

BIG IDEA: *BE, become, & BE blessed as Christ's embattled-beloved!*

PREVIEW:

1. Beloved
2. I Urge You
3. Prepare For War

TEXT:

1 Peter 2:11-12

v.11: ESV - *Beloved, I urge you as sojourners and exiles to **abstain** from the passions of the flesh, which wage war against your soul.* v.12: ESV & AMP. - *Keep your behavior/conduct among the Gentiles honorable/excellent [filled with graciousness and integrity], **so that** when they speak against/slander you as evildoers, they may see your good deeds and glorify God on the day of visitation.*

I. BELOVED

- A. This word is so loaded it could be its own series!
- B. This word is the lynch pin of Part 1 & Part 2...

VIDEO: *Beauty of Unity In Diversity*

- C. Some translations say: *"Dear friends"* – **No, no!**



D. Hear the Greek: *Agape - tos*

- E. Ask yourself: is this a **NOUN** or a **VERB**? (Yes!)
- a. NOUN = the people
 - b. VERB = the defining verb... BE-ing LOVED!
 - c. "*Beloved*" are the blessed loved ones of God!
- F. Now ask: **How blessed are the beloved?**
- a. Try to imagine yourself as the "*beloved*."
 - b. See yourself as the "*beloved*" in God's eyes...
 - c. See this beautiful parallel to God's believing!



G. "**BELOVED**" is a defining contextualization!

II. I URGE YOU

- A. Let's be clear... *Urge = Urgently PRESSING!*
 - a. No doubt, many ask: 'What's the big deal?'
 - b. Many say: "Ya, ya, ya... I know, I KNOW..."
 - c. Too many think: "You're not talking to me."

- B. Let me remind you... **2 Corinthians 13:5**

VIDEO: *Kim's Jordan River Baptism*

- C. ***As sojourners and exiles to...***
 - a. God's first urging is to **BE the CONTRAST!**
 - b. Live & Love as those ***just passing through...***
 - c. Remember **our inheritance held in heaven.**
 - d. This is NOT our home!
 - e. **Stop making castles in the sand!**

A big problem in the church today is that even after people are converted to Christ, they still take their marching orders from what is acceptable and expected in the culture. – Dr. R.C. Sproul

- D. **Abstain from the passions of the flesh!**
 - a. Key Words:
 - i. **ABSTAIN:**

1. Really cool word...

- a. Think of “opportunity cost”
- b. This is “opportunity blessings”
- c. We “abstain to gain!” -JDP
- d. You get ____ by giving up ____:
Soldiers for Sissies
Eternal life for Earthly life
Light for Darkness
Victory for Surrender
Peace for Control
Unity for Individualism
Servitude for Selfishness
Us for Me/I
Heaven for Hell
\$100 bills for Pennies
Truth for Lies
Sanctified Purity for Sinful Passions

ii. **PASSIONS:** burning desires...(good & bad)
See: **Homothoomadon** (13X)

iii. **FLESH:** **BAD** burning desires...

Galatians 5:19-21

*The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this **will not inherit the kingdom of God.***

No EXCUSES!

Such a command implies that inward desires are not uncontrollable but can be consciously nurtured OR restrained — [this is] a needed rebuke to our modern society which takes feelings as a morally neutral 'given' and disparages any who would say that some feelings and desires are wrong. - Grudem

III. PREPARE FOR WAR

- A. *Fleshly passions wage war against your soul!*
- B. Keep your behavior/witness to the gentiles...
 - a. *BE Acts 1:8*
 - b. *Live a life worthy of the Gospel... (Philippians 1:27)*
 - c. *Do ALL things as unto the LORD...(Colossians 3:23)*
- C. Keep your behavior/conduct *honorable*
 - a. Excellent
 - b. Filled with graciousness
 - c. Filled with integrity
 - d. *BE Holy!*
- D. Keep your witness amongst the gentiles/lost
- E. *Keep your witness holy... SO THAT:*
 - a. *WHEN vs. if they slander/speak against you*
 - b. *WHEN they call you an evildoer...*
 - c. *They WILL SEE your good deeds...*
 - d. *They WILL GLORIFY God...*
 - e. *They WILL have a "day of visitation."*
 - i. A day of **mercy for some.**
 - ii. A day of **wrath for others.**

REVIEW:

Beloved...

I urge you...

Prepare for war!

Schreiner QUOTE:

The introductory verses of this section show... that the good works of believers are intended for mission, so that those who are unbelievers will have the same experience Peter described in 1 Pet 2:9–10. They will be “called out of darkness” and “into his wonderful light” (1 Pet 2:9).

They will praise God’s saving mercy and proclaim his praises for rescuing them from the dominion of sin.

Peter realized that not all will be saved when they observe the lives of believers (cf. 3:16). Nevertheless, he summoned believers to holiness with the confidence that some unbelievers will be brought to faith as they see the transformed lives of believers..... Since 2:11–12 functions as the introduction to the following verses, the call to mission informs the entire section.

CLOSE:

Let me leave you with a few closing questions...

1. Do you realize/see who is embattled in the war?

God's blessed & beloved are embattled in this war!

2. Do you realize who the enemy is?

The world, flesh, and Devil war against beloved souls!

