	On Your Guard
barak	H1288	A Blessing			
barak	H1288	Blessed	nahar	H5102b	Radiant
berakah	H1293	A Blessing	nazar	H5144a	Careful
basar	H1319	Glad	nachalah	H5159	My Possession
			nacham	H5162	Comforted
gebir	H1376	Master (2)	natsal	H5337	Rescued
gadal	H1431	Exalted	naqah	H5352	Acquitted
gil	H1523	Glad	naqah	H5352	Blameless
gil	H1523	Joyful	naqah	H5352	Free
			naqi	H5355	Innocent
damam	H1826a	Silent	naqi	H5355a	Free
has	H2013	Silent	segullah	H5459	My Possession
			sakath	H5535	Silent
zakar	H2142	Remembered	salach	H5545	Forgiven
zeker	H2143	Remembered	salach	H5545	Pardoned
chazaq	H2388	Courageous	ebrah	H5678	Angry
chazaq	H2388	Firm	ed	H5707	Witnesses
chazaq	H2388	Strengthened	atarah	H5850	A Crown
chazaq	H2388	Strong	am	H5971a	My People
chazaq	H2388	Sure To	anog	H6026	Delighted
chay	H2416	Alive	anav	H6035	Humble
chakam	H2449	Wise	ani	H6041	Humble
chakam	H2450	Wise	arum	H6175	Prudent
chalats	H2502a	Delivered			
chemah	H2534	Angry	parah	H6509	Fruitful
channun	H2587	Gracious	peri	H6529	Fruitful
chanan	H2603	Gracious			
charah	H2734	Angry	tsaddiq	H6662	Righteous
charon	H2740	Angry	tsadeq / tsadoq	H6663	Justified
charash	H2790b	Silent	tsadeq/tsadoq	H6663	Righteous
chashah	H2814	Silent	tsaniph	H6797	A Crown
taher	H2891	Clean	qadosh	H6918	Consecrated
tob	H2896a	Cheerful	qadosh	H6918	Holy
			qadash	H6942	Consecrated
yada	H3045	Sure To	qodesh	H6944	Holy
yatab	H3190	Cheerful	qanah	H7065	Zealous
yakol	H3201	Able	qatsaph	H7107	Angry
yasha	H3467	Delivered	<u>Word</u>	<u>Strong's #</u>	<u>Topic</u>
<u>Word</u>	<u>Strong's #</u>	<u>Topic</u>	qetseph	H7110	Angry
yasha	H3467	Safe	qara	H7121	Called
yasha	H3467	Saved			
			radah	H7287a	Master (1)/Ruler
kohen	H3548	Priests	rum	H7311	Exalted

racham	H7355	Merciful	shalam	H7999b	At Peace
rapha	H7495	Healed	shalem	H8003	Devoted
ratsah	H7521	Accepted	samach	H8055	Glad
ratson	H7522	Accepted	samach	H8055	Joyful
shaan	H7599	At Ease	sameach	H8056	Glad
shaan	H7599	Secure	sameach	H8056	Joyful
saba / sabea	H7646	Satisfied	shama	H8085	Obedient
sagab	H7682	Exalted	shamar	H8104	Careful
shagah	H7686	Exhilarated	shamar	H8104	On Your Guard
shub	H7725	Restored	shaphal	H8217	Humble
sus	H7797	Glad	shaqat	H8252	Calm
shakan	H7931	At Rest	shaqat	H8252	Secure
<u>Word</u>	<u>Strong's #</u>	<u>Topic</u>	sharah	H8281	Free
shalom	H7965	At Ease	sharath	H8334	Priests
shalom	H7965	At Peace	tamin	H8549	Blameless

