

# “As Obedient Children”

1 Peter 1:14a

May 21, 2023

**INTRO:** *What’s the bullseye of biblical Christianity?*  
(Bringing God glory by finding & growing more glorifiers!)



Today’s sermon will help you *hit the biblical bullseye biblically!*

## PRAYER

### CONTEXT:

- ~ Series: *No Matter What!*
- ~ Scripture: **1 Peter**
- ~ Sermon: 1 Peter 1:13 --> 1 Peter 14a

**BIG IDEA:** An obedient life marked by 3  
holy commitments will be hope filled  
and not easily broken!

(cf. Ecclesiastes 4:12)

### PREVIEW:

1. *Holy Standards*
2. *Holy Attitudes*
3. *Holy Actions*

**TEXT:** *As obedient children / As children of obedience*

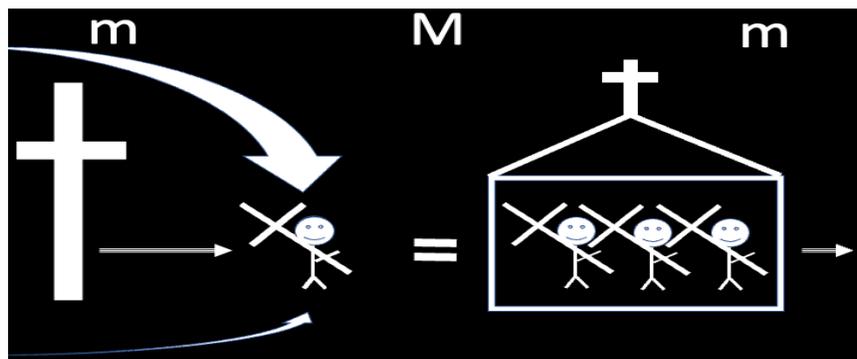
## I. *Holy* STANDARDS (Truth)

A. 2 Timothy 3:16-17 *ALL Scripture is God...*

B. Ephesians 4:15 *"...truth IN love..."*

C. 1 Timothy 4:16 *Pay close attention...*

D. Jn 2:15 & Mt. 21:12 (2X Temple cleansing!)



E. 2 Cor. 5:17-21 *"new creation...ambassador..."*

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. **18**All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; **19**that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. **20**Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. **21**For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

F. Hebrews 12:3

*Consider Him...*

## II. *Holy* ATTITUDES (Love)

A. Mark 12:28ff (Great Commandments)

B. 1 Corinthians 13:1-8 (Love is...)

1If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. 2And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing. 4Love is patient and kind; love does not envy or boast; it is not arrogant 5or rude. It does not insist on its own way; it is not irritable or resentful; 6it does not rejoice at wrongdoing, but rejoices with the truth. 7Love bears all things, believes all things, hopes all things, endures all things. 8Love never ends.

C. Galatians 5:22-24 (Fruit of the Spirit)

- a. LOVE
- b. JOY
- c. PEACE
- d. PATIENCE
- e. KINDNESS
- f. GOODNESS
- g. FAITHFULNESS
- h. GENTLENESS
- i. SELF-CONTROL

- D. John 14:15                    *If you love Me you will obey...*
- E. Psalm 119:165                *Shalom, shalom* (perspective)
- F. Proverbs 3:5-6                *Not on your own understanding*
- G. Proverbs 16:18                *Pride goes before destruction*
- H. Prodigal Parable                (see all 3 attitudes...)
- I. Rich Young Ruler                (99% obey = 100% disobey)
- J. Romans 14:23                *What is not done in faith is sin*

K. Matthew 5:2-11                (The Beatitudes)

**3**“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

**4**“Blessed are those who mourn, for they shall be comforted.

**5**“Blessed are the meek, for they shall inherit the earth.

**6**“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

**7**“Blessed are the merciful, for they shall receive mercy.

**8**“Blessed are the pure in heart, for they shall see God.

**9**“Blessed are the peacemakers, for they shall be called sons of God.

**10**“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

**11**“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. **12**Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

**T/S:**

John 20:21

*As the Father has sent Me, so now, I send you.*

It's no coincidence that biblical obedience is placed here,  
right in between hope and holiness...

To get from hope to holiness... you'll need  
to cross the bridge of faithful obedience,  
which is a miraculous mission, exclusively  
empowered by the amazing grace,  
loving mercy & life-defining death  
of Christ on His cross!

-JDP

### III. *Holy* **ACTIONS** (War)

For starters, try: **J.E.S.U.S.'S. P.S.W.O.R.D.**

- A. Ephesians 6:10-20 (full armor of God)
  - a. Helmet of Salvation
  - b. Breastplate of Righteousness
  - c. Belt of Truth
  - d. Cleats of Peace
  - e. Shield of Faith
  - f. Sword of the Spirit
  
- B. 2 Corinthians 10:5 *Take every thought captive*
  
- C. Philippians 1:27 *Live a life worthy of the gospel*

D. Exodus 20:2-17

(Ten Commandments)

1. *You will have no other gods before Me*
2. *Do not make, bow to, or serve any other images/idols*
3. *Do not take the LORD's name in vain*
4. *Remember the Sabbath & keep it holy*
5. *Honor your father and mother*
6. *Do not murder*
7. *Do not commit adultery*
8. *Do not steal*
9. *Do not lie/bear false witness against your neighbor*
10. *Do not covet/envy*

E. 2 Corinthians 13:5

*Test yourself to see if...*

F. Matthew 28:18-20

(The Great Commission)

G. 2 Timothy 2:1-7

(Disciple-making paradigm)

a. Discipleship blueprint: multi(4)generational

b. Suffer & focus like a SOLDIER

c. Obey standards like an Olympic ATHLETE

d. Work hard like a long-viewing FARMER

H. 2 Corinthians 5:7

*We walk by faith, not by sight*

I. Matthew 7:13ff

*The "narrow" vs. "broad" way*

J. Colossians 3:23.

*Do all things as unto the LORD*

K. Titus 2:15

(Declare, Exhort, Rebuke, Witness)

L. Acts 2:42-47 (BE Ecclesia, Koinonia, Homothoomadon)

**42**And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. **43**And awe came upon every soul, and many wonders and signs were being done through the apostles. **44**And all who believed were together and had all things in common. **45**And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. **46**And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, **47**praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.



M. Matthew 25:14ff (The Parable of the Talents)

N. Acts 1:8 *you will BE My empowered witnesses*

O. Lev. 19:2 & 1 Peter ***BE Holy!***

**T/S:** Hebrews 10:24ff (*stir one another up vs shrink back*)

**REVIEW:**



**One FAITH. One FAMILY. One FOCUS.**

*“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8*

**One Question:** *WHAT DO YOU WANT?*

**One Offer:** *COME AND SEE.*

**One Promise:** *TRUTH IN LOVE!*

### **Our Truth-in-Love Distinctives: We are...**

- 1.** Responding to grace & repenting of sin...
- 2.** Trusting the Bible & obeying God’s Word...
- 3.** Growing in-Christ & living Spirit-led...
- 4.** Praying for guidance & following by faith...
- 5.** Dying to self & carrying our cross...
- 6.** BE-ing the Church & loving one another...(truly loving one another)
- 7.** Equipping the saints & exemplifying supernatural unity...
- 8.** Ministering as ambassadors & discerning matters shrewdly...
- 9.** Worshipping God vertically & experiencing Him horizontally...
- 10.** Proclaiming the Gospel (*no matter what*) & fishing for men...
- 11.** Making disciples-warriors & winning spiritual-warfare...
- 12.** Loving our King & serving His kingdom!

**CLOSE:**

**EPHESIANS 2:1-10**  
(our faithful finale)

*By Grace Through Faith*

**1**And you were dead in the trespasses and sins **2**in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— **3**among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. **4**But God, being rich in mercy, because of the great love with which he loved us, **5**even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— **6**and raised us up with him and seated us with him in the heavenly places in Christ Jesus, **7**so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. **8**For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, **9**not a result of works, so that no one may boast. **10**For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

# PRAYER

**WORSHIP:**

# 1 Peter 1:1-14a

## **Greeting**

**1**Peter, an apostle of Jesus Christ,

To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, **2**according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood:

May grace and peace be multiplied to you.

## ***Born Again to a Living Hope***

**3**Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, **4**to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, **5**who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. **6**In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, **7**so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. **8**Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, **9**obtaining the outcome of your faith, the salvation of your souls.

**10**Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, **11**inquiring what person or time<sup>a</sup> the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. **12**It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

## ***Called to Be Holy***

**13**Therefore, preparing your minds for action,<sup>b</sup> and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. **14**As obedient children

# ◀ 1 Peter 1:14 ▶

## Text Analysis

Strong's	Greek	English	Morphology
<a href="#">5613 [e]</a>	ὥς <a href="#">hōs</a>	as	<a href="#">Adv</a>
<a href="#">5043 [e]</a>	τέκνα <a href="#">tekna</a>	children	<a href="#">N-NNP</a>
<a href="#">5218 [e]</a>	ὑπακοῆς, <a href="#">hypakoēs</a>	of obedience,	<a href="#">N-GFS</a>

# ◀ 5613. hós ▶

## Strong's Concordance

**hós:** as, like as, even as, when, since, as long as

**Original Word:** ὥς

**Part of Speech:** Adverb

**Transliteration:** hós

**Phonetic Spelling:** (hoce)

**Definition:** as, like as, even as, when, since, as long as

**Usage:** as, like as, about, as it were, according as, how, when, while, as soon as, so that.

## NAS Exhaustive Concordance

**Word Origin**

adverb from [hos](#),

**Definition**

as, like as, even as, when, since, as long as

**NASB Translation**

about (20), according (2), affected (1), after (2), appear\* (1), appeared (1), effect (1), how (20), however\* (1), if (10), just (6), just like (1), like (106), like\* (1), namely (1), one (2), same way (1), seeing (1), since (2), size (1), so (3), so\* (1), though (15), way (1), when (53), whenever\* (1), where (1), while (10).

## Thayer's Greek Lexicon

**STRONGS NT 5613:** ὥς

ὥς (Treg. (by mistake) in [Matthew 24:38](#) ὥς; cf. Winer's Grammar, 462 (431); Chandler § 934, and references in Ebeling, Lex. Homer, under the word, p. 494b bottom), an adverbial form of the relative pronoun ὅς, ἣ, ὅ which is used in comparison, **as, like as, even as, according as, in the same manner as**, etc. (German wie); but it also assumes the nature of a conjunction, of time, of purpose, and of consequence. On its use in the Greek writings cf. Klotz ad Devar. 2:2, chapter xxxv., p. 756ff; (Liddell and Scott, under the word).

I. ὥς as an adverb of comparison;

1. It answers to some demonstrative word (οὕτως, or the like), either in the same clause or in another member of the same sentence (cf. Winer's Grammar, § 53, 5): οὕτως ... ὥς, [John 7:46](#) (L WH omit; Tr brackets ὥς etc.); [1 Corinthians 3:15](#); [1 Corinthians 4:1](#); [1 Corinthians 9:26](#); [Ephesians 5:28, 33](#); [James 2:12](#); οὕτως ... ὥς ἐάν (T Tr WH omit ἐάν (cf. English **as should a man cast** etc.)) ... βάλη, **so etc. ... as if** etc. [Mark 4:26](#); ὥς ... οὕτως, [Acts 8:32](#); [Acts 23:11](#); [1 Corinthians 7:17](#); [2 Corinthians 11:3](#) (R G); [1 Thessalonians 5:2](#); ὥς ἄν (ἐάν) followed by subjunctive ((cf. ἄν, II. 2 a. at the end)) ... οὕτως, [1 Thessalonians 2:7f](#); ὥς ... οὕτω καί, [Romans 5:15](#) (here WH brackets καί), 18; [2 Corinthians 1:7](#) L T Tr WH; ; ὥς (T Tr WH καθώς) ... κατὰ τὰ αὐτά (L G ταῦτα, Rec. ταῦτα), [Luke 17:28-30](#); ἴσος ... ὥς καί, [Acts 11:17](#); sometimes in the second member of the sentence the demonstrative word (οὕτως, or the like) is omitted and must be supplied by the mind, as [Matthew 8:13](#); [Colossians 2:6](#); ὥς ... καί (where οὕτω καί might have been expected (Winer's Grammar, as above; Buttmann, § 149, 8 c.)), [Matthew 6:10](#); [Luke 11:2](#) (here G T Tr WH omit; L brackets the clause); [Acts 7:51](#) (Lachmann καθώς); [Galatians 1:9](#); [Philippians 1:20](#) (see καί, II. 1 a.); to this construction must be referred also [2 Corinthians 13:2](#) ὥς παρὼν τό δεύτερον, καί ἄπὼν νῦν, as when I was present the second time, so now being absent ((cf. p. 317a top); others render (cf. R. V. marginal reading) **as if I were present the second time, even though I am now absent**).

2. ὥς with the word or words forming the comparison is so subjoined to a preceding verb that οὕτως must be mentally inserted before the same. When thus used ὥς refers a. to the manner ('form') of the action expressed by the finite verb, and is equivalent to **in the same manner as, after the fashion of**; it is joined in this way to the subject (nominative) of the verb: [Matthew 6:29](#); [Matthew 7:29](#); [Matthew 13:43](#); [1 Thessalonians 2:11](#); [2 Peter 2:12](#); [Jude 1:10](#), etc.; to an accusative governed by the verb: as ἀγαπᾶν τὸν πλησίον σου ὥς σεαυτόν, [Matthew 19:19](#); [Matthew 22:39](#); [Mark 12:31, 33](#); [Luke 10:27](#); [Romans 13:9](#); [Galatians 5:14](#); [James 2:8](#); add, [Philemon 1:17](#); [Galatians 4:14](#); (here many (cf. R. V. marginal reading) would bring in also [Acts 3:22](#); [Acts 7:37](#) (cf.

c. below)); or to another oblique case: as [Philippians 2:22](#); to a substantive, with a preposition: as [ὡς ἐν κρύπτῳ, John 7:10](#) (Tdf. omits ὡς); [ὡς ἐν ἡμέρᾳ σφαγῆς, James 5:5](#) (R G; others omit ὡς); [ὡς διὰ ξηρᾶς, Hebrews 11:29](#); add, [Matthew 26:55](#); [Mark 14:48](#); [Luke 22:52](#); [Romans 13:13](#); [Hebrews 3:8](#); when joined to a nominative or an accusative it can be rendered **like, (like) as** (Latin *instar, veluti*): [Matthew 10:16](#); [Luke 21:35](#); [Luke 22:31](#); [1 Corinthians 3:10](#); [1 Thessalonians 5:4](#); [2 Timothy 2:17](#); [James 1:10](#); [1 Peter 5:8](#); [2 Peter 3:10](#); [καλεῖν τὰ μὴ ὄντα ὡς ὄντα](#) (see [καλέω](#), 1 b. β. under the end), [Romans 4:17](#).

b. ὡς joined to a verb makes reference to the 'substance' of the act expressed by the verb, i. e. the action designated by the verb is itself said to be done ὡς, **in like manner (just) as**, something else: [John 15:6](#) (for [τό βάλλεσθαι ἔξω](#) is itself the very thing which is declared to happen (i. e. the unfruitful disciple is 'cast forth' just as the severed branch is 'cast forth')); [2 Corinthians 3:1](#) (Lachmann ὡς (περ)); generally, however, the phrase ὡς καί is employed (Winer's Grammar, § 53, 5), [1 Corinthians 9:5](#); [1 Corinthians 16:10](#) (here WH text omits καί); [Ephesians 2:3](#); [1 Thessalonians 5:6](#) (L T Tr WH omit καί); [2 Timothy 3:9](#); [Hebrews 3:2](#); [2 Peter 3:16](#).

c. ὡς makes reference to similarity or equality, in such expressions as [εἶναι ὡς τινα](#), i. e. 'to be like' or 'equal to' one, [Matthew 22:30](#); [Matthew 28:3](#); [Mark 6:34](#); [Mark 12:25](#); [Luke 6:40](#); [Luke 11:44](#); [Luke 18:11](#); [Luke 22:26](#); [Romans 9:27](#); [1 Corinthians 7:7, 29-31](#); [2 Corinthians 2:17](#); [1 Peter 1:24](#); [2 Peter 3:8](#); [ἵνα μὴ ὡς κατ' ἀνάγκην τό ἀγαθο σου ἦ](#), that thy benefaction may not be like something extorted by force, [Philemon 1:14](#); [γίνεσθαι ὡς τινα](#), [Matthew 10:25](#); [Matthew 18:3](#); [Luke 22:26](#); [Romans 9:29](#); [1 Corinthians 4:13](#); [1 Corinthians 9:20-22](#) (in 9:22 T Tr WH omit; L Tr marginal reading brackets ὡς); [Galatians 4:12](#); [μένειν ὡς τινα](#), [1 Corinthians 7:8](#); [ποιεῖν τινα ὡς τινα](#), [Luke 15:19](#); passages in which [ἐστιν](#), [ἦν](#), [ὦν](#) (or [ὁ ὦν](#)) is left to be supplied by the reader: as [ἡ φωνή αὐτοῦ ὡς φωνή ὕδατος](#), [Revelation 1:15](#); [ὀφθαλμούς](#), namely, [ὄντας](#), [Revelation 2:18](#); [πίστιν](#) namely, [οὔσαν](#), [Matthew 17:20](#); [Luke 17:6](#); add, [Revelation 4:7](#); [Revelation 9:2, 5, 7-9, 17](#); [Revelation 10:1](#); [Revelation 12:15](#); [Revelation 13:2](#); [Revelation 14:2](#); [Revelation 20:8](#); [Revelation 21:21](#); [Acts 3:22](#); [Acts 7:37](#) (many (cf. R. V. marginal reading) refer these last two passages to a. above); , etc.; before ὡς one must sometimes supply τί, 'something like' or 'having the appearance of' this or that: thus [ὡς θάλασσα](#), i. e. something having the appearance of (R. V. **as it were**) a sea, [Revelation 4:6](#) G L T Tr WH; (so in imitation of the Hebrew זָ, cf. [Deuteronomy 4:32](#); [Daniel 10:18](#); cf. Gesenius, Thesaurus, p. 648b (Sophocles' Lexicon, under the word, 2)); passages where the comparison is added to some adjective: as, [ὑγιῆς ὡς](#), [Matthew 12:13](#); [λευκά ὡς](#), [Matthew 17:2](#); [Mark 9:3](#) (R L); add, [Hebrews 12:16](#); [Revelation 1:14](#); [Revelation 6:12](#); [Revelation 8:10](#); [Revelation 10:9](#); [Revelation 21:2](#); [Revelation 22:1](#).

**d.** ὡς so makes reference to the quality of a person, thing, or action, as to be equivalent to **such as, exactly like, as it were**. German als; and α. to a quality which really belongs to the person or thing: ὡς ἐξουσίαν ἔχων, [Matthew 7:29](#); [Mark 1:22](#); ὡς μονογενοῦς παρὰ πατρός, [John 1:14](#); add ((L T Tr WH in [Matthew 5:48](#); [Matthew 6:5, 16](#))); [Acts 17:22](#); [Romans 6:13](#) (here L T Tr WH ὡσεὶ); ; [1 Corinthians 3:1](#); [1 Corinthians 7:25](#); [2 Corinthians 6:4](#); [2 Corinthians 11:16](#); [Ephesians 5:1, 8, 15](#); [Colossians 3:12](#); [1 Thessalonians 2:4](#); [1 Timothy 5:1](#); [2 Timothy 2:3](#); [Titus 1:7](#); [Philemon 1:9, 16](#) (where cf. Lightfoot); [Hebrews 3:5](#); [Hebrews 6:19](#); [Hebrews 11:9](#); [Hebrews 13:17](#); [1 Peter 1:14, 19](#); [1 Peter 2:2, 5, 11](#); [1 Peter 3:7](#); [1 Peter 4:10, 15, 19](#) (R G); [2 Peter 1:19](#); [2 John 1:5](#); [James 2:12](#); [Revelation 1:17](#); [Revelation 5:6](#); [Revelation 16:21](#); [Revelation 17:12](#), etc.; ὡς οὐκ ἀδήλως namely, τρέχων, as one who is not running etc. [1 Corinthians 9:26](#); concisely, ὡς ἐξ εἰλικρινείας and ἐκ Θεοῦ namely, λαλοῦντες, borrowed from the neighboring λαλοῦμεν, [2 Corinthians 2:17](#); τινα ὡς τινα or τί after verbs of esteeming, knowing, declaring, etc. (Winer's Grammar, §§ 32, 4 b.; 59, 6): as, after λογίζεῖν, λογίζεσθαι, [Romans 8:36](#); [1 Corinthians 4:1](#) (where οὕτως precedes); [2 Corinthians 10:2](#); ἠγγεῖσθαι, [2 Thessalonians 3:15](#); ἔχειν, [Matthew 14:5](#); [Matthew 21:26, 46](#) (but here L T Tr WH read εἰς (cf. ἔχω, I. 1 f.)) (τινας ὡς Θεοῦς, Ev. Nicod. c. 5); ἀποδεικνύειν, [1 Corinthians 4:9](#); παραβάλλειν (or ὁμοιοῦν (which see)), [Mark 4:31](#); διαβάλλειν, passive, [Luke 16:1](#); ἐλέγχειν, passive, [James 2:9](#); εὐρίσκειν, passive, [Philippians 2:7](#) (8). β. to a quality which is supposed, pretended, reigned, assumed: ὡς ἁμαρτωλός κρῖνομαι, [Romans 3:7](#); ὡς πονηρόν, [Luke 6:22](#); add, [1 Corinthians 4:7](#); [1 Corinthians 8:7](#); [2 Corinthians 6:8-10](#); [2 Corinthians 11:15](#); [2 Corinthians 13:7](#); [1 Peter 2:12](#); frequently it can be rendered **as if, as though**, [Acts 3:12](#); [Acts 23:15, 20](#); [Acts 27:30](#); [1 Corinthians 5:3](#); [2 Corinthians 10:14](#); [2 Corinthians 11:17](#); [Colossians 2:20](#); [Hebrews 11:27](#); [Hebrews 13:3](#); ἐπιστολῆς ὡς δι' ἡμῶν, namely, γεγραμμένης, [2 Thessalonians 2:2](#).

**3.** ὡς with the genitive absolute presents the matter spoken of — either as the belief of the writer, [2 Corinthians 5:20](#); [2 Peter 1:3](#); or as someone's erroneous opinion: [1 Corinthians 4:18](#); [1 Peter 4:12](#); cf. Winer's Grammar, § 65, 9; (Buttmann, § 145, 7; especially § 144, 22). In general, by the use of ὡς the matter spoken of is presented — either as a mere matter of opinion: as in ὡς ἐξ ἔργων namely, ὁ Ἰσραὴλ νόμον δικαιοσύνης ἐδίωξεν, [Romans 9:32](#) (where it marks the imaginary character of the help the Israelites relied on, they thought to attain righteousness in that way (A. V. **as it were by works**)); — or as a purpose: πορεύεσθαι ὡς ἐπὶ θάλασσαν, that, as they intended, he might go to the sea, [Acts 17:14](#), cf. Meyer at the passage; Winer's Grammar, 617 (573f) (but L T Tr WH read ἕως, **as far as** to etc.); — or as merely the thought of the writer: [Galatians 3:16](#); before ὅτι, [2 Corinthians 11:21](#); — or as the thought and pretence of others: also before ὅτι, [2 Thessalonians 2:2](#): cf. Winer's Grammar, as above; (Buttmann, § 149, 3;

on **ὡς ὅτι** in [2 Corinthians 5:19](#) (A. V. **to wit**) see Winer's Grammar, and Buttman's Grammar, at the passages cited (cf. [Esther 4:14](#); Josephus, contra Apion 1, 11, 1 and Müller's note; Liddell and Scott, under the word, G. 2; Sophocles' Lexicon, under the word, 7)); **ὡς ἄν**, **as if, as though**, [2 Corinthians 10:9](#) (cf. Winer's Grammar, 310 (291); but cf. Sophocles Lexicon, under the word, 1, and see **ἄν**, IV.).

4. **ὡς** has its own verb, with which it forms a complete sentence;

**a.** **ὡς** with a finite verb is added by way of illustration, and is to be translated **as, just as** (Latinsicut, eo modo quo): [Ephesians 6:20](#); [Colossians 3:18](#); [Colossians 4:4](#); [1 Peter 3:6](#); [2 Peter 2:1](#); [1 John 1:7](#); [Revelation 2:28](#) () (this example is referred by some (cf. R. V. marginal reading) to 2 a. above); (here **ὡς καί**; the example seems to belong under 2 b. above). in phrases in which there is an appeal—either to the O. T. (**ὡς γέγραπται**), [Mark 1:2](#) (here T Tr WH **καθὼς**); ; [Luke 3:4](#); [Acts 13:33](#); or in general to the testimony of others, [Acts 17:28](#); [Acts 22:5](#); [Acts 25:10](#); [Romans 9:25](#); [1 Corinthians 10:7](#) R G (cf. **ὡσπερ**, b.). in phrases like **ποιεῖν ὡς προσέταξεν** or **συνέταξεν**, etc.: [Matthew 1:24](#); [Matthew 26:19](#); [Matthew 28:15](#); [Luke 14:22](#) (here T Tr text WH **ὁ**); [Titus 1:5](#); likewise, [Matthew 8:13](#); [Matthew 15:28](#); [Revelation 10:7](#); namely, **γεννηθήτω μοι**, [Matthew 26:39](#). in short parenthetic or inserted sentences: **ὡς εἰώθει**, [Mark 10:1](#); **ὡς ἐνομίζετο**, [Luke 3:23](#); **ὡς λογίζομαι**, [1 Peter 5:12](#); **ὡς ὑπολαμβάνετε**, [Acts 2:15](#); **ὡς λέγουσιν**, [Revelation 2:24](#); **ὡς ἂν ἤγεσθε** (R. V. **howsoever ye might be led**) utcunque agebami (cf. Buttman, § 139, 13; 383f (329); Winer's Grammar, § 42, 3 a.), [1 Corinthians 12:2](#). **ὡς** serves to add an explanatory extension (and is rendered in A. V. **how** (that)): [Acts 10:38](#); **τὴν ... ὑπακοήν**, **ὡς** etc. [2 Corinthians 7:15](#); **τοῦ λόγου τοῦ κυρίου**, **ὡς εἶπεν αὐτῷ**, [Luke 22:61](#); **τοῦ ῥήματος**, **ὡς ἔλεγεν**, [Acts 11:16](#) (Xenophon, Cyril 8, 2, 14; an. 1, 9, 11); cf. Bornemann Schol. ad Luc., p. 141.

**b.** **ὡς** is used to present, in the form of a comparison, a motive which is urged upon one — as **ἄφες ὑμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν** (R G **ἀφίεμεν**) κτ λ. (for which [Luke 11:4](#) gives **καὶ γὰρ αὐτοὶ ἀφίεμεν**), [Matthew 6:12](#) — or which actuates one, as **χάριν ἔχω τῷ Θεῷ ... ὡς ἀδιαλεπτον ἔχω τὴν περί σου μνησίαν**, [2 Timothy 1:3](#) (for the dear remembrance of Timothy moves Paul's gratitude to God); (cf. [John 19:33](#) (cf. II.

**a.** below)); in these examples **ὡς** has almost the force of a causal particle; cf. Klotz ad Devar. 2:2, p. 766; (Liddell and Scott, under the word, B. IV.; Winer's Grammar, 448 (417)).

c. **ὥς** adds in a rather loose way something which serves to illustrate what precedes, and is equivalent to **the case is as though** (R. V. **it is as when**): [Mark 13:34](#), where cf. Fritzsche, p. 587; unless one prefer, with Meyer, et al., to make it an instance of anantapodoton (cf. A. V. 'For the Son of Man is as a man' etc.); see **ὥσπερ**, a. at the end.

5. **according as**: [Romans 12:3](#); [1 Corinthians 3:5](#); [Revelation 22:12](#).

6. **ὥς**, like the German *wie*, after verbs of reading, narrating, testifying, and the like, introduces that which is read, narrated, etc.; hence, it is commonly said to be equivalent to **ὅτι** (cf. Klotz ad Devar. ii. 2, p. 765); but there is this difference between the two, that **ὅτι** expresses the thing itself, **ὥς** the mode or quality of the thing (hence, usually rendered **how**) (cf. Winer's Grammar, § 53, 9; (Meyer on [Romans 1:9](#); cf. Liddell and Scott, under the word, B. I.)); thus after **ἀναγινώσκειν**, [Mark 12:26](#) (where T Tr WH **πῶς**); [Luke 6:4](#) (here Tr WH brackets **ὥς**; L text reads **πῶς**); **μνησθῆναι**, [Luke 24:6](#) (L marginal reading **ὅσα**); **θέασθαι**, [Luke 23:55](#); **ὑπομνήσαι**, [Jude 1:5](#) (here **ὅτι** (not **ὥς**) is the particle), 7 (others regard **ὥς** here as introducing a confirmatory illustration of what precedes (A. V. **even as** etc.); cf. Huther, or Brückner's DeWette, ad loc.); **εἰδέναι**, [Acts 10:38](#); [Romans 11:2](#); [1 Thessalonians 2:11](#); **ἐπίστασθαί**, [Acts 10:28](#) (here many (cf. R. V. marginal reading) connect **ὥς** with the adjective immediately following (see 8 below)); ; **ἀπαγγέλλειν**, [Luke 8:47](#); **ἐξηγεῖσθαι**, [Luke 24:35](#); **μάρτυς**, [Romans 1:9](#) (here others connect **ὥς** with the word which follows it (cf. 8 below)); [Philippians 1:8](#).

7. **ὥς** before numerals denotes **nearly, about**: as, **ὥς δισχίλιοι**, [Mark 5:13](#); add, [Mark 8:9](#); [Luke 2:37](#) (here L T Tr WH **ἕως**); ; [John 1:39](#)(40); ([John 4:6](#) L T Tr WH); [John 6:19](#) (here Lachmann **ὥσεί**); [John 11:18](#); ([John 19:39](#) G L T Tr WH); ; [Acts 1:15](#) (Tdf. **ὥσεί**); [John 5:7](#),(36 L T Tr WH); [John 13:18](#) (yet not WH text); cf. **καί**, I. 2 f.), 20; [John 19:34](#) (WH **ὥσεί**); [Revelation 8:1](#) (1 ,**ἄ** [Samuel 11:1](#); [1 Samuel 14:2](#), etc.); for examples from Greek writings see Passow, under the word, vol. ii., p. 2631b; (Liddell and Scott, under the word, E; Sophocles' Lexicon, under the word, 3).

8. **ὥς** is prefixed to adjectives and adverbs, and corresponds to the Latin *quam*, **how**, German *wie* (so from Homer down): **ὥς ὠραῖοι**, [Romans 10:15](#); add, [Romans 11:33](#); **ὥς ὀσίων**, [1 Thessalonians 2:10](#) ([Psalm 72:1](#) ()); with a superlative, **as much as can be**: **ὥς τάχιστα**, **as quickly as possible** (very often in secular authors), [Acts 17:15](#); cf. Viger., Hermann edition, pp. 562, 850; Passow, 2:2, p. 2631b bottom; (Liddell and Scott, under Ab. III.).

II. **ὥς** as a particle of time;

**a. as, when, since;** Latinut, cum, (Winer's Grammar, § 41 b. 3,1; § 53, 8): with the indicative, **ὥς δὲ ἐπορεύοντο**, [Matthew 28:8](#) (9); [Mark 9:21](#) (Tr marginal reading **ἐξ οὗ**); [Luke 1:23, 41, 44](#); [Luke 2:15, 39](#); [Luke 4:25](#); [Luke 5:4](#); [Luke 7:12](#); [Luke 11:1](#); [Luke 15:25](#); [Luke 19:5, 29](#); [Luke 22:66](#); [Luke 23:26](#); [Luke 24:32](#); [John 2:9, 23](#); [John 4:1, 40](#), (Tdf.); ; (cf. [John 19:33](#) (see I. 4b. above)); ; [Acts 1:10](#); [Acts 5:24](#); [Acts 7:23](#); [Acts 8:36](#); [Acts 9:23](#); [Acts 10:7, 17, 25](#); [Acts 13:25, 29](#) ([Acts 13:18](#) WH text (see I. 7 above)); , (Homer, Iliad 1, 600; 2, 321; 3, 21; Herodotus 1, 65, 80; Xenophon, Cyril 1, 4, 4. 8. 20; often in the O. T. Apocrypha especially 1 Macc.; cf. Wahl, Clavis apocr. V. T., under the word, IV. e., p. 507f).

**b. while, when** (Latindum, quando): [Luke 20:37](#); **as long as, while**, John ( Tr marginal reading WH marginal reading (cf. **ἕως**, I. 2)); , (, L T Tr WH ((cf. **ἕως**, as above)); [Luke 12:58](#); [Galatians 6:10](#) (here A. V. **as** (so R. V. in Luke, the passage cited); T WH read the subjunctive (as we may have etc.); Meyer (on [John 12:35](#); Galatians, the passage cited) everywhere denies the meaning **while**; but cf. Liddell and Scott, under the word, B. V. 2.; Lightfoot on Galatians, the passage cited).

**c. ὥς ἄν**, **as soon as**: with the subjunctive present [Romans 15:24](#) (A. V. here **whenever**); with the 2 aorist subjunctive having the force of the future perfect, [1 Corinthians 11:34](#) (R. V. **whenever**); [Philippians 2:23](#). (Cf. Buttmann, 232 (200); Winer's Grammar, § 42, 5 a.; Sophocles' Lexicon, under the word 6.).

**III. ὥς** as a final particle (Latinut), **in order that, in order to** (cf. Glidersleeve in American Journ. of Philol. No. 16, p. 419f): followed by an infinitive ((cf. Buttmann, 244 (210); Winer's Grammar, 318 (299); Krüger, § 65, 3, 4), [Luke 9:52](#) L marginal reading WH); [Acts 20:24](#) (3Macc. 1:2; 4 Macc. 14:1); **ὥς ἔπος εἰπεῖν**, **so to say** (see **εἶπον**, 1 a.), [Hebrews 7:9](#) (L marginal reading **εἶπεν**).

**IV. ὥς** as a consecutive particle, introducing a consequence, **so that**: so (according to the less frequent usage) with the indicative (Herodotus 1, 163; 2, 135; Winer's Grammar, 462 (431)), [Hebrews 3:11](#); [Hebrews 4:3](#) (Hebrew **וְכִי**, [Psalm 94:11](#) ()); (but many interpretations question this sense with the indicative (the examples from Herodotus are not parallel), and render **ὥς** in Heb. the passages cited **as** (so R. V.)).

## Strong's Exhaustive Concordance

as, that about, how

Probably adverb of comparative from [hos](#); which how, i.e. In that manner (very variously used, as follows) -- about, after (that), (according) as (it had been, it were), as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when(-soever), while, X with all speed.

## ◀ 5043. teknon ▶

### Strong's Concordance

**teknon: a child (of either sex)**

**Original Word:** τέκνον, ου, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** teknon

**Phonetic Spelling:** (tek'-non)

**Definition:** a child (of either sex)

**Usage:** a child, descendent, inhabitant.

### HELPS Word-studies

**5043** *téknōn* – properly, a *child*; (figuratively) anyone living in *full dependence* on the heavenly *Father*, i.e. fully (*willingly*) relying upon the Lord in *glad submission*. This prompts God to *transform* them into *His likeness*.

[5043](#) /*téknōn* ("a *child* living in *willing dependence*") illustrates how we must all live in utter *dependence* upon the Lord (moment-by-moment), drawing guidance (care, nurture) from our heavenly Father. [5043](#) (*téknōn*) emphasizes the childlike (*not childish*) *attitude of heart* that willingly (gladly) submits to the Father's plan. We profoundly learn this as we are receptive to Christ speaking His *rhēma*-word within to impart faith (cf. Ro 8:16,17 with Ro 10:17, Gk text).

### NAS Exhaustive Concordance

#### Word Origin

from [tikto](#)

#### Definition

a child (of either sex)

#### NASB Translation

child (13), children (76), children's (2), son (8), sons (1).

### Thayer's Greek Lexicon

#### STRONGS NT 5043: τέκνον

τέκνον, τέκνου, τό (τίκτω, τεκεῖν), from Homer down, the Sept. chiefly for יָלַד, sometimes for יָלְדוּ, **offspring**; plural **children**;

**α.** properly, **α.** universally and without regard to sex, **child**: [Mark 13:12](#); [Luke 1:7](#); [Acts 7:5](#); [Revelation 12:4](#); plural, [Matthew 7:11](#); [Matthew 10:21](#); [Matthew 15:26](#); [Mark 7:27](#); [Mark 12:19](#); [Luke 1:17](#); [Luke 14:26](#); [Acts 21:5](#); [2 Corinthians 12:14](#); [Ephesians 6:1](#); [Colossians 3:20](#); [1 Thessalonians 2:7, 11](#); [1 Timothy 3:4](#); [Titus 1:6](#); [2 John 1:1, 4, 13](#), and often; with emphasis: to be regarded as true, genuine children, [Romans 9:7](#); τέκνα ἐπαγγελίας, children begotten by virtue of the divine promise, [Romans 9:8](#); accounted as children begotten by virtue of God's

promise, [Galatians 4:28](#); **τά τέκνα τῆς σαρκός**, children by natural descent, [Romans 9:8](#). in a broader sense (like the Hebrew **בְּנֵי**), **posterity**: [Matthew 2:18](#); [Matthew 3:9](#); [Luke 3:8](#); [Acts 2:39](#); [Acts 13:33](#)(32). with emphasis: genuine posterity, true offspring, [John 8:39](#); (of women) to be regarded as children, [1 Peter 3:6](#). **β.** specifically, a male child, **a son**: [Matthew 21:28](#); [Acts 21:21](#); [Revelation 12:5](#); in the vocative, in kindly address, [Matthew 21:28](#); [Luke 2:48](#); [Luke 15:31](#).

**b.** metaphorically, the name is transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children; **α.** in affectionate address, such as patrons, helpers, teachers, and the like, employ; vocative **child (son), my child, children**. (Latin *fili, mi fili*, etc., *forcarissime*, etc.): [Matthew 9:2](#); [Mark 2:5](#); [Mark 10:24](#) (here Lachmann **τεκνία**, which see). **β.** just as in Hebrew, Syriac, Arabic, Persian, so in the N. T., pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters (see **γεννάω**, 2 b.): [Philemon 1:10](#); [2 Timothy 1:2](#); [3 John 1:4](#); in affectionate address, [Galatians 4:19](#) L text T Tr WH marginal reading; [1 Timothy 1:18](#); [2 Timothy 2:1](#); with **ἐν κυρίῳ** added, [1 Corinthians 4:17](#); **ἐν πίστει**, [1 Timothy 1:2](#); **κατά κοινήν πίστιν**, [Titus 1:4](#) (**בְּנֵי אֱלֹהִים**, **sons** i. e. disciples of the prophets, [1 Kings 21:35](#) ()); [2 Kings 2:3, 5, 7](#); among the Persians, 'sons of the Magi,' i. e. their pupils). **γ. τέκνα τοῦ Θεοῦ, children of God** —in the O. T. of 'the people of Israel' as especially dear to God: [Isaiah 30:1](#); Wis. 16:21; — in the N. T., in Paul's writings, **all who are animated by the Spirit of God** ([Romans 8:14](#)) and thus are closely related to God: [Romans 8:16f, 21](#); [Ephesians 5:1](#); [Philippians 2:15](#); those to whom, as dearly beloved of God, he has appointed salvation by Christ, [Romans 9:8](#); in the writings of John, all who **ἐκ Θεοῦ ἐγεννήθησαν (have been begotten of God**, see **γεννάω**, 2 d.): [John 1:12](#); [1 John 3:1f, 10](#); [1 John 5:2](#); those whom God knows to be qualified to obtain the nature and dignity of his children, [John 11:52](#). (Cf. Westcott on the Epistles of St. John, pp. 94, 120; "In St. Paul the expressions 'sons of God', 'children of God', mostly convey the idea of liberty (see however [Philippians 2:15](#)), in St. John of guilelessness and love; in accordance with this distinction St. Paul uses **υἱοί** as well as **τέκνα**, St. John **τέκνα** only" (Lightfoot); cf. **υἱός τοῦ Θεοῦ**, 4.) **δ. τέκνα τοῦ διαβόλου, those who in thought and action are prompted by the devil, and so reflect his character**: [1 John 3:10](#).

**c.** metaphorically, and Hebraistically, one is called **τέκνον**, of anything "who depends upon it, is possessed by a desire or affection for it, is addicted to it; or who is liable to any fate"; thus in the N. T. we find **α. children of a city**, i. e. its citizens, inhabitants ([Jeremiah 2:30](#); [Joel 2:23](#); [1 Macc. 1:38](#); **υἱοί Σιών**, [Psalm 149:2](#)): [Matthew 23:37](#); [Luke 13:34](#); [Luke 19:44](#); [Galatians 4:25](#). **β. τέκνα τῆς σοφίας**, the votaries of wisdom, those whose souls have, as it were, been nurtured and moulded by wisdom: [Matthew 11:19](#) (where T Tr text WH have hastily adopted **ἔργων** for **τέκνων**; cf. Keim, ii, p. 369 (English translation, iv., p. 43f; per contra, see Tdf.s note and WH's Appendix at the passage)); [Luke 7:35](#); **τέκνα ὑπακοῆς**, those

actuated by a desire to obey, obedient, [1 Peter 1:14](#); [τοῦ φωτός](#), both illumined by the light and loving the light, [Ephesians 5:8](#). [γ. κατάρας τέκνα](#), exposed to cursing, [2 Peter 2:14](#); [τῆς ὀργῆς](#), doomed to God's wrath or penalty, [Ephesians 2:3](#); cf. Steiger on [1 Peter 1:14](#); Winers Grammar, 238 (223); (Buttmann, 161 (141)). In the same way [ἔκγονος](#) is used sometimes in Greek writings; as, [ἔκγονος ἀδικίας](#), [δειλίας](#), Plato, legg. 3, p. 691 c.; 10, p. 901 e. [SYNONYMS: [τέκνον](#), [υἴος](#): [τέκνον](#) and [υἴος](#) while concurring in pointing to parentage, differ in that [τέκνον](#) gives prominence to the physical and outward aspects, [υἴος](#) to the inward, ethical, legal. Cf.

*b.* [γ.](#) above; [υἴος τοῦ Θεοῦ](#), at the end; [παῖς](#), at the end and references (especially that to Höhne).]

## Strong's Exhaustive Concordance

child, daughter, son.

From the base of [timoria](#); a child (as produced) -- child, daughter, son.

see GREEK [timoria](#)

## Forms and Transliterations

ετεκνοποιει ετεκνοποίησαν τεκνα τέκνα τεκνοις τέκνοις τεκνον τέκνον τεκνοποιήσατε  
τεκνοποιήσει τεκνοποίησομαι τεκνοποιήσουσιν τεκνοποιήσωμαι τεκνου τέκνου τεκνω τέκνω  
τέκνω τεκνων τεκνών τέκνων tekna τέκνα tekno teknō τέκνοι τέκνοι teknois τέκnois teknon  
teknōn τέκnon τέκnōn τεκνου τέκνου

## Links

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## Englishman's Concordance

### [Matthew 2:18](#) N-ANP

**GRK:** κλαίουσα τὰ τέκνα αὐτῆς καὶ

**NAS:** WEEPING *FOR HER CHILDREN*; AND SHE REFUSED

**KJV:** weeping [for] her *children*, and would

**INT:** weeping [for] the *children* of her and

### [Matthew 3:9](#) N-ANP

**GRK:** τοῦτων ἐγεῖραι τέκνα τῷ Ἀβραάμ

**NAS:** to raise *up children* to Abraham.

**KJV:** to raise up *children* unto Abraham.

**INT:** these to raise up *children* for Abraham

### Matthew 7:11 N-DNP

GRK: διδόναι τοῖς τέκνοις ὑμῶν πόσῳ

NAS: gifts *to your children*, how much

KJV: unto your *children*, how much

INT: to give to the *children* of you how much

### Matthew 9:2 N-VNS

GRK: παραλυτικῷ Θάρσει τέκνον ἀφίενταί σου

NAS: Take courage, *son*; your sins

KJV: unto the sick of the palsy; *Son*, be of good cheer;

INT: paralytic Take courage *son* have been forgiven you

### Matthew 10:21 N-ANS

GRK: καὶ πατήρ τέκνον καὶ ἐπαναστήσονται

NAS: and a father [*his*] *child*; and children

KJV: the father *the child*: and

INT: and father *child* and will rise up

### Matthew 10:21 N-NNP

GRK: καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς

NAS: [*his*] *child*; *and children* will rise

KJV: and *the children* shall rise up

INT: and will rise up *children* against parents

### Matthew 15:26 N-GNP

GRK: ἄρτον τῶν τέκνων καὶ βαλεῖν

NAS: to take *the children's* bread

KJV: meet to take *the children's* bread, and

INT: bread of the *children* and to cast [it]

### Matthew 18:25 N-ANP

GRK: καὶ τὰ τέκνα καὶ πάντα

NAS: with his wife *and children* and all

KJV: wife, and *children*, and all

INT: and the *children* and all

### Matthew 19:29 N-ANP

GRK: μητέρα ἢ τέκνα ἢ ἀγροὺς

NAS: mother or *children* or farms

KJV: wife, or *children*, or lands,

INT: mother or *children* or lands

### Matthew 21:28 N-ANP

GRK: ἄνθρωπος εἶχεν τέκνα δύο καὶ

NAS: had two *sons*, and he came to the first  
KJV: had two *sons*; and he came  
INT: a man had *sons* two and

#### Matthew 21:28 N-VNS

GRK: πρῶτῳ εἶπεν **Τέκνον** ὕπαγε σήμερον  
NAS: to the first and said, *Son*, go work  
KJV: to the first, and said, *Son*, go work  
INT: first he said *Son* go today

#### Matthew 22:24 N-ANP

GRK: μὴ ἔχων τέκνα ἐπιγαμβρεύσει ὁ  
NAS: NO *CHILDREN*, HIS BROTHER  
KJV: having no *children*, his brother  
INT: not having *children* will marry the

#### Matthew 23:37 N-ANP

GRK: ἐπισυναγαγεῖν τὰ τέκνα σου ὧν  
NAS: to gather *your children* together,  
KJV: thy *children* together,  
INT: have gathered together the *children* of you in which

#### Matthew 27:25 N-ANP

GRK: ἐπὶ τὰ τέκνα ἡμῶν  
NAS: His blood *shall be on us and on our children!*  
KJV: on our *children*.  
INT: on the *children* of us

#### Mark 2:5 N-VNS

GRK: τῷ παραλυτικῷ **Τέκνον** ἀφίενταί σου  
NAS: to the paralytic, *Son*, your sins  
KJV: unto the sick of the palsy, *Son*, thy  
INT: to the paralytic *Son* have been forgiven of you

#### Mark 7:27 N-ANP

GRK: χορτασθῆναι τὰ τέκνα οὐ γάρ  
NAS: to her, Let *the children* be satisfied  
KJV: Let *the children* first  
INT: to be satisfied the *children* not indeed

#### Mark 7:27 N-GNP

GRK: ἄρτον τῶν τέκνων καὶ τοῖς  
NAS: to take *the children's* bread

KJV: meet to take *the children's* bread, and  
INT: bread of the *children* and to the

#### Mark 10:24 N-VNP

GRK: λέγει αὐτοῖς **Τέκνα** πῶς δύσκολόν  
NAS: and said *to them, Children*, how  
KJV: unto them, *Children*, how  
INT: says to them *Children* how difficult

#### Mark 10:29 N-ANP

GRK: πατέρα ἢ **τέκνα** ἢ ἀγροὺς  
NAS: father or *children* or farms,  
KJV: wife, or *children*, or lands,  
INT: father or *children* or lands

#### Mark 10:30 N-ANP

GRK: μητέρας καὶ **τέκνα** καὶ ἀγροὺς  
NAS: and mothers *and children* and farms,  
KJV: mothers, and *children*, and lands,  
INT: mothers and *children* and lands

#### Mark 12:19 N-ANS

GRK: μὴ ἀφῆ **τέκνον** ἵνα λάβῃ  
NAS: NO *CHILD*, HIS BROTHER  
KJV: leave no *children*, that his  
INT: not leave *children* that should take

#### Mark 13:12 N-ANS

GRK: καὶ πατὴρ **τέκνον** καὶ ἐπαναστήσονται  
NAS: and a father *[his] child*; and children  
KJV: and the father *the son*; and children  
INT: and father *child* and will rise up

#### Mark 13:12 N-NNP

GRK: καὶ ἐπαναστήσονται **τέκνα** ἐπὶ γονεῖς  
NAS: *[his] child*; *and children* will rise  
KJV: and *children* shall rise up  
INT: and will rise up *children* against parents

#### Luke 1:7 N-NNS

GRK: ἦν αὐτοῖς **τέκνον** καθότι ἦν  
NAS: no *child*, because

[KJV](#): had no *child*, because that Elisabeth  
[INT](#): there was to them *a child* inasmuch as was

### [Luke 1:17 N-ANP](#)

[GRK](#): πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς  
[NAS](#): BACK *TO THE CHILDREN*, and the disobedient  
[KJV](#): to *the children*, and  
[INT](#): of fathers to *children* and [the] disobedient

### [Strong's Greek 5043](#) [99 Occurrences](#)

## ◀ 5218. hupakoé ▶

### Strong's Concordance

**hupakoé**: obedience

**Original Word**: ὑπακοή, ἥς, ἡ

**Part of Speech**: Noun, Feminine

**Transliteration**: hupakoé

**Phonetic Spelling**: (hoop-ak-o-ay')

**Definition**: obedience

**Usage**: obedience, submissiveness, compliance.

### HELPS Word-studies

**5218** *hupakoé* (from [191](#) /*akouō*, "to hear" and [5259](#) /*hypó*, "beneath") – i.e. *obedience* – literally, "submission to what is heard" (*WS*, 695), i.e. obedience as the response to someone speaking. This refers both to an earthly voice and the Lord's voice (see 2 Cor 10:5; 1 Pet 1:2).

### NAS Exhaustive Concordance

#### **Word Origin**

from [hupakouó](#)

#### **Definition**

obedience

#### **NASB Translation**

obedience (13), obedient (1), obey (1).

### Thayer's Greek Lexicon

**STRONGS NT 5218**: ὑπακοή

ὑπακοή; ὑπακοῆς, ἡ (from ὑπακούω, which see), **obedience, compliance,**



### Romans 5:19 N-GFS

GRK: διὰ τῆς ὑπακοῆς τοῦ ἑνὸς

NAS: through *the obedience* of the One

KJV: so by *the obedience* of one shall

INT: by the *obedience* of the one

### Romans 6:16 N-AFS

GRK: δούλους εἰς ὑπακοήν δοῦλοί ἐστε

NAS: [as] slaves *for obedience*, you are slaves

KJV: servants to *obey*, his servants ye are

INT: servants for *obedience* servants you are

### Romans 6:16 N-GFS

GRK: θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην

NAS: or *of obedience* resulting

KJV: or *of obedience* unto

INT: death or *of obedience* to righteousness

### Romans 15:18 N-AFS

GRK: ἐμοῦ εἰς ὑπακοήν ἔθνῶν λόγῳ

NAS: me, resulting *in the obedience* of the Gentiles

KJV: the Gentiles *obedient*, by word

INT: me for [the] *obedience* of [the] Gentiles by word

### Romans 16:19 N-NFS

GRK: γὰρ ὑμῶν ὑπακοή εἰς πάντας

NAS: *For the report of your obedience* has reached

KJV: For your *obedience* is come abroad unto

INT: indeed of you *obedience* to all

### Romans 16:26 N-AFS

GRK: θεοῦ εἰς ὑπακοήν πίστεως εἰς

NAS: the nations, [*leading*] *to obedience* of faith;

KJV: nations for *the obedience* of faith:

INT: God for *obedience* of faith to

### 2 Corinthians 7:15 N-AFS

GRK: πάντων ὑμῶν ὑπακοήν ὡς μετὰ

NAS: you, as he remembers *the obedience* of you all,

KJV: whilst he remembereth *the obedience* of you

INT: of all of you *obedience* how with

### 2 Corinthians 10:5 N-AFS

GRK: εἰς τὴν ὑπακοήν τοῦ χριστοῦ

NAS: captive *to the obedience* of Christ,

KJV: thought to *the obedience* of Christ;

INT: into the *obedience* of Christ

### 2 Corinthians 10:6 N-NFS

GRK: ὑμῶν ἢ ὑπακοή

NAS: whenever *your obedience* is complete.

KJV: when your *obedience* is fulfilled.

INT: your *obedience*

### Philemon 1:21 N-DFS

GRK: Πεποιθῶς τῇ ὑπακοῇ σου ἔγραψά

NAS: Having confidence *in your obedience*, I write

KJV: in thy *obedience* I wrote

INT: Being persuaded of the *obedience* of you I wrote

### Hebrews 5:8 N-AFS

GRK: ἔπαθεν τὴν ὑπακοήν

NAS: He learned *obedience* from the things which

KJV: yet learned he *obedience* by

INT: he suffered *obedience*

### 1 Peter 1:2 N-AFS

GRK: πνεύματος εἰς ὑπακοήν καὶ ῥαντισμὸν

NAS: of the Spirit, *to obey* Jesus

KJV: unto *obedience* and

INT: of [the] Spirit unto *[the] obedience* and sprinkling

### 1 Peter 1:14 N-GFS

GRK: ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι

NAS: *As obedient* children,

KJV: As *obedient* children, not

INT: as children *of obedience* not fashioning yourselves

### 1 Peter 1:22 N-DFS

GRK: ἐν τῇ ὑπακοῇ τῆς ἀληθείας

NAS: *Since you have in obedience* to the truth

KJV: souls in *obeying* the truth through

INT: by *obedience* to the truth

### Strong's Greek 5218

#### 15 Occurrences

### Ellicott's Commentary for English Readers

(14) **As obedient children.**—Literally, *as children of obedience*—children, *i.e.*, in the sense of relationship, not of age. It is characteristic of the writer to keep one thought underlying many digressions, and so here, the appeal to them as “children” is based on the “begotten again” of [1Peter 1:3](#), and “inheritance” of [1Peter 1:4](#); it comes up again in [1Peter 1:17](#), “the Father”; in [1Peter 1:22](#), “the brethren”; and again in [1Peter 1:23](#), “begotten again.” The usual characteristic of Jews in the New Testament is *disobedience*. (See Note on [2Thessalonians 1:8](#).) The “as” means “in keeping with your character of,” just as we say in common English, “Do so *like* obedient children.”

### Barnes' Notes on the Bible

As obedient children - That is, conduct yourselves as becomes the children of God, by obeying his commands; by submitting to His will; and by manifesting unwavering confidence in him as your Father at all times.

### Jamieson-Fausset-Brown Bible Commentary

14. From sobriety of spirit and endurance of hope Peter passes to obedience, holiness, and reverential fear.

As—marking their present actual character as “born again” (1Pe 1:3, 22).

obedient children—Greek, “children of obedience”: children to whom obedience is their characteristic and ruling nature, as a child is of the same nature as the mother and father. Contrast Eph 5:6, “the children of disobedience.” Compare 1Pe 1:17, “obeying the Father” whose “children” ye are. Having the obedience of faith (compare 1Pe 1:22) and so of practice (compare 1Pe 1:16, 18). “Faith is the highest obedience, because discharged to the highest command” [Luther].

### Matthew Poole's Commentary

**As obedient children;** Greek, children of obedience, by a usual Hebraism, for obedient children. So *children of disobedience*, [Ephesians 2:2](#) [Colossians 3:6](#). And this we may understand either absolutely, children of obedience for obedient persons; or with relation to God, obedient children of God; and then the apostle persuades them to their duty by an argument taken from their adoption; being the children of God, he would have them behave themselves obediently, as becomes them in that relation.

### **Gill's Exposition of the Entire Bible**

As obedient children,... Or "children of obedience". This may be connected either with what goes before, that seeing they were children of God, by adopting grace, and in regeneration brought to the obedience of faith, to whom the inheritance belonged, therefore they ought to continue hoping for it; or with what follows, that since they were manifestly the children of God by faith in Christ Jesus, being begotten again to a lively hope, they ought to be followers of him, and imitate him in holiness and righteousness, and show themselves to be obedient ones to his Gospel and ordinances, as children ought to honour, and obey, and imitate their parents:

### **Vincent's Word Studies**

Obedient children (τέκνα ὑπακοῆς)

Literally, and more correctly, as Rev., children of obedience. See on [Mark 3:17](#). The Christian is represented as related to the motive principle of his life as a child to a parent.

### **Cambridge Bible for Schools and Colleges**

**14. as obedient children]** Literally, **children of obedience**. The phrase is more or less a Hebraism, like "children of wrath," [Ephesians 2:3](#), or the more closely parallel "children of disobedience" in [Ephesians 5:6](#). The "cursed children," literally, **children of a curse**, of [2 Peter 2:14](#), furnishes another example of the Hebrew feeling which looks on the relation of sonship as a parable symbolizing the inheritance of character or status.

## **Pulpit Commentary**

Verse 14. - As obedient children; rather, **children of obedience** (comp. [Ephesians 2:2, 3](#); [Ephesians 5:8](#); also [2 Peter 2:14](#); [2 Thessalonians 2:3](#); [Luke 16:8](#)). Winer says ('Grammar,' 3. 34; 'Romans,' 2), "This mode of expression is to be traced to the more lively imagination of the Orientals, by which the most intimate connection (derivation from and dependence on) - even when the reference is to what is not material - is viewed under the image of the relation of son or child to parent. Hence 'children of disobedience' are those who belong to disobedience as a child to his mother - disobedience having become their nature, their predominant disposition."