(Ephesians 2:2-3; 1 John 2:16; James 3:15)

3. Do you realize who is NOT the enemy?

We do not war/fight against flesh and blood...

(Ephesians 6:10-20)

4. Do you realize our Source of power & victory?

I can do ALL things in Christ who gives me strength!

(Philippians 4:13; 2 Peter 1:3; John 15's abiding...)

5. Do you realize what this war is all about?

The war is for our witness AND the glory of God!

6. Do you realize how we tactically win the war?

- a. **BE God's beloved!**
- b. **Respect His URGENCY.**
- c. **HEED what you have heard!**
- d. **Don't BLEND in...**
- e. **ABSTAIN from sin.**

- f. FIGHT (back with) the good fight!
- g. Consistently BE HONORABLE & HOLY!
- h. Bear GOOD FRUIT!
- i. BE Christ's WITNESS!
- j. Bring God GLORY!

VIDEO: *We Were Soldiers*

Do you see the parallels between that clip & 1st Peter?

How do the characters align & parallel?

- ~ Were you one of the civilians in the bleachers?
- ~ Were you in with the foot-soldiers going to war?
- ~ Spiritually speaking, who was leader/speaker?

> Peter back then... or Pastor Jeff today? **NO!**

> We are just a couple of captains...

The One preparing & promising His people is Christ!

PRAYER

WORSHIP: *Belovedness & Beloved*

New American Commentary (Schreiner)

1. The Christian Life as a Battle and Witness (2:11–12)

¹¹Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. ¹²Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

Peter now addresses believers as aliens in this world and directs his attention to their behavior in a hostile culture.

He summons them to conquer evil desires with which they struggle.

Christians must live exemplary lives with the kinds of good deeds that will make unbelievers take notice.

Hence, they will fend off any suggestion that they are practicing evil. Even more important,

the goal is to provoke unbelievers to glorify God in the day of visitation.

Peter's hope was that unbelievers will be compelled to admit that the lifestyle of believers is morally beautiful,

and this admission will bring them to saving faith so that God will be glorified on the day of judgment.

The introductory verses of this section show, then, that the good works of believers are intended for mission, so that those who are unbelievers will have the same experience Peter described in 1 Pet 2:9–10. They will be “called out of darkness” and “into his wonderful light” (1 Pet 2:9). They will praise God’s saving mercy and proclaim his praises for rescuing them from the dominion of sin. Peter realized that not all will be saved when they observe the lives of believers (cf. 3:16). Nevertheless, he summoned believers to holiness with the confidence that some unbelievers will be brought to faith as they see the transformed lives of believers. Since 2:11–12 functions as the introduction to the following verses, the call to mission informs the entire section.

2:11 As noted earlier a new section begins with “dear friends” (*agapētoi*; cf. 4:12) and “I urge” (*parakalō*).

The translation “dear friends” is unfortunate since what Peter emphasized in the term *agapētoi* is that they are “beloved by God” and chosen to be his people.

The emphasis now shifts to the relationship believers have with the world.

Hence, they are identified as “*aliens and strangers*” (*paroikous kai parepidēmous*).

These terms recall Abraham’s status as a sojourner, for he describes himself as an “*alien and stranger*” (*paroikos kai parepidēmos*) in [Gen 23:4](#) (LXX).

Abraham uttered these words in a context in which he had no property on which to bury his wife. Similarly, the Petrine readers had no permanent home in this world.

The two words also appear in Ps 38:13 (LXX). There the psalmist emphasized the shortness of life, a theme that fits well with Peter’s themes.

There is no need to try to distinguish between the terms “aliens and strangers” (cf. 1:1, 17; cf. Eph 2:19; Heb 11:13). Peter intended us to read them together to say that believers are aliens and strangers in this world. We should not read the words literally as if they depict the actual political status of the readers.

The language of strangers and exiles is appropriated theologically, signifying that the readers are *like* foreigners because of their allegiance to Jesus Christ.

Achtemeier rightly observes, “It was precisely the precarious legal status of foreigners that provided the closest analogy to the kind of treatment Christians could expect from the hostile culture in which they lived.” But Achtemeier wrongly rejects the notion that Christians as exiles longed for their heavenly home, saying that they awaited the return of Christ instead.⁵ He introduces a false dichotomy, for the inheritance of believers would only be theirs when Christ appeared. Nor should the inheritance be conceived of as ethereal and immaterial.

The future inheritance, as **2 Pet 3:13** informs us, is a new heaven and new earth (cf. **Rev 21:1–22:5**), a new universe that is transformed by God’s power.

The author of Hebrews informs us that the patriarchs as exiles looked forward to the new world as well (Heb 11:13–16), to a heavenly city, a new country.

**Peter now exhorts believers (*parakalō*)
to live a certain way as aliens
and strangers.**

*Exhortations to godly living are often communicated in the New Testament with the verb “**I urge**” (cf. Rom 12:1; Eph 4:1; Phil 4:2; Phlm 10).*

Such exhortations are always grounded in the redemptive work of Christ already accomplished for believers.

The infinitive “**to abstain**” (*apechesthai*) following “**I urge**” takes on an imperatival flavor (cf. Acts 15:20, 29; 1 Thess 4:3; 1 Tim 4:3).