LIST OF SCRIPTURE REFERENCES

<u>Verse</u>	<u>Type</u>	<u>Ref</u>	<u>Topic</u>
Gen 1:22	s		Fruitful
Gen 1:26, 28	t		Master (1)/Ruler
Gen 1:28	p		Fruitful
Gen 2:24	t		One
Gen 4:7	p		Master (1)/Ruler
Gen 7:1	s		Righteous
Gen 8:1	r		Remembered
Gen 8:17	p		Fruitful
Gen 9:1	p		Fruitful
Gen 9:7	p		Fruitful
Gen 12:2	p		A Blessing
Gen 12:3	p		A Blessing
Gen 17:1	p		Blameless
Gen 17:6	p		Fruitful
Gen 17:20	p		Fruitful
Gen 18:18	s		A Blessing
Gen 19:29	r		Remembered
Gen 22:18	p		A Blessing
Gen 25:27	r		At Peace
Gen 26:4	p		A Blessing
Gen 26:22	p		Fruitful
Gen 27:29	p		Master (2)
Gen 27:37	s		Master (2)
Gen 28:3	p		Fruitful
Gen 28:14	p		A Blessing
Gen 30:22	r		Remembered
Gen 30:43	r		Prosperous
Gen 31:24	s		Careful
Gen 31:29	s		Careful
Gen 32:9	r		Prosperous
Gen 32:12	r		Prosperous
Gen 35:11	p		Fruitful
Gen 39:3	r		Prosperous

<u>Verse</u>	<u>Type</u>	<u>Ref</u>	<u>Topic</u>
Gen 39:23	r		Prosperous

Gen 41:52	p		Fruitful
Gen 43:23	p		At Ease
Gen 44:10	r		Innocent
Gen 45:26	r		Alive
Gen 45:28	r		Alive
Gen 46:30	r		Alive
Gen 47:27	s		Fruitful
Gen 48:4	p		Fruitful
Gen 49:22	s		Fruitful
Gen 50:19-20	t		At Ease
Ex 1:7	s		Fruitful
Ex 18:23	s		Able
Ex 19:5	s		Mine
Ex 19:5	p		My Possession
Ex 19:6	p		Priests
Ex 19:10	r		Consecrated
Ex 19:11	p		Ready
Ex 19:15	p		Ready
Ex 19:22	r		Consecrated
Ex 22:31	p		Holy
Ex 23:13	p		On Your Guard
Ex 23:21	p		On Your Guard
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Ex 24:7	s		Obedient
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Ex 32:19	t		Angry
Ex 34:2	p		Ready
Ex 34:11	p		Sure To
Ex 34:29-35	t		Radiant
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<u>Verse</u>	<u>Type</u>	<u>Ref</u>	<u>Topic</u>
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Lev 4:35	s		Forgiven
Lev 5:10	s		Forgiven
Lev 5:13	s		Forgiven
Lev 5:16	s		Forgiven
Lev 5:18	s		Forgiven

Lev 6:7	s	Forgiven
Lev 6:18	s	Consecrated
Lev 11:44	r	Consecrated
Lev 11:44	p	Holy
Lev 11:45	p	Holy
Lev 14:20	s	Clean
Lev 15:28	s	Clean
Lev 16:30	p	Clean
Lev 19:2	p	Holy
Lev 19:2	t	Perfect
Lev 19:5	p	Accepted
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Lev 19:22	s	Forgiven
Lev 20:7	r	Consecrated
Lev 20:7	p	Holy
Lev 20:26	p	Holy
Lev 20:26	p	Mine
Lev 21:6	p	Holy
Lev 21:8	p	Holy
Lev 22:2	p	Careful
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Lev 22:19	p	Accepted
Lev 22:21	p	Accepted
Lev 22:27	p	Accepted
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Lev 26:12	p	My People
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Num 5:31	s	Free
Num 6:5	p	Holy
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Num 10:9	p	Remembered
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Num 10:9	p	Saved
Num 11:18	r	Consecrated
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Num 15:26	s	Forgiven
Num 15:28	s	Forgiven
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Num 28:2	p	Careful
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Num 32:23	p	Sure To
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Deut 4:6	s	Careful
Deut 4:20	p	My Possession
Deut 5:1	s	Careful
Deut 5:3	r	Alive
Deut 5:32	s	Careful

Deut 6:3	p	Careful
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Deut 7:6	p	My Possession
Deut 7:14	p	Blessed
Deut 8:1	p	Careful
Deut 11:8	p	Strong
Deut 11:15	p	Satisfied
Deut 11:32	p	Careful
Deut 12:7	p	Joyful
Deut 12:12	p	Joyful
Deut 12:13	p	Careful
Deut 12:18	p	Joyful
Deut 12:19	p	Careful
Deut 12:23	p	Sure To
Deut 12:28	p	Careful
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Deut 17:10	p	Careful
Deut 17:19	s	Careful
Deut 18:13	p	Blameless
Deut 21:8	p	Forgiven
Deut 23:23	p	Careful
Deut 24:5	p	Free
Deut 24:8	p	Careful
Deut 26:11	p	Joyful
Deut 26:12	p	Satisfied
Deut 26:16	p	Careful
Deut 26:18	p	My Possession
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Josh 1:6	s	Strong
Josh 1:7	p	Careful
Josh 1:7	p	Courageous

Josh 1:7	s	Strong	1 Chr 22:13	p	Courageous
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Josh 1:8	r	Prosperous	1 Chr 22:13	s	Careful
Josh 1:9	p	Courageous	1 Chr 28:6	r	Sons of God
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Josh 3:5	r	Consecrated	1 Chr 29:14	s	Able
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Josh 10:25	s	Courageous	2 Chr 9:8	s	Established
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Jdg 3:31	r	Saved	2 Chr 23:16	s	My People
Jdg 5:31	p	Like	2 Chr 25:8	s	Strong
Jdg 7:11	s	Strengthened	2 Chr 32:7	p	Courageous
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Jdg 15:3	s	Blameless	Ezra 7:17	p	Careful
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1 Sam 1:19	r	Remembered	Ezra 9:12	s	Strong
1 Sam 2:1	r	Exalted	Ezra 10:4	s	Courageous
1 Sam 2:28	p	Priests	Neh 4:22	p	On Your Guard
1 Sam 6:3	s	Healed	Neh 5:19	r	Remembered
1 Sam 16:5	r	Consecrated	Neh 8:9-12	r	Miserable, Mourn, Weep
1 Sam 18:1	t	One	Neh 8:10	s	Joyful
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1 Sam 24:20	s	Established	Neh 13:22	r	Remembered
2 Sam 6:12-23	t	Joyful	Neh 13:31	r	Remembered
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2 Sam 7:26	s	Established	Job 6:24	s	Silent
2 Sam 10:12	s	Courageous	Job 9:27	s	Cheerful
2 Sam 10:12	s	Strong	Job 10:20	s	Cheerful
2 Sam 13:28	s	Courageous	Job 11:2	r	Acquitted
2 Sam 17:3	r	At Peace	Job 11:15	r	Steadfast
2 Sam 22:4	r	Saved	Job 13:13	s	Silent
2 Sam 24:23	s	Accepted	Job 13:19	s	Silent
1 King 2:2	s	Strong	Job 15:14	s	Pure
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1 King 8:61	p	Devoted	Job 22:23	r	Restored
1 King 8:66	s	Glad	Job 33:3	r	Sincere
1 King 14:7	r	Exalted	Job 33:26	s	Accepted
1 King 17:23	r	Alive	Job 33:30	p	Enlightened
1 King 19:10	s	Zealous	Job 36:21	p	Careful
1 King 19:14	s	Zealous	Job 40:8	r	Justified
2 King 4:23	s	Healed			
<u>Verse</u>	<u>Type</u>	<u>Ref</u>	<u>Topic</u>		
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2 King 17:37	s	Careful	Job 42:9	p	Accepted
1 Chr 11:14	r	Saved	Ps 1:3	p	Like
1 Chr 15:12	r	Consecrated	Ps 4:4	p	Silent
1 Chr 16:10	p	Glad	Ps 5:11	p	Glad
1 Chr 17:14	s	Established	Ps 9:2	p	Glad
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1 Chr 19:13	s	Courageous	Ps 17:15	p	Satisfied
1 Chr 19:13	s	Strong	Ps 18:3	s	Saved
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Ps 19:13	s	Blameless
Ps 19:14	p	Accepted
Ps 20:3	s	Accepted
Ps 21:1	p	Glad
Ps 22:26	p	Satisfied
Ps 23:3	s	Healed
Ps 27:3	p	Bold
Ps 27:14	p	Strong
Ps 31:7	p	Glad
Ps 31:17	r	Silent
Ps 31:24	p	Strong
Ps 32:11	p	Glad
Ps 32:11	p	Joyful
Ps 34:5	p	Radiant
Ps 34:6	r	Saved
Ps 35:7	s	Joyful
Ps 37:8	t	Angry
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Ps 37:26	p	Gracious
Ps 39:1	p	On Your Guard
Ps 40:2	s	Firm
Ps 40:16	p	Glad
Ps 40:16	s	Joyful
Ps 41:2	p	Called
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Ps 51:10	r	Steadfast
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Ps 53:6	p	Glad
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Ps 60:5	p	Delivered
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Ps 68:3	p	Glad
Ps 69:14	p	Delivered
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Ps 70:4	p	Glad
Ps 74:2	r	Remembered
Ps 77:2	r	Comforted
Ps 80:3	s	Saved
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Ps 89:50	r	Remembered
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Ps 90:15	s	Glad
Ps 92:4	s	Glad
Ps 96:11	p	Glad
Ps 97:1	s	Glad
Ps 97:12	p	Glad
Ps 102:28	p	Established
Ps 104:34	p	Glad
Ps 105:3	p	Glad
Ps 105:24	p	Fruitful
Ps 106:4	r	Remembered
Ps 106:8	r	Saved

Ps 106:10	r	Saved
Ps 107:13	r	Saved
Ps 107:19	r	Saved
Ps 107:34	p	Fruitful
Ps 107:37	p	Fruitful
Ps 107:42	s	Glad
Ps 108:1	r	Steadfast
Ps 108:6	p	Delivered
Ps 109:28	p	Glad
Ps 111:10	t	Obedient
Ps 111:10	t	Wise
Ps 112:2	p	Blessed
Ps 112:4	s	Gracious
Ps 112:5	p	Gracious
Ps 112:6	p	Remembered
Ps 112:6	t	Remembered
Ps 112:7	r	Steadfast
Ps 115:15	p	Blessed
Ps 116:6	r	Saved
Ps 118:24	p	Glad
Ps 119:5	p	Established
Ps 119:74	p	Glad
Ps 119:80	s	Blameless
Ps 119:117	p	Safe
Ps 122:1	s	Glad
Ps 126:3	s	Glad
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Prov 11:19	p	Steadfast
Prov 11:21	p	Delivered
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Prov 12:14	p	Satisfied
Prov 12:19	s	Established
Prov 13:13	p	Rewarded
Prov 13:20	p	Wise
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Prov 16:3	s	Established	Isa 51:3	s	Joyful
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Prov 16:19	p	Humble	Isa 52:9	r	Comforted
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Prov 18:10	s	Safe	Isa 55:5	t	Like
Prov 18:20	p	Satisfied	Isa 55:12	s	Joyful
Prov 19:17	p	Gracious	Isa 56:7	s	Accepted
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Prov 20:13	p	Satisfied	Isa 58:11	p	Like
Prov 21:29	s	Sure To	Isa 58:11	s	Watered
Prov 22:9	p	Blessed	Isa 58:12	p	Called
Prov 22:9	r	Generous	Isa 60:5	p	Radiant
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Prov 23:25	s	Glad	Isa 61:6	p	Priests
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Prov 29:21	r	Sons of God	Isa 64:5	s	Saved
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Isa 19:24	p	A Blessing	Jer 11:4	p	My People
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Isa 25:9	p	Glad	Jer 17:8	p	Like
Isa 27:7	s	Forgiven	Jer 17:14	p	Healed
Isa 30:15	s	Saved	Jer 17:14	p	Saved
Isa 33:24	p	Forgiven	Jer 18:20	r	Remembered
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Isa 41:6	s	Strong	Jer 23:6	s	Saved
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Isa 43:12	r	Saved	Jer 30:10	p	At Ease
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Jer 31:12	s	Joyful	Zeph 3:14	p	Joyful
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Jer 31:12	s	Watered	Hag 2:4	s	Strong
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Jer 31:20	r	Remembered	Zech 8:9	p	Strong
Jer 31:33	p	My People	Zech 8:13	p	Strong
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Jer 33:9	s	Joyful	Zech 9:9	p	Joyful
Jer 33:16	s	Saved	Zech 10:7	p	Glad
Jer 33:21-22	r	Priests	Zech 12:8	p	Like
Jer 33:26	r	Merciful	Mal 3:17	p	Mine
Jer 46:27	p	Secure	Mal 3:17	p	My Possession
Jer 49:12	r	Acquitted	Matt 3:11	s	Baptized
Jer 50:19	p	Satisfied	Matt 3:13	s	Baptized
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Lam 3:28	p	Silent	Matt 5:4	p	Comforted
Lam 4:21	p	Glad	Matt 5:4	r	Miserable, Mourn, Weep
Lam 5:1	r	Remembered	Matt 5:6	p	Satisfied
Lam 5:21	p	Restored	Matt 5:9	p	Called
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Eze 14:16	s	Delivered	Matt 5:12	p	Joyful
Eze 14:18	s	Delivered	Matt 5:12	s	Rewarded
Eze 16:63	s	Forgiven	Matt 5:19	p	Called
Eze 19:10	p	Fruitful	Matt 5:24	p	Reconciled
Eze 34:26	p	A Blessing	Matt 5:45	p	Sons of God
Eze 34:27	p	Secure	Matt 5:48	p	Perfect
Eze 36:11	p	Fruitful	Matt 6:25-31	r	Anxious for Nothing
Eze 37:19	p	One	Matt 6:34	t	Satisfied
Eze 37:23	p	My People	Matt 7:15-20	t	Fruitful
Eze 37:27	p	My People	Matt 8:2	p	Clean
Eze 38:7	r	On Your Guard	Matt 8:3	p	Clean
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Eze 44:11	r	Priests	Matt 9:2	p	Cheerful
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Dan 6:22	r	Innocent	Matt 10:22	p	Delivered Up
Dan 10:19	p	Courageous	Matt 10:22	p	Saved
Dan 11:41	s	Rescued	Matt 10:37	s	Worthy
Dan 12:1	p	Rescued	Matt 10:38	s	Worthy
Hos 5:9	s	Sure To	Matt 10:41	s	Rewarded
Joel 2:19	p	Satisfied	Matt 11:29	s	Gentle
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Joel 2:21	s	Joyful	Matt 11:29	s	Humble
Joel 2:23	p	Glad	Matt 12:4	s	Consecrated
Joel 2:23	p	Joyful	Matt 12:5	p	Innocent
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Mic 7:5	s	On Your Guard	Matt 14:27	p	Cheerful
Hab 2:1	s	On Your Guard	Matt 15:22	r	Merciful

Matt 17:15	r	Merciful	Luke 6:35	p	Sons of God
Matt 18:3	p	Converted	Luke 6:36	p	Merciful
Matt 19:21	p	Complete	Luke 6:37	p	Pardoned
Matt 19:25	r	Saved	Luke 6:40	p	Like
Matt 19:26	r	Saved	Luke 7:7	s	Healed
Matt 20:1-16	t	Rewarded	Luke 7:50	r	Saved
Matt 20:30	r	Merciful	Luke 8:50	s	Healed
Matt 20:31	r	Merciful	Luke 10:7	s	Worthy
Matt 23:12	p	Exalted	Luke 10:11	s	Sure To
Matt 24:9	p	Delivered Up	Luke 10:20	p	Joyful
Matt 24:13	p	Saved	Luke 12:8	t	Remembered
Matt 24:22	r	Saved	Luke 12:10	s	Forgiven
Matt 24:42	p	Alert	Luke 12:15	p	On Your Guard
Matt 24:43	p	Alert	Luke 12:22-31	r	Anxious for Nothing
Matt 24:43	s	Sure To	Luke 12:35	p	Dressed in Readiness
Matt 24:44	p	Ready	Luke 12:36	p	Like
Matt 25:13	p	Alert	Luke 12:39	s	Sure To
Matt 26:29	t	Perfect	Luke 12:40	p	Ready
Matt 28:19	s	Baptized	Luke 13:23	r	Saved
Mark 1:40	p	Clean	Luke 14:11	p	Exalted
Mark 1:41	p	Clean	Luke 14:14	p	Blessed
Mark 2:26	s	Consecrated	Luke 16:24	r	Merciful
Mark 3:5	t	Angry	Luke 16:25	s	Comforted
Mark 3:28	s	Forgiven	Luke 17:3	p	On Your Guard
Mark 5:34	s	Healed	Luke 17:13	r	Merciful
Mark 7:27	s	Satisfied	Luke 18:13	r	Merciful
Mark 9:3	s	Radiant	Luke 18:14	p	Exalted
Mark 9:50	p	At Peace	Luke 18:26	r	Saved
Mark 10:26	r	Saved	Luke 18:27	r	Saved
Mark 10:27	r	Saved	Luke 18:38	r	Merciful
Mark 10:38	p	Baptized	Luke 18:39	r	Merciful
Mark 10:39	p	Baptized	Luke 19:17	p	Faithful
Mark 10:47	r	Merciful	Luke 20:35	p	Worthy
Mark 10:48	r	Merciful	Luke 21:14-15	t	Delivered Up
Mark 10:49	p	Cheerful	Luke 21:16	p	Delivered Up
Mark 13:9	p	On Your Guard	Luke 21:17	p	Delivered Up
Mark 13:13	p	Delivered Up	Luke 23:42	r	Remembered
Mark 13:13	p	Saved	Luke 24:48	s	Witnesses
Mark 13:20	r	Saved			
<u>Verse</u>	<u>Type</u>	<u>Ref</u>	<u>Topic</u>		
Mark 13:35	p	Alert	John 1:15-34	s	Baptized
Mark 13:37	p	Alert	John 2:14-17	t	Angry
Mark 16:16	p	Baptized	John 3:3	p	Born Again
Mark 16:16	p	Saved	John 3:7	p	Born Again
Luke 1:15	r	Filled	John 3:17	p	Saved
Luke 1:20	r	Silent	John 5:34	p	Saved
Luke 1:52	s	Humble	John 6:29	t	At Rest
Luke 2:10	s	Joyful	John 6:29	t	Believing
Luke 2:14	s	At Peace	John 6:29	t	Workers
Luke 2:35	r	Revealed	John 8:31-58	t	Sons of God
Luke 3:16	p	Baptized	John 8:36	p	Free
Luke 5:15	s	Healed	John 8:56	s	Glad
Luke 6:4	s	Consecrated	John 10:9	p	Saved
Luke 6:18	s	Healed	John 10:16	t	One
Luke 6:21	p	Satisfied	John 12:40	r	Converted
Luke 6:23	p	Glad	John 14:21	p	Loved
Luke 6:23	s	Rewarded	John 15:11	s	Joyful
Luke 6:25	r	Miserable, Mourn, Weep	John 16:20	s	Joyful
			John 16:20	r	Miserable, Mourn, Weep

John 16:24	s	Joyful	Rom 4:21	p	Assured
John 16:33	t	At Rest	Rom 5:1	p	Justified
John 16:33	p	Cheerful	Rom 5:9	p	Justified
John 16:33	r	Victorious	Rom 5:9	s	Saved
John 16:33b	t	Rescued	Rom 5:10	p	Reconciled
John 17:9	p	Mine	Rom 5:10	s	Saved
John 17:10	p	Mine	Rom 5:19	p	Righteous
John 17:11	p	One	Rom 6:11	p	Alive
John 17:19	p	Sanctified in Truth	Rom 6:17	p	Obedient
John 17:21	p	One	Rom 8:6	r	Of the Same Mind
John 17:22	p	One	Rom 8:10	r	Alive
John 17:23	p	One	Rom 8:15	s	Sons of God
John 20:27	p	Believing	Rom 8:17	p	Glorified
Acts 1:5	p	Baptized	Rom 8:17	t	Master (2)
Acts 1:8	p	Witnesses	Rom 8:18	r	Revealed
Acts 2:21	p	Saved	Rom 8:24	r	Saved
Acts 2:26	s	Glad	Rom 8:28	t	Sympathetic
Acts 2:38	p	Baptized	Rom 8:30	s	Justified
Acts 2:40	p	Saved	Rom 8:30	t	Like
Acts 2:47	r	Saved	Rom 9:15	r	Merciful
Acts 3:25	p	A Blessing	Rom 9:20-21	t	Mine
Acts 4:12	p	Saved	Rom 9:26	p	Called
Acts 4:18-22	t	In Subjection	Rom 9:27	s	Saved
Acts 5:17-42	t	In Subjection	Rom 10:9	p	Saved
Acts 5:41	p	Worthy	Rom 10:13	p	Saved
Acts 6:7	s	Obedient	Rom 10:20	p	Bold
Acts 8:22	s	Forgiven	Rom 11:16	p	Holy
Acts 9:17	r	Filled	Rom 11:26	s	Saved
Acts 10:31	r	Remembered	Rom 12:1	p	Accepted
Acts 10:47	p	Baptized	Rom 12:1-2	t	Priests
Acts 10:48	p	Baptized	Rom 12:2	p	Transformed
Acts 11:14	s	Saved	Rom 12:10	p	Devoted
Acts 11:16	p	Baptized	Rom 12:11	p	Fervent
Acts 14:9	s	Healed	Rom 12:12	s	Devoted
Acts 15:11	r	Saved	Rom 12:15	p	Joyful
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Acts 16:15	p	Faithful	<u>Verse</u>	<u>Type Ref</u>	<u>Topic</u>
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Acts 16:31	p	Saved	Rom 12:21	r	Victorious
Acts 18:9	r	Silent	Rom 13:1	p	In Subjection
Acts 18:25	p	Fervent	Rom 13:5	p	In Subjection
Acts 20:28	p	On Your Guard	Rom 14:3	s	Accepted
Acts 20:31	p	Alert	Rom 14:5	p	Fully Convinced
Acts 22:15	s	Witnesses	Rom 14:8	p	Accepted
Acts 22:16	p	Baptized	Rom 14:22-23	t	Fully Convinced
Acts 23:11	p	Cheerful	Rom 15:5	p	Of the Same Mind
Acts 25:19	r	Alive	Rom 15:7	s	Accepted
Acts 27:20	r	Saved	Rom 15:10	p	Joyful
Rom 1:11	p	Established	Rom 15:14	p	Able
Rom 1:12	p	Encouraged	Rom 15:16	s	Accepted
Rom 2:13	p	Justified	Rom 15:31	s	Delivered
Rom 2:19	p	Bold	Rom 16:9	p	Wise
Rom 3:20	s	Justified	Rom 16:19	p	Innocent
Rom 3:24	p	Justified	Rom 16:25	s	Established
Rom 3:28	p	Justified	1 Cor 1:10	p	Complete
Rom 4:2	s	Justified	1 Cor 1:10	s	Of the Same Mind
Rom 4:16	p	With Grace	1 Cor 1:18	r	Saved

1 Cor 1:30	t	Wise	2 Cor 10:1	s	Bold
1 Cor 2:6	s	Mature	2 Cor 10:2	p	Courageous
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1 Cor 3:13	r	Revealed	2 Cor 9:2	s	Zealous
1 Cor 3:15	s	Saved	2 Cor 9:3	p	Prepared
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1 Cor 6:11	p	Justified	2 Cor 13:11	p	At Peace
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1 Cor 16:13	p	Strong	Eph 2:10	t	Prepared
1 Cor 16:16	p	In Subjection	Eph 2:10	t	Rewarded
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2 Cor 1:4	p	Comforted	Eph 3:16	p	Strengthened
2 Cor 1:6	s	Comforted	Eph 3:18	p	Able
2 Cor 1:6	r	Patient	Eph 3:19	p	Filled
2 Cor 1:21	s	Established	Eph 4:3	p	Diligent
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2 Cor 2:16	r	Adequate	Eph 4:23	p	Renewed
2 Cor 3:5	r	Adequate	Eph 4:26	p	Angry
2 Cor 3:6	r	Adequate	Eph 4:28	t	Watered
2 Cor 3:18	p	Transformed	Eph 4:32	p	Kind
2 Cor 4:16	p	Renewed	Eph 5:1	p	Like
2 Cor 5:18	s	Reconciled	Eph 5:15	p	Careful
2 Cor 5:20	p	Reconciled	Eph 5:18	p	Filled
2 Cor 6:16	p	My People	Eph 5:21	p	In Subjection
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Eph 6:13	s	Firm	2 Thes 3:2	p	Delivered
Eph 6:14	s	Firm	1 Tim 1:5	s	Sincere
Eph 6:16	p	Able	1 Tim 1:9	r	Saved
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Php 4:1	s	Firm	1 Tim 5:18	s	Worthy
Php 4:4	p	Joyful	1 Tim 6:18	p	Generous
Php 4:6	p	Anxious for Nothing	1 Tim 6:18	p	Rich in Good Works
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1 Thes 2:7	s	Gentle	2 Tim 3:12	t	Delivered Up
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1 Thes 2:16	s	Saved	2 Tim 3:17	p	Equipped
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1 Thes 3:7	s	Comforted	2 Tim 4:5	p	Sober
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			Tit 2:2	p	Sensible
			Tit 2:2	p	Sound

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Tit 3:1	p	Ready	1 Pet 1:11	t	Like
Tit 3:2	p	Gentle	1 Pet 1:13	s	Sober
Tit 3:2	p	Uncontentious	1 Pet 1:14	s	Obedient
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Tit 3:7	p	Justified	1 Pet 1:16	p	Holy
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Heb 2:17	r	Merciful	1 Pet 2:5	s	Accepted
Heb 3-4	r	At Rest	1 Pet 2:5	s	Priests
Heb 3:6	s	Firm	1 Pet 2:9	t	Priests
Heb 3:14	s	Firm	1 Pet 3:4	s	Calm
Heb 4:11	p	Diligent	1 Pet 3:8	p	Brotherly
Heb 5:14	s	Mature	1 Pet 3:8	p	Harmonious
Heb 6:4	s	Enlightened	1 Pet 3:8	p	Humble
Heb 6:19	s	Sure To	1 Pet 3:8	p	Kindhearted
Heb 8:10	p	My People	1 Pet 3:8	p	Sympathetic
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Heb 12:11	s	Joyful	1 Pet 5:6	s	Exalted
Heb 12:13	p	Healed	1 Pet 5:6	s	Humble
Heb 13:5	p	Free	1 Pet 5:8	p	Alert
Heb 13:9	p	Strengthened	1 Pet 5:8	p	Sober
Heb 13:17	s	Joyful	1 Pet 5:9	s	Firm
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2 John 1:8	s	Rewarded
2 John 1:12	s	Joyful
3 John 1:2	s	Prosperous
3 John 1:3	s	Glad
3 John 1:8	p	Workers
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Rev 2:7	s	Victorious
Rev 2:10	p	Faithful
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Rev 2:26	s	Victorious
Rev 3:4	p	Worthy
Rev 3:5	s	Victorious
Rev 3:12	s	Victorious
Rev 3:18	s	Rich in Good Works
Rev 3:19	p	Zealous

Rev 3:21	s	Victorious
Rev 5:5	r	Victorious
Rev 5:10	p	Priests
Rev 11:18	s	Rewarded
Rev 15:2	p	Victorious
Rev 17:14	r	Victorious
Rev 18:11	r	Miserable, Mourn, Weep
Rev 19:7	p	Glad
Rev 20:6	p	Priests
Rev 20:11-15	t	Rewarded
Rev 21:3	p	My People
Rev 21:7	p	Sons of God
Rev 21:7	p	Victorious
Rev 22:11	s	Holy
Rev 22:12	s	Rewarded

Note: The Type of Reference code is as follows:

p primary or key reference verse.

s secondary reference (enclosed in parens).

r a "see also" reference.

t a reference made in a topical discourse which is not listed as a primary or secondary reference for that topic.

For a graphical representation of the verse distributions in this list, see figure 2.

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