

***For thou, O God, hast proved us: thou hast tried us, as silver is tried.  
(Psa 66:10)***

Last week Ben spent some time in his continued analysis of John and the “Farewell Discourse” discussing the trouble of our hearts, and the remedy for that trouble.

Today, I want to discuss the cause of those troubles and a perspective that should, if considered carefully and made a key part of our thinking, will help to lessen these troubles.

I believe the primary reason our hearts trouble us is our response to affliction – those things that rile up the waters of our lives. As Ben pointed out, in the lives of the men to whom the words “let not your heart be troubled” were spoken, there were many troubles. Our lives are no different, full of troubles and heartache, making the words just as applicable to us as they were to the Apostles. He tells us in the midst of upsetting, disrupting and disconcerting events all around us not to **be** troubled. How we deal with and react to these difficulties is important as a display of faith.

We exhort each other to being thankful for affliction, but what are we thankful for, and why? That exhortation runs the risk of being empty words if not considered properly. To be truly thankful and offer proper thanks, I think it is worth considering what affliction is, and what it actually does for us. The better the understanding of these things we have, the easier it is to not let our hearts be troubled, to put our trust in God and be comforted even by the affliction itself.

We can’t walk through this life with a miserable countenance or a faux stiff upper lip. Neither represents a life of faith. So we have to do and help each other to do what we can to have the right perspective and shape our view according to scripture.

So then what does it mean, to be afflicted, or to live under affliction? There are a number of words for afflict and its derivations, and I’ve put them at the end of this document for your reference. You’ll see if you look at them, that they have a lot of commonality to their definitions. The definitions are full of words like

- pressure,
- depressing (not in the psychobabble sense but like something pressing down on you physically),
- cause grief,
- to cramp,
- to spoil or ruin,
- a fracture,
- bad,
- hardship,

- misery.

In the English, the word means a condition of pain, suffering or distress, but it also means the cause of that pain, suffering or distress.

So what is an affliction? I think it boils down to something that disrupts your peace of body or mind. Many afflictions generate distress that distracts us from keeping our hearts and minds focused on ceaseless praise and thanksgiving to our God. They are not just things we endure at the hands of God's enemies. Be clear about this. The term affliction in Scripture is at times synonymous with persecution

*“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.” (Mat 24:9)*

But the term is used many more times in contexts that have nothing to do with His enemies and how they treat us.

Afflictions don't have to be visible to others, like an illness. They can be solely of the heart and not visible to anyone else. We afflict ourselves with guilt over our sins in our consciences, for instance.

At times, we choose to afflict our flesh through fasting and sacrifice. Hopefully, when we do that, it achieves the opposite of distracting us from proper thoughts of God, and instead that intentionally inflicted distress pushes us closer to Him.

Moses is a great example of this. He saw the affliction of God's people and chose that life over one of wealth and ease:

*“Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;” (Heb 11:25)*

Afflictions are not defined by time, by source, by severity of effect, or by someone else's view of them. There is no one thing that can be called 'an affliction' and one person's affliction may not be another's.

Putting thought to how we view affliction while we are in the midst of it is a valuable exercise. It puts sharp edges and clear definition to how we think when we have a clear example to apply the thinking to. And we have been under some serious affliction of late.

I'm not saying we've never experienced serious affliction before now. This body has been persecuted to within an inch of our lives. But where we are today is different on a number of levels, and I'm hoping to encourage everyone to a view of affliction that is helpful to our perspective.

By any analysis, we are living in times the likes of which we have never seen. The world, literally the whole world, is under the afflicting hand of God, and we are not immune to that affliction. Over 102 million of God's unique creation – mankind – are infected with Covid-19. 2.2 million of them have been killed by it. Roughly 26% of the cases and 20% of those dead have been in the United States, the wealthiest and supposedly most capable nation in the world. Given this is the garrison from which we occupy, the massive all-around failure in dealing with this pestilence impacted us similarly to how it has every American. Yes, God could have put us into a complete bubble, but He didn't – and that's His prerogative. As He didn't, we are subject to the challenges of quarantine, isolation and all the other difficulties of this global plague. We should not be upset, confused or angry that we are subject to them. Indeed we should be thankful in these afflictions. And I don't just mean saying we're thankful. I mean really being thankful, because there is a real, working purpose to them.

Being thankful isn't always easy. When things begin to pile up (as we see it), falling into a mindset that God has abandoned us is simple to do. It's not wrong to consider whether He has withdrawn from us, but that's not a place to dwell. I refer you back to Ben's words from last week regarding the state of being troubled and there being a line we can quickly cross. David falls into this thinking many times and expresses it eloquently here

*“Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust: our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercies' sake.” (Psa 44:23-26)*

Our minds fall into thoughts just like this –

*Why aren't you hearing my prayer?  
Why don't you know that this isn't what I need?  
How much more of this am I going to have to take?  
Oh, come ON!*

These are products of our flesh and they must be dealt with. That trouble can become despair, wrath and discontentment, and those are the lusts that war against our souls (1 Pe 2:11). I submit to you there is no better time to ponder **how** to think of and react to affliction than when one is in the repeated application of it.

In the throes of serious affliction it can be hard to come to the Psalmist's ultimate conclusion:

*“Many are the afflictions of the righteous: but the LORD delivereth him out of them all.” (Psa 34:19)*

That word “many” means “abundant in quantity, size, age, number, rank, quality”. So afflictions are a wide and varied thing. They come at all times, in all sizes, from all parts of our lives. They can be miniscule and they can be life-changing.

But, friends, affliction isn’t just a thing that happens. It isn’t random or chance. It isn’t just a thing that happens specifically to us. God has a purpose in it and like all things of God, it ultimately fulfills that purpose. When a general affliction falls on the wicked, it serves a different purpose than when it falls on God’s people – even if it’s the exact same affliction or comes out of the same general situation. A single afflicting event may serve multiple purposes even for one person.

I see two major reasons God sends us affliction. David sums up one purpose this way:

*“Before I was afflicted I went astray: but now have I kept thy word.”* (Psa 119:67)

When affliction falls on us, it is appropriate for us to take a pause and consider our behavior. If that behavior needs to change to bring us back into keeping His word, then we ought to heed the affliction and correct course. Because sometimes, yes, afflictions are chastisements intended to correct our course.

*“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”* (Heb 12:6)

I don’t like to tread too far into this arena because I think it’s largely between a person and God whether something happening to them is a chastisement. It’s a difficult if not impossible thing for us to truly tell. I think of Job’s friends and how they jumped straight into ‘well, you deserve this because you’re a horrible sinner’ and I don’t want to fall into that censorious approach to life. I don’t know the mind of God as it relates to individual events and specific interactions with people. I can only say, when I see a serious public affliction falling on a person that it’s a possibility and it should be considered where changes may be needed. When we see sins we need to call them out, but searching for a sin when an affliction befalls a person is dangerous ground.

So, we need to be careful how we assess a person under any kind of affliction. Our goal must be to aid and encourage them to turn to the Lord and help where we can. We want to be “grieved for the affliction of Joseph” (Amos 6:6), not add to the affliction by looking in disdain at those who don’t “handle it” as well as we think they should or aren’t quick enough to “shrug it off” or whatever label we want to put on it. We know chastising affliction happens, though. Scripture tells us it happens. There are examples; Moses and Aaron were kept from entering the Promised Land, being chastened for their behavior at Meribah; David was chastised in the matter of Bathsheba.

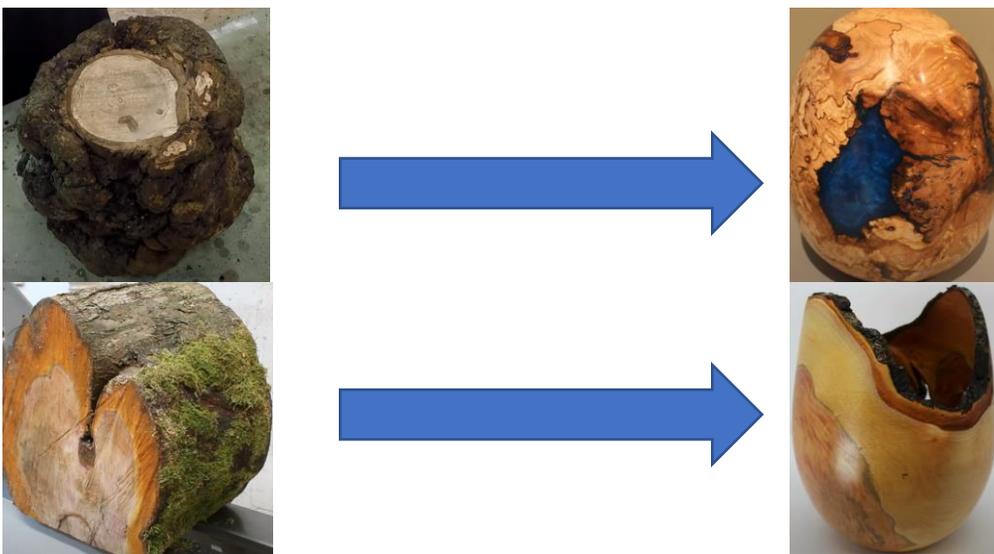
While chastisement is on the table any time affliction arises, I don't think that's the primary purpose affliction serves. Affliction serves a deeper more constant purpose, which you can find eloquently described here:

*“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” (Heb 12:2)*

Affliction **finishes** our faith. Finisher (Strong's 5051) means perfector, and the sense is of something that is worked to a fully finished, perfect, glorious, beautiful state. The object is finished to such a level of perfection that no master craftsman could look at it and find a flaw to finish further. It is indeed so perfect that if it were modified one iota that it would ruin its perfection!

When I think of this idea of perfector, I think about artistic crafts like woodturning. If you aren't familiar with this, it's where you take a lump of wood – a stump, a burl, log or even just some pieces of scrap hardwood you've glued together – and you put them on a lathe. A lathe is a tool that you lock a piece of wood or metal onto and it spins the material at high speed. While that wood is turning on the lathe, you take some chisels or other sharp tools to it and shape it. The last steps in that process are to take sandpaper and hold it against the wood to smooth it out while it's spinning, maybe apply some stain or lacquer to it and then buff it to a high shine. It is a careful, meticulous process whereby the artist takes a rough, crazy shape and finishes it into a smooth, shiny bowl or a vase or something else. Many of these end results aren't imaginable to most people.

Take a look at these two examples to get the visual of what I'm talking about.



These examples are the works of men's hands and I in no way equate them to the glory of God's grace and His working of faith in us. This is simply an analogy for what I

see happens to us through affliction. The idea of being the finisher of our faith is a very poetic description of what God does for us in regard to our faith – and affliction is His sandpaper and buffing wheel, so to speak. He simultaneously operates as the author of it in us, behaves as the object of its focus, and He works it to its final finished state for us.

Now, some expositors get wrapped around the metaphor of the race used in verse 1

*“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,”* (Heb 12:1)

They try to wrangle this new metaphor – that of authorship and finishing – into that of the race. The analysis is that Christ gave us the ultimate example of faith, and in His role as our forerunner He shows us how to cross the finish line. As such we should look to Him and His example to see how to operate in faith. That’s a fine bit of analysis but doesn’t address the full breadth of what I think we can take from this passage.

What I think the idea of a finisher is supposed to convey to us is that there is an ongoing activity. Our faith is infused in us by His grace, then over our lives, especially through affliction, that faith is shaped. Every time we turn to God to deliver us from whatever affliction besets us in any given hour – weakness of mind or body, difficulty with a problem in school or the workplace, an oppressor, our own frailty and failings – every single time it shapes our faith and refines it, just like every application of a chisel shapes the wood on the lathe.

Our response in affliction must first and foremost be this:

*“Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon mine affliction and my pain; and forgive all my sins.”* (Psa 25:16-18)

One of my favorite examples of this behavior aside from Christ, is Hezekiah.

Look at how he behaves under a pretty dire affliction

*“In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the LORD, And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus*

*saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.” (Isa 38:1-5)*

Don't forget, Hezekiah was dealing with just a little bit of other stuff when this news came to him. Not unlike our situation over these months, where we wake wondering what new element of this will come that we need to deal with. Granted, we aren't dealing with Rabshakeh at our gates blaspheming on behalf of the King of Assyria, but there's plenty of tranny-acceptance, God-denial and other rebellion going on all around us to replace it.

These are a few bad days for Hezekiah. His household is in turmoil with lots of clothes renting going on all around him, He's got the major world power of the day threatening his kingdom and using every means available to them to put fear into the people, looking to cause them to waver and rebel against the king telling them to trust in the Lord.

*“Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand? And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.” (Isa 36:13-20; 37:1)*

With all this distress piling up, illness comes upon him, and his answer to the news he's going to die isn't to rail against Isaiah, it isn't to declare he's going to defeat this disease. His first response isn't even to weep. His first response is to pray. He doesn't even pray directly to be recovered of the disease.

*“And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.” (Isa 38:3)*

He asks to be remembered by the Lord. Now, wrapped up in that request you could argue is the request to heal him or spare his life, and I can't really argue against that, but I also like to go with the words as they are recorded for us. I see a contentment of spirit here that should serve as an example for us.

Don't get me wrong, I'm not saying when you're sick, and especially deathly sick, there's one thing wrong with asking to be healed. We are absolutely right to do that. What I see with Hezekiah doesn't preclude that behavior in the least. I think what you see here is a man who had Isaiah the son of Amoz deliver a message to him directly from the Lord, and that comes with a certain level of finality in its teeth. If Isaiah said from the Lord he was going to die, there was likely no changing it. He is told to set his affairs in order, and he starts with the affair of his own soul. Please, Lord, don't forget my work to serve you and do right by your people. It is astounding submission as I see it.

I don't think there is any negative to take away from his weeping, either. Sometimes we just have to weep under the weight of an affliction. It's not a sign of weakness or a sign you aren't at peace with the will of God. The Lord doesn't take any negative notice of it, so why should we. In truth, Hezekiah's tears are part of what God in His mercy takes note of

*"...I have heard thy prayer, I have seen thy tears..." (Is 38:5)*

And don't ever forget this passage

*"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept." (Joh 11:33-35)*

Afflictions can be heavy, and it's not always possible to straightway free ourselves from their burdensome weight. Sometimes the only way to get the weight off your shoulders is to expel the sorrow and weight through our tears.

I'll also point out that it was more than just deliverance from death and the grave illness he received. There is so much deliverance here from one little prayer it is astounding:

*"And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down." (Isa 38:6-8)*

Just because we don't have Isaiah come in to deliver us a response to our prayer, doesn't mean that they aren't heard – that can be hard to remember. The affliction works our faith from every angle, including faith that our God hears the prayers for relief and will answer them as is aligned to His will, to our benefit.

It is the core meaning of this passage we quote so often:

*“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” (Rom 8:28)*

This finishing of our faith is the good that **all** things work toward, so that it is perfected and brought to a finished state. This is what we should keep in front of our eyes when we face an affliction. Afflictions are a shaping of our faith. We need these finishing elements to bring us to glory. Kicking against them or wallowing in some self-pity rejects the working of our faith. Our faith needs this working, it needs the perfecting so that we are prepared for the return of our King. Let us endeavor to aid one another in keeping this perspective.

I encourage you to reject these rebellious notions we find all around us that we have to “get rid of 2020” or that we're all just “waiting for the other shoe to drop”. Don't embrace this loud caterwauling that “we just can't take any more”. We are not the Creator, we don't know how much we can take. Remember these things are here for our good, not our detriment.

Let us instead give thanks for the perfecting action of affliction and seek His constant presence to endure these afflictions – whatever they may be – with all patience and longsuffering, so that we may endure unto the end.

## Words Translated afflict, afflicting, afflicted, affliction

\*\*Hebrew

205  
aw'-ven  
From an unused root perhaps meaning properly to pant (hence to exert oneself, usually in vain; to come to naught); strictly nothingness; also trouble, vanity, wickedness; specifically an idol: - affliction, evil, false, idol, iniquity, mischief, mourners (-ing), naught, sorrow, unjust, unrighteous, vain, vanity, wicked (-ness.)

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; (Job 5:6)

1790  
dak  
From an unused root (compare H1794); crushed, that is, (figuratively) injured: - afflicted, oppressed.

A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin. (Pro 26:28)

3013  
yaw-gaw'  
A primitive root; to grieve: - afflict, cause grief, grieve, sorrowful, vex.

*Is it* nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger. (Lam 1:12)

3906  
lakh'-ats  
From H3905; distress: - affliction, oppression.

And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: (Isa 30:20)

4157  
moo-aw-kaw'  
From H5781; pressure, that is, (figuratively) distress: - affliction.

Thou broughtest us into the net; thou laidst affliction upon our loins. (Psa 66:11)

4523  
mawce  
From H4549; fainting, that is, (figuratively) disconsolate: - is afflicted.

To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty. (Job 6:14)

6031

aw-naw'

A primitive root (possibly rather identical with H6030 through the idea of looking down or browbeating); to depress literally or figuratively, transitively or intransitively (in various applications). (sing is by mistake for H6030.): - abase self, afflict (-ion, self), answer [by mistake for H6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for H6030], speak [by mistake for H6030], submit self, weaken, X in any wise.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; (Gen 15:13)

6040

on-ee'

From H6031; depression, that is, misery: - afflicted (-ion), trouble.

And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped. (Exo 4:31)

6041

aw-nee'

From H6031; depressed, in mind or circumstances (practically the same as H6035 subjectively and H6041 objectively): - afflicted, humble`, lowly`, needy, poor.

So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted. (Job 34:28)

6862

tsar, tsawr

From H6887; narrow; (as a noun) a tight place (usually figuratively, that is, trouble); also a pebble (as in H6864); (transitively) an opponent (as crowding): - adversary, afflicted (-tion), anguish, close, distress, enemy, flint, foe, narrow, small, sorrow, strait, tribulation, trouble.

For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. (Zec 8:10)

6869

tsaw-raw'

Feminine of H6862; tightness (that is, figuratively trouble); transitively a female rival: - adversary, adversity, affliction, anguish, distress, tribulation, trouble.

If, *when* evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help. (2Ch 20:9)

6887

tsaw-rar'

A primitive root; to cramp, literally or figuratively, transitively or intransitively: - adversary, (be in) afflict (-ion), besiege, bind (up), (be in, bring) distress, enemy, narrower, oppress, pangs, shut up, be in a strait (trouble), vex.

And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, (2Ch 33:12)

7043

kaw-lal'

A primitive root; to be (causatively make) light, literally (swift, small, sharp, etc.) or figuratively (easy, trifling, vile, etc.): - abate, make bright, bring into contempt, (ac-) curse, despise, (be) ease (-y, -ier), (be a, make, make somewhat, move, seem a, set) light (-en, -er, ly, -ly afflict, -ly esteem, thing), X slight [-ly], be swift (-er), (be, be more, make, re-) vile, whet.

Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. (Isa 9:1)

7451

rah, raw-aw'

From H7489; bad or (as noun) evil (naturally or morally). This includes the second (feminine) form; as adjective or noun: - adversity, affliction, bad, calamity, + displease (-ure), distress, evil ([-favouredness], man, thing), + exceedingly, X great, grief (-vous), harm, heavy, hurt (-ful), ill (favoured), + mark, mischief, (-vous), misery, naught (-ty), noisome, + not please, sad (-ly), sore, sorrow, trouble, vex, wicked (-ly, -ness, one), worse (-st) wretchedness, wrong. [Including feminine ra'ah; as adjective or noun.]

Again, they are minished and brought low through oppression, affliction, and sorrow. (Psa 107:39)

7489

raw-ah'

A primitive root; properly to spoil (literally by breaking to pieces); figuratively to make (or be) good for nothing, that is, bad (physically, socially or morally). (associate selves and show self friendly are by mistake for H7462.): - afflict, associate selves [by mistake for H7462], break (down, in pieces), + displease, (be, bring, do) evil (doer, entreat, man), show self friendly [by mistake for H7462], do harm, (do) hurt, (behave self, deal) ill, X indeed, do mischief, punish, still vex, (do) wicked (doer, -ly), be (deal, do) worse.

I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? (Rth 1:21)

7667

sheh'-ber, shay'-ber

From H7665; a fracture, figuratively ruin; specifically a solution (of a dream): - affliction, breach, breaking, broken [-footed, -handed], bruise, crashing, destruction, hurt, interpretation, vexation.

Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee. (Jer 30:15)

**\*\*Greek**

2346

thlee'-bo

Akin to the base of G5147; to crowd (literally or figuratively): - afflict, narrow, throng, suffer tribulation, trouble.

Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. (1Ti 5:10)

2347

thlip'-sis

From G2346; pressure (literally or figuratively): - afflicted, (-tion), anguish, burdened, persecution, tribulation, trouble.

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. (Mat 24:9)

2552

kak-op-ath'-i-ah

From a compound of G2256 and G3806; hardship: - suffering affliction.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. (Jas 5:10)

2553

kak-op-ath-eh'-o

From the same as G2552; to undergo hardship: - be afflicted, endure afflictions (hardness), suffer trouble.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. (2Ti 4:5)

2561

kak'-o-sis

From G2559; maltreatment: - affliction.

I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.(Act 7:34)

3804

path'-ay-mah

From a presumed derivative of G3806; something undergone, that is, hardship or pain; subjectively an emotion or influence: - affection, affliction, motion, suffering.

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. (2Ti 3:11)

4777

soong-kak-op-ath-eh'-o

From G4862 and G2553; to suffer hardship in company with: - be partaker of afflictions.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; (2Ti 1:8)

5003

tal-ahee-po-reh'-o

From G5005; to be wretched, that is, realize one's own misery: - be afflicted.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. (Jas 4:9)