They are exhorted “to abstain from sinful desires,” or more literally “desires of the flesh”
(*sarkikōn epithymiōn*).

The meaning here appears to be close to the Pauline understanding of

the term “flesh.”

These are the natural desires that human beings have apart from the work of the Spirit.

In 1 Peter the **“flesh” (sarx)** represents the weakness of human beings in this age **(cf. 1:24; 3:18; 4:1–2)**.

The verse is instructive because it informs us that those who have the Spirit are not exempt from fleshly desires.

Such desires cannot be confined to sexual sins or sins of the body like drunkenness.

We have already seen in 2:1 that believers are warned against “social” sins like slander and envy. The depth of the struggle in which believers are engaged is explained by the words **“which war against your soul.”**

Obviously, the desires of the flesh that emerge in believers are quite strong if they are described in terms of warfare, as an enemy that attempts to conquer believers.

Such desires must be resisted and conquered, and the image used implies that this is no easy matter.

The Christian life is certainly not depicted as passive in which believers simply “let go and let God.”

The “soul” here does not refer to the immaterial part of human beings. The whole person is in view, showing that sinful desires, if they are allowed to triumph, ultimately destroy human beings.

2:12 Verse 12 is connected to v. 11 by a participle that is translated as an imperative by the NIV as well as the NRSV, “*conduct yourselves.*” The participle may be better rendered as instrumental (“by keeping your conduct good among the Gentiles,” *tēn anastrophēn hymōn en tois ethnesin echontes kalēn*).

If the latter is the case, it still has an imperatival sense by virtue of its relationship to the main verb.

One of Peter's favorite words for expressing the new life of believers is "conduct" (*anastrophē*). In 1:15 it refers to the holiness of life required of Christians and in 1:18 to the evil way of life from which they have been delivered by Christ's death. It depicts the godly behavior of wives in 3:1-2 and the godly life of those suffering as believers in 3:16. The term is used broadly in Peter to designate the new way of life demanded of Christians.

Such "good conduct" (RSV) will appear beautiful to "pagans" (lit. "Gentiles," *ethnesin*). Using the term "Gentiles" for pagans indicates that the terminology of Israel is now applied to the church of Jesus Christ.

Hence, *even though unbelievers are inclined to revile Christians as those who do evil, they will be constrained by the godly lifestyle of believers to reconsider.*¹⁵

Some scholars think that formal legal charges are in view when unbelievers allege that Christians practice evil. Hence, they include this verse in seeing an empirewide and formal persecution against Christians. It is more likely, however, that the language used here is more general. Peter reflected on the widespread cultural opposition to the Christian way of life, so that the charges here are not restricted to legal cases.¹⁷ **Unbelievers viewed Christians with suspicion and hostility because the latter did not conform to their way of life (4:3–4).**

Since believers did not honor the typical gods of the community, they were naturally viewed as subversive and evil in that social context.

Peter did not summon believers to a verbal campaign of self-defense or to the writing of tracts in which they defend their morality. He enjoined believers to pursue virtue and goodness, so that their goodness would be apparent to all in society. **The evident transformation of their behavior will contradict false allegations circulating in society. Peter’s hope is that unbelievers will glorify God because they see “your good deeds.”** The verb “see” is a participle here (*epopteuontes*) and should be understood as causal (“because they see your good deeds”). The verb was used in mystery religions, but to see any such influence here falls prey to “parallelomania,” where scholars impose the meaning of a term from one realm onto another.²⁰ Some scholars think the good works here refer to the honors and public recognition granted by public officials for behavior that was exemplary, but **Peter likely thought more generally of the good works of believers that permeate every dimension of life.**

Peter almost certainly alluded to the words of Jesus recorded in **Matt 5:16**, ***“Let your light shine before men, that they may see your good deeds and praise your Father in heaven.”***

Both Peter and Matthew drew a connection between “seeing” good deeds and the corresponding praise that is given to God as a result. But **what did Peter mean by “glorify God on the day he visits us”?**

The RSV translates the verse literally, “Glorify God on the day of visitation.”

The “day of visitation” (*en hēmera episkopēs*) **could refer to God’s judgment or his salvation.**

Peter may have been saying that they will glorify God in the day when they are judged, acknowledging at that time the good works of believers and vindicating God’s justice. The NRSV clearly adopts this interpretation, “They may see your honorable deeds and glorify God when he comes to judge.” It is argued that the word group for “visitation” when combined with a temporal idea refers to judgment. The idea of judgment is certainly present in a number of verses (Isa 10:3; 24:22; 29:6; Jer 6:15; 10:15; cf. also *Wis* 14:11; 19:15; *Sir* 16:18; 23:24).

Van Unnik is also persuaded that condemnation is in view. The day of visitation, he argues, refers to the eschatological day of judgment and cannot be understood as a reference to salvation that is experienced in this life, before the final day. He points out that “glorifying” God is not restricted to salvation. Condemned Gentiles will glorify God on the last day (Ps 86:9). He also argues that the wicked will glorify the Lord according to *The Testament of Judah* 25:5, though this verse is debatable and could refer to the salvation of the wicked. *First Enoch* 62 also reveals that the wicked will honor and glorify God on the day of judgment but will not be spared from wrath.

Some strong arguments support a reference to eschatological judgment in this verse, but there are good reasons to think Peter referred to salvation in this verse, and this

is the view defended here. Achtemeier wrongly excludes the notion that “visitation” can involve salvation when a temporal notion is included (cf. Exod 13:19; Isa 23:17). That God’s visitation is salvific in a temporal expression is clear from *Sir* 18:20, “Before judgment, examine yourself, and in the hour of visitation [*en hōra episkopēs*] you will find forgiveness.” *Wisdom of Solomon* 3:7 speaks of the salvation of the righteous similarly, “In the time of their visitation [*en kairō*]

episkopēs] they will shine forth, and will run like sparks through the stubble,” as does *Wis* 3:13, “For blessed is the barren woman who is undefiled, who has not entered into a sinful union; she will have fruit when God examines souls” (lit. “in the visitation of souls,” *en episkopē psychōn*). This evidence does not, of course, prove that the visitation in 1 Peter is salvific. It merely demonstrates that such a view cannot be ruled out by appealing to the phrase “day of visitation.”

The reference to glorifying God suggests that the salvation of Gentiles is in view. Typically in the New Testament people glorify God or give him glory by believing (cf. Acts 13:48; Rom 4:20; 15:7, 9; 1 Cor 2:7; Eph 1:6, 12, 14; 2 Thess 3:1; Rev 5:12–13). Van Unnik finds a few examples where glorifying God refers to the end-time judgment of unbelievers, but usually God is glorified when people believe. Conversely, those who refuse to believe do not glorify God (Acts 12:23; Rom 1:21). We see the same contrast in Revelation between those who believe and glorify God (Rev 11:13) and those who refuse to repent and do not honor him (Rev 16:9).

Peter exhorted believers to live noble lives because in doing so unbelievers will see their good works. Because they observe such works, some unbelievers will repent and believe and therefore give glory to God on the last day. The use of the participle “see” (from the verb *epopteuō*) also suggests that salvation is in view, for the same term is used in 1 Pet 3:2, where the submission of wives is intended to lead to the salvation of unbelieving husbands. **Peter was confident that some unbelievers will be saved when they notice the godliness of believers.** The unbelievers may revile Christians, but as they notice the goodness in their lives, some will repent and be saved, and as a result of their salvation God will be glorified.¹

¹ Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 118–124.

NEW TESTAMENT COMMENTARY (Grudem)

1. *Abstain from following sinful passions (2:11)*

11. Here Peter begins what is structurally the second half of the letter.

Whereas the first part is primarily theological in focus with occasional application to life, this part is generally practical in emphasis with shorter theological statements included at many important points.

Whereas the first half contains general exhortations to holiness (1:15), love (1:22), and trust in God (related to hope in 1:13, and implied in 1:5, 7–9, 21; 2:7), this half gives very specific instructions showing how believers are to practice holiness and trust in God in actual life situations.

Though it is an oversimplification,

it may be said that
2:11–5:11 gives specific
application to the general
teaching of 1:1–2:10.

By using the word *beloved* Peter reminds his readers that though he exhorts them as an apostle he also cares for them as beloved brothers and sisters in the Lord's family. Although 'beloved' is a rather archaic word today, 'dear friends' (NIV) seems too weak.

The Phillips paraphrase is probably best: *'I beg you, as those whom I love'*.

I beseech you is archaic language again, but...

'I urge you' (NIV, NASB)
is not forceful enough.

The word (*parakaleō*) has the sense

***'I strongly urge you,
I strongly appeal to you'***.

Peter speaks to them as *aliens and exiles*, using two words (found together in both Gen. 23:4 and Ps. 39:12) which emphasize the Christian's status as a temporary resident in a world that is not his home, for his true homeland is in heaven. For the word *exiles* and Peter's reason for using it, see the notes at 1:1. The term *alien* (*paroikos*) is a close synonym which means 'one who lives in a place that is not his true home' (note its use in Acts 7:6, 29; Eph. 2:19; and the related noun 'sojourning' in 1 Pet. 1:17). The knowledge that Christians have no true home here on earth has been of comfort especially to those who spend years and even lifetimes away from their earthly homes in the service of Christ.

Because they are 'aliens and exiles' they should abstain from the passions of the flesh.

These 'passions' or strong desires (see note on this word, *epithymia*, at 1:14) which are characteristic of the sinful nature are not appropriate to a Christian's heavenly homeland.

Examples of such desires are found in Galatians 5:19–21 and 1 John 2:16 (the discussion of 'the flesh' as the sinful nature in Gal. 5:13–25 is a good commentary on this phrase), but in fact any desires for things contrary to God's will are prohibited here.

Peter has already told his readers not to let their lives be molded by such desires (1:14); here he says they should not even let such desires be active in their lives.

*The verb translated **abstain** means 'to keep away from, avoid' (note its use in Acts 15:29; 1 Thess. 4:3; 1 Tim. 4:3), and its present tense gives the sense 'continually keep away from sinful desires, do not let yourself indulge in them at any time'.*

Such a command implies that inward desires are not uncontrollable but can be consciously nurtured or restrained—a needed rebuke to our modern society which takes feelings as a morally neutral ‘given’ and disparages any who would say that some feelings and desires are wrong.

These sinful desires *wage war*, a word (*strateuō*) which means *‘to serve as a soldier’* (see 1 Cor. 9:7; 2 Tim. 2:4; and, in a similar passage, Jas 4:1).

Here the present tense verb gives the meaning, *‘which are continually waging war’ against your soul.*

Though *soul* (*psychē*) can mean ‘person’ (as in 3:20), here it means ‘the non-physical, spiritual part of a person’ (see note at 1:22).

To entertain **such desires** may appear momentarily attractive and entirely harmless, since the desires do not usually break forth into wrongful actions, but they **are in reality enemies which inflict harm on the Christian’s ‘soul’, making him spiritually weak and ineffective.**

To be unaware of this spiritual damage indicates a low level of spiritual perception.

2. Maintain good conduct among the Gentiles (2:12)

12. No new sentence begins here in the Greek text, for this verse is the positive counterpart to verse 11:

not only are the readers to abstain from sinful desires (v. 11), they are also to continue to ‘Maintain good conduct among the Gentiles’.

Conduct here refers to a day-by-day pattern of life

(see note on this word at 1:15).

Peter calls unbelievers *Gentiles*, not because he thinks that his readers were all Jewish Christians, but because he once again assumes that Christians (both literal Jews and literal Gentiles within the body of Christ) are the ‘true Israel’. Therefore, all who are not Christians (both literal Jews and literal Gentiles) are truly ‘Gentiles’ (cf. 4:3).

Before these unbelievers, Christians are to maintain ‘good conduct’, *so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation.*

A Christian’s good life even in the face of continuing slander and false accusation may still result in the unbeliever’s salvation.

On the day of visitation (RSV; similarly NASB, NIV, AV, NEB) is misleading because the definite article ‘the’ suggests the one last day of ‘visitation’ by God, the final judgment. But **there is no definite article in the Greek text and ‘on a day of visitation’ is certainly a legitimate translation** (unless ‘visitation’ could be shown conclusively to mean the final judgment).²

Commentators have been overly influenced by a supposed background in Isaiah 10:3, which in the LXX speaks of ‘the day of the visitation’ (using two definite articles which Peter does not have) as a time of judgment by God. But Peter’s phrase is neither similar enough nor long enough to prove a convincing allusion to Isaiah 10:3. *Visitation* (*episkopē*) can refer either to a time when God visits to judge (Job 7:18; Isa. 10:3; 29:6) or to bring blessing or deliverance (Gen. 50:24–25; Exod. 13:19; Isa. 23:17; Wisdom 3:7; significantly, in Luke 19:44 it refers to ‘a visitation to offer salvation’). Peter’s exact phrase (*en hēmera episkopēs*) does not appear anywhere else in the Old or New Testament, so it is unwise to assume it is a technical phrase for judgment: **it is better to understand it simply to mean ‘on a day when God visits’ (whether to bring blessing or judgment must be determined from the remaining context).**

On this *day of visitation* the unbelievers who are currently slandering Christians will *glorify God*. This glorification is almost certainly the voluntary praise of people who have been converted, and not (as Hort apparently claims, pp. 137–138) the forced acknowledgment by unbelievers that God has been right. **(The verb *doxazō*, ‘glorify’, occurs sixty-one times in the New Testament but it is never used to speak of unbelievers who are forced unwillingly to**

admit that God or his people have been in the right—indeed, Rev. 16:9 says they refuse to do this.)

They are converted and glorify God because of seeing *your good deeds*⁴ (cf. Matt. 5:16; 1 Pet. 3:15–16). Peter gives a specific example of this in 3:1–2, where he says that husbands may be converted when they see the good conduct of their Christian wives.

(The unusual word for ‘see’, *epopteuō*, ‘look upon, and watch’ occurs in the New Testament only here and in 3:2. **The word for ‘conduct’ is also the same here and in 3:2.**)

Thus verses 11 to 12 form a brief prologue to the second half of the letter and in fact state in summary form what Peter will explain in detail in 2:13–5:11:

Christians living in an unbelieving society must avoid sinful desires and continually maintain exemplary patterns of life, so that unbelievers will be saved and God glorified. **There is no reason to doubt that such a strategy for evangelism would still work today.**²

² Wayne A. Grudem, *1 Peter: An Introduction and Commentary*, vol. 17, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 121–125.

St. Andrews COMMENTARY (Sproul)

Peter begins this section by addressing his readers as **Beloved** (v. 11). The NIV translates this as “friends,” which I think is a weak translation because the idea goes far beyond the level of human friendship to a higher dimension of affection.

There are two aspects to Peter’s term of address.

First, the term has reference to the people’s standing before God. Peter has just shown us that as Christ is the chief cornerstone and the living stone, so by the birth of the Holy Spirit we have been made living stones in Him. Throughout the teaching of the New Testament, we see that **Christ is the Beloved, and we are the beloved by extension.**

Insofar as we are in Christ and participate in the inheritance that the Father gives to Him, we also participate in this special level of affection that the Father has for the Son.

so, **the first import of this greeting is Peter’s reminding his readers, and by extension us, that we are God’s beloved.**

Second, in the greeting there is an element of the Apostle’s personal affection for the people of God.

Sometimes I refer to those in my congregation as “friends,” but my favorite form of addressing the congregation is as **“beloved.”** The term is used richly in the biblical witness.

We see in the book of Acts some of the conflict in the early church that focused on how the Gentiles were to be received among Jewish Christian believers. The debate over this question escalated to serious measures, particularly between the leading Apostle to the Jews, Peter; and the Apostle to the Gentiles, Paul. The debate even provoked the calling of the Council of Jerusalem in Acts 15. Paul had to call out Peter for his tendency to be weak at times and to capitulate to the negative influence of the Judaizers. Yet, when we read Peter’s epistle, we find that there are many parallels between how Paul and Peter approached the Christian life. One reason for the similarity is that they were both inspired by the same Holy Spirit. Whatever differences they may have had in the flesh, those differences were overruled when it came to the penning of sacred Scripture.

Souls at War

At the end of his doctrinal teaching in Romans, Paul writes, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service” (Rom. 12:1). Similarly here, Peter writes, **I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul** (v. 11). Peter used the term **“pilgrims”** earlier (1:1). In the Old Testament, one of the most important duties that God imposed upon the Jewish people was the practice of hospitality. That practice, which became high on the **list of cultural imperatives for the Jews, was grounded in the fact that they had once been pilgrims, sojourners who possessed no land.** They had wandered as strangers. Since they had experienced the kindness and graciousness of other people, they were to dispense that grace in turn in the form of hospitality. **Peter will not allow the Jewish people to forget that they are sojourners on earth, because their real citizenship is in heaven.** Peter stresses this because one’s citizenship is where one learns his customs and mores.

The behavior of fallen people should never become the standard of right and wrong.

A big problem in the church today is that even after people are converted to Christ, they still take their marching orders from what is acceptable and expected in the culture.

We must remember that we do not belong to the culture. As Paul wrote, “Do not be conformed to this world, but be transformed by the renewing of your mind” ([Rom. 12:2](#)).

The way to get a new mind is not by paying attention to Gallup polls but by paying attention to the mind of Christ, so that we begin to think like Jesus.

No matter what everyone else does or approves, if Jesus does not approve, then we cannot. We need to remember who we are—citizens of heaven—and our lives are supposed to demonstrate that as we take our cue not from this world but from heaven itself.

A quick glance at verse 11 might lead a person to think that Christians are called to behave with respect to sexual matters in a manner completely different from how pagans behave. That is true and also emphasized by the Apostle Paul, but...

the fleshly lusts of which Peter speaks here include far more than sexual behavior.

Fleshly lusts have to do with the desires of the *sarx*, which is the Greek term translated “flesh,” in its entirety. **To abstain from fleshly lusts is basically to abstain from the desires of this world,** in keeping with the One from whom we receive our marching orders.

These fleshly lusts, which place success above obedience, have everything to do with the corrupt nature.

Paul describes it this way: *“The flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another”* (**Gal. 5:17**).

Peter says that **these fleshly lusts—desires, passions, or ambitions—war against the soul. They do not simply present stumbling blocks to the soul or set up rival interests, but they are at war with the soul.**

I get a bit impatient when I hear television preachers say, “Come to Jesus, and all your problems will be over.” My life did not get complicated until I became a Christian. Before I was a Christian, I did whatever I wanted; I went along with the group and the world. When I became a Christian, I knew the war between flesh and spirit in a new way. Satan has declared war on our souls, and we are engaged every day in a spiritual battle to maintain our integrity and our obedience to Christ. What things war against your soul?

Where is the battle in your life? Is it with your ambition? Do you have to compromise your integrity to get what you want or to achieve what you want to achieve? There is a unique battle for each person.

My struggles might be different from yours, and yours might be different from mine.

Each of us comes into the Christian life from a different background and with different scars and deeply ingrained habits, so that one man’s struggle is another man’s ease. Nevertheless, each of us has a battle, so every now and then we need to ask, “What is churning up that conflict in my soul?”

Jesus expressed a rudimentary principle when He asked, *“What will it profit a man if he gains the whole world, and loses his own soul?”* (Mk 8:36).

Jesus was uttering the calculus of economics. He measured the benefits this world offers against the value of the soul. If you were to gain the whole world at the cost of your soul, would it be worth it? He also put it this way:

“What will a man give in exchange for his soul?” (Matt. 16:26).

He was using the language of barter. Literary masterpieces have been written in which someone with a great desire for something is met by Mephistopheles or some other Satan figure who offers to give him his desire in exchange for his soul. **How much value do we attribute to our souls? What price tag do we place on our integrity?** If we do not own anything—if our bank account is zero, if we are jobless and homeless—we still have our integrity. How much is it worth? We have to deal with that question in the conflicts with the world every day. **Integrity is priceless.**

Day of Visitation

At this point, the Apostle is reduced to begging for an abstinence from not just sexual temptation but all that wars against our souls. Then he says something somewhat strange, although it is similar to what Paul says elsewhere: **having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation** (v. 12).

A metaphor used to describe people's pet peeves is that of land mines, which are dangerous and incendiary. The personality of some people renders land mines few and far between. You have to walk a long way with such a person to find something that upsets him. Some personalities, however, produce wall-to-wall land mines. Whatever you say is likely to provoke them to rage. Our conduct is to be honorable so that people's speaking evil against us will not be a land mine. It does not matter how others behave; it matters how we as Christians behave. **We cannot control what other people do, but we can control what we ourselves do, and God holds us responsible for that.**

Throughout this passage Peter uses some form of the word *honor*. I remember several years ago speaking with a group of Christian men. They referred to one of their colleagues as an "honorable man." My ears perked up because it is rare to hear people talk in terms of honor.

Judges are still addressed as "Your Honor," and long ago **General Douglas MacArthur said in a speech, "Duty, honor, country: those three hallowed words reverently dictate what you ought to be, what you can be, what you will be."**

Nevertheless, the word *honor* has all but disappeared from our vocabulary; it belongs to a former era. However, if you look up the word *honor* in a Bible concordance, you may be surprised how frequently the word is used, even in the Ten Commandments: “Honor your father and your mother” (Ex. 20:12). Honor goes beyond respect; to honor is to bend over backwards to show respect for other people.

As a result of your good works, people may say something that, in spite of their hostility toward you and their lack of devotion toward God, in the final analysis gives glory to God. There are many religious institutions in America, one being the Salvation Army. Salvation Army volunteers, with their kettles and bells at Christmastime, are the object of ridicule until a natural disaster occurs and those volunteers are the first ones on scene. During the first week I was in Amsterdam, some of my American colleagues wanted to drive me around downtown Amsterdam, the prostitution capital of Europe. Prostitutes stand before picture windows scantily attired and try to attract tourists. The practice is wide open and protected by the government. The first time I witnessed it, I thought, *Does anyone minister to these people?* I saw prostitutes standing in front of a church door and considered that the minister would have to walk past them to go inside to his office. As I stood there pondering that, I saw a young woman cross a canal to speak to one of the girls. She was from the *Leger des Heils*, the Army of Salvation. The only people I knew who ministered good works were the women of the Salvation Army, and those prostitutes always spoke with respect for that organization.

The prostitutes’ glowing appreciation of the Salvation Army women is a backhanded expression of the glory of God, who will be glorified in what Peter calls “the day of visitation.” This is a lengthy expression of a phrase found throughout the Old Testament, “the day of the Lord,” which referred to the day when God would come. Early on in Jewish prophetic history, the day of God’s coming—the day of His visitation—was anticipated with great joy. Later, however, Israel fell into such corruption that the prophet Amos said to the people, “Woe to you who desire the day of the LORD! For what good is the day of the LORD to you? It will be darkness, and not light” (Amos 5:18).

In the New Testament the word *visit* is formed from the root of the word *bishop*. The concept of the bishop in the

New Testament is that of a visitor. It comes from the Greek military community where, from time to time, the general would drop in unannounced and review the troops. If the troops were battle-ready, they received the praise of the general. If the troops were ill-prepared, they would receive the judgment of the general. That metaphor is used to describe the day of visitation, the day when our heavenly Bishop comes. When He arrives what will He find?

The parable of the persistent widow begins, “He spoke a parable to them, that men always ought to pray and not lose heart” (Luke 18:1). In the parable Jesus tells a story of a poor woman who was treated unjustly. She goes to a judge to have her case heard, but the judge does not care about her. He ignores her plaintive cries time after time until finally she wears him down by her importunity. To stop her nagging, the judge hears her case and vindicates her. Afterward Jesus said, “Hear what the unjust judge said. And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?” (vv. 6–8). If He comes to us tonight, He will find faith, because we have been visited by the Bishop of our souls, who keeps us prepared for that day of visitation.³

BARNES New Testament NOTES

11. ***Dearly beloved, I beseech you as strangers and pilgrims.*** On the word rendered *strangers*, (παροίκους,) see Notes on Eph. 2:19, where it is rendered *foreigners*. It means, properly, one dwelling near, neighbouring; then a by-dweller, a sojourner, one without the rights of citizenship, as distinguished from a citizen; and it means here that **Christians are not properly citizens of this world, but that their citizenship is in heaven, and that they are here mere sojourners.** Comp. Notes on Phil.

³ R. C. Sproul, [1-2 Peter](#), St. Andrew’s Expository Commentary (Wheaton, IL: Crossway, 2011), 73–78.

3:20, 'For our conversation [*citizenship*] is in heaven.' On the word rendered *pilgrims*, (παρεπιδήμους,) see Notes on chap. 1:1; Heb. 11:13. A *pilgrim*, properly, is one who travels to a distance from his own country to visit a holy place, or to pay his devotion to some holy object; then a traveller, a wanderer. The meaning here is, that **Christians have no permanent home on earth; their citizenship is not here; they are mere sojourners, and they are passing on to their eternal home in the heavens.** They should, therefore, act as become such persons; as sojourners and travellers do. They should not (a) *regard* the earth as their home. (b) They should not seek to acquire permanent possessions *here*, as if they were to remain here, but should act as travellers do, who merely seek a temporary lodging, without expecting permanently to reside in a place. (c) They should not allow any such attachments to be formed, or arrangements to be made, as to *impede* their journey to their final home, as pilgrims seek only a temporary lodging, and steadily pursue their journey. (d) **Even while engaged here in the necessary callings of life—their studies, their farming, their merchandise—their thoughts and affections should be on other things.** One in a strange land thinks much of his country and home; a pilgrim, much of the land to which he goes; and even while his time and attention may be necessarily occupied by the arrangements needful for the journey, his thoughts and affections will be far away. (e) We should not *encumber* ourselves with much of this world's goods.

Many professed Christians get so many worldly things around them, that it is impossible for them to make a journey to heaven.

They burden themselves as no traveller would, and they make no progress.

A traveller takes along as few things as possible; and a staff is often all that a pilgrim has.

We make the most rapid progress in our journey to our final home when we are least encumbered with the things of this world.

Abstain from fleshly lusts. Such desires and passions as the
carnal appetites prompt to. See Notes on Gal. 5:19–21. A sojourner in a land, or a pilgrim, does not give himself up to the indulgence of sensual appetites, or to the soft pleasures of the soul. All these would hinder his progress, and turn him off from his great design. *Comp. Rom. 13:4; Gal. 5:24; 2 Tim. 2:22; Titus 2:12; 1 Pet. 1:14.*

Which war against the soul. *Comp. Notes on Rom. 8:12, 13.*

The meaning is, that indulgence in these things makes war against the nobler faculties of the soul; against the conscience, the understanding, the memory, the judgment, the exercise of a pure imagination. *Comp. Notes on Gal. 5:17.* There is not a faculty of the mind, however brilliant in itself, which will not be ultimately ruined by indulgence in the carnal propensities of our nature. The effect of intemperance on the noble faculties of the soul is well known; and alas, there are too many instances in which the light of genius, in those endowed with splendid gifts, at the bar, in the pulpit, and in the senate, is extinguished by it, to need a particular description. But there is one vice pre-eminently, which prevails all over the heathen world, (*Comp. Notes on Rom. 1:27–29,*) and extensively in Christian lands, which more than all others, blunts the moral sense, pollutes the memory, defiles the imagination, hardens the heart. and sends a withering influence through all the faculties of the soul.

‘The soul grows clotted by contagion.
Embodies, and embrutes, till she quite lose
The divine property of her first being.’

Of this passion, Burns beautifully and truly said—

*‘But oh! it hardens a’ within.
And petrifies the feeling.’*

From all these passions the Christian pilgrim is to abstain.

12. *Having your conduct/conversation honest.* Tour *conduct.*

Notes, Phil. 1:27. That is, **lead upright and consistent lives**. Comp.

Notes on **Phil. 4:8.**

Among the Gentiles. The heathen by whom you are surrounded, and who will certainly observe your conduct. **Notes on 1 Thess. 4:12**, 'That ye may walk honestly towards them that are without.' **Comp. Rom. 13:13.**

That, where as they speak against you as evil doers. Marg., *wherein.* Gr. ἐν ᾧ—in what; either referring to *time*, and meaning that **at the very time when they speak against you in this manner they may be silenced by seeing your upright lives**; or meaning *in respect to which*—that is, that in respect to the very matters for which they reproach you they may see by your meek and upright conduct that there is really no ground for reproach. Wetstein adopts the former, but the question which is meant is not very important. Bloomfield supposes it to mean *inasmuch, whereas*. The sentiment is a correct one, whichever interpretation is adopted. It should be true that at the very time when the enemies of religion reproach us, they should see that we are actuated by Christian principles, and that in the very matter for which we are reproached we are conscientious and honest.

They may, by your good works, which they shall behold. Gr., 'which they shall closely or narrowly inspect.'

The meaning is, that upon a close and narrow examination, they may see that you are actuated by upright principles, and ultimately be disposed to do you justice. It is to be remembered that the heathen were very little acquainted with the nature of Christianity; and it is known that in the early ages they charged on Christians the most abominable vices, and even accused them of practices at which human nature revolts. The meaning of Peter is, that while they charged these things on Christians, whether from ignorance or malice, they ought so to live as that a more full acquaintance with them, and a closer inspection of their conduct, would disarm their prejudices, and show that their charges were entirely unfounded.

The truth taught here is, **that our conduct as Christians should be such as to bear the strictest scrutiny; such that the closest examination will lead our enemies to the conviction that we are upright and honest.** This *may* be done by every Christian; this his religion solemnly requires him to do.

Glorify God. Honour God; that is, that they may be convinced by your conduct of the pure and holy nature of that religion which he has revealed, and be led also to love and worship him. See Notes, Matt. 5:16.

In the day of visitation. Many different opinions have been entertained of the meaning of this phrase, some referring it to the day of judgment; some to times of persecution; some to the destruction of Jerusalem; and some to the time when the gospel was preached among the Gentiles, as a period when God visited them with mercy. The word visitation (ἐπισκοπή,) means the act of visiting or being visited for any purpose, usually with the notion of inspecting conduct, of inflicting punishment, or of conferring favours. Comp. Matt. 25:36, 43; Luke 1:68, 78; 7:16; 19:44. In the sense of visiting for the purpose of punishing, the word is often used in the Septuagint for the Heb. פָּקַד, (*pakad*,) though there is no instance in which the word is so used in the New Testament, unless it be in the verse before us. The 'visitation' here referred to is undoubtedly that of God; and the reference is to some time when he would make a 'visitation' to men for some purpose, and when the fact that the Gentiles had narrowly inspected the conduct of Christians would lