

Grabbing Hold of Contentment

Rev 3:15

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

Rev 3:16

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Rev 3:17

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Rev 3:18

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

Rev 3:19

As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Barnabas 19:6

The accidents that befall thee thou shalt receive as good, knowing that nothing is done without Alahayim.

Rev 3:20

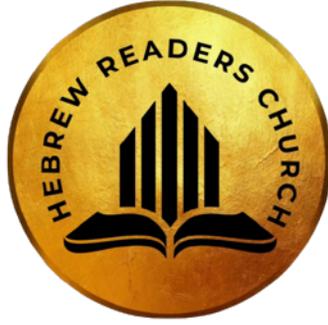
Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev 3:21

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev 3:22

He that hath an ear, let him hear what the Spirit saith unto the churches.



G714 (Strong)

ἀρκέω

arkeō

ar-keh'-o

Apparently a primary verb (but probably akin to G142 through the idea of *raising* a barrier); properly to *ward off*, that is, (by implication) to *avail* (figuratively *be satisfactory*): - be content, be enough, suffice, be sufficient

H2974 (Strong)

A primitive root (probably rather the same as H2973 through the idea of mental *weakness*); properly to *yield*, especially *assent*; hence (positively) to *undertake* as an act of volition: - assay, begin, be content, please, take upon, X willingly, would

Mandate 6

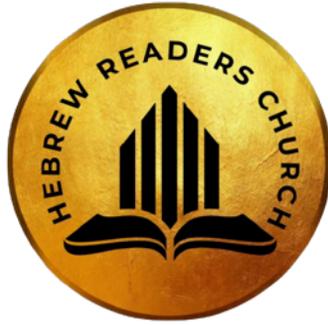
2[36]:3 "Hear," saith he, "and understand their workings. The angel of righteousness is delicate and bashful and gentle and tranquil. When then this one enters into thy heart, forthwith he speaketh with thee of righteousness, of purity, of holiness, and of contentment, of every righteous deed and of every glorious virtue. When all these things enter into thy heart, know that the angel of righteousness is with thee. [These then are the works of the angel of righteousness.] Trust him therefore and his works.

2[36]:4 Now see the works of the angel of wickedness also. First of all, he is quick tempered and bitter and senseless, and his works are evil, overthrowing the servants of Alahayim. Whenever then he entereth into thy heart, know him by his works."

2[36]:5 "How I shall discern him, Sir," I reply, "I know not." Listen," saith he. "When a fit of angry temper or bitterness comes upon thee, know that he is in thee. Then the desire of much business and the costliness of many viands and drinking bouts and of many drunken fits and of various luxuries which are unseemly, and the desire of women, and avarice, and haughtiness and boastfulness, and whatsoever things are akin and like to these--when then these things enter into thy heart, know that the angel of wickedness is with thee.

Psa 10:2

The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.



Psa 10:3

For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* Alayah abhorreth.

Issachar 4:2-3

2 The single-(minded) man coveteth not gold, He overreacheth not his neighbour, He longeth not after manifold dainties, He delighteth not in varied apparel. 3 He doth not desire to live a long life, But only waiteth for the will of Alahayim.

Psa 10:4

The wicked, through the pride of his countenance, will not seek *after Alahayim*: Alahayim is not in all his thoughts.

Psa 10:5

His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

Psa 10:6

He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.

Psa 10:7

His mouth is full of cursing and deceit and fraud: under his tongue *ismischief* and vanity.

Heb 13:5

Let your conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Psa 10:8

He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

Psa 10:9

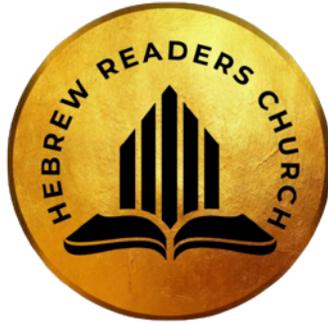
He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

Psa 10:10

He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

Psa 10:11

He hath said in his heart, Alahayim hath forgotten: he hideth his face; he will never see *it*.



2Pe 2:9

The Lord knoweth how to deliver the pious out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Wis 11:23

But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

Wis 11:24

For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

Apocalypse of Paul 4

For indeed the sun, the great light, often addressed the Lord saying: “Lord Ala Almighty, I look out upon the impieties and injustices of men; permit me and I shall do unto them what are my powers, that they may know that thou art Alahayim alone.” And there came a voice saying to him: “I know all these things, for mine eye sees and ear hears, but my patience bears them until they shall be converted and repent. But if they do not return to me I will judge them all.”

Self willed

G829 (Strong)

αὐθάδης

authadēs

ow-thad'-ace

From G846 and the base of G2237; *self pleasing*, that is, *arrogant*: - self-willed.

2Pe 2:10

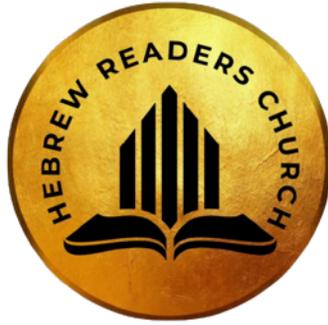
But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

2Pe 2:11

Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

2Pe 2:12

But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;



2Pe 2:13

And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

2Pe 2:14

Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

Sir 10:6

Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

Sir 10:7

Pride is hateful before Alahayim and man: and by both doth one commit iniquity.

Sir 10:8

Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

Sir 10:9

Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels.

Sir 14:3

Riches are not comely for a niggard: and what should an envious man do with money?
nig·gard

/ˈnigərdlē/

adjective

1. ungenerous; stingy.

Sir 14:4

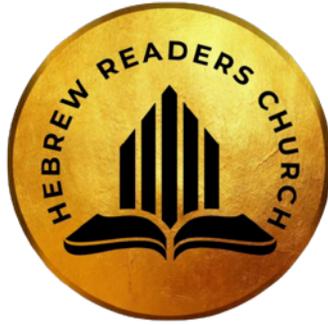
He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously.

Sir 14:5

He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

Sir 14:6

There is none worse than he that envieth himself; and this is a recompence of his wickedness.



Sir 14:7

And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

Sir 14:8

The envious man hath a wicked eye; he turneth away his face, and despiseth men.

Sir 14:9

A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

Sir 14:10

A wicked eye envieth *his* bread, and he is a niggard at his table.

Sir 14:11

My son, according to thy ability do good to thyself, and give the Lord his due offering.

Sir 14:12

Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

Sir 14:13

Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

Sir 14:14

Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

Sir 14:15

Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

Sir 14:16

Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

Sir 14:17

All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

Sir 14:18

As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

Sir 14:19

Every work rotteth and consumeth away, and the worker thereof shall go withal.

Sir 14:20

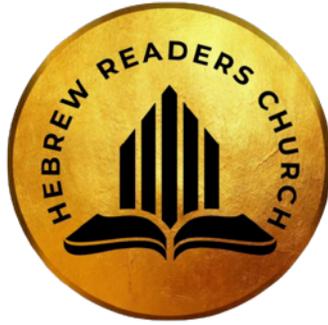
Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

Sir 14:21

He that considereth her ways in his heart shall also have understanding in her secrets.

Sir 14:22

Go after her as one that traceth, and lie in wait in her ways.



Sir 14:23

He that prieth in at her windows shall also hearken at her doors.

Sir 14:24

He that doth lodge near her house shall also fasten a pin in her walls.

Sir 14:25

He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

Sir 14:26

He shall set his children under her shelter, and shall lodge under her branches.

Sir 14:27

By her he shall be covered from heat, and in her glory shall he dwell.

Php 4:11

Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

Php 4:12

I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

Php 4:13

I can do all things through Christ which strengtheneth me.

1Ti 6:2

And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

1Ti 6:3

If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Yache Christ, and to the doctrine which is according to holiness;

1Ti 6:4

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

1Ti 6:5

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is holiness: from such withdraw thyself.

1Ti 6:6

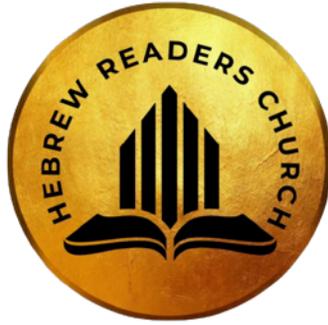
But holiness with contentment is great gain.

1Ti 6:7

For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

1Ti 6:8

And having food and raiment let us be therewith content.



Gen 28:20

And Jacob vowed a vow, saying, If Alahayim will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

Gen 28:21

So that I come again to my father's house in peace; then shall the Lord be my Alahayim:

Sir 40:17

Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

Sir 40:18

To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

Sir 40:19

Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

Heb 13:1

Let brotherly love continue.

Heb 13:2

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Heb 13:3

Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

Heb 13:4

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers Alahayim will judge.

Heb 13:5

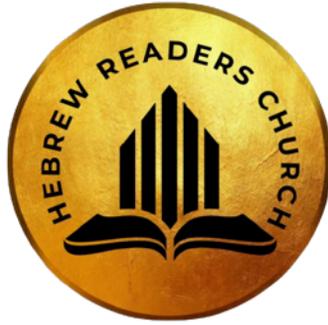
Let your conversation be without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Heb 13:6

So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Heb 13:7

Remember them which have the rule over you, who have spoken unto you the word of Alahayim: whose faith follow, considering the end of *their* conversation.



Testament of Dan 4:5

If ye fall into any loss or ruin, my children, be not afflicted; for this very spirit maketh a man desire that which is perishable, in order that he may be enraged through the affliction.

Wis 16:20

Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

Wis 16:21

For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

Wis 16:22

But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

Wis 16:23

But this again did even forget his own strength, that the righteous might be nourished.

Wis 16:24

For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

Wis 16:25

Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

Wis 16:26

That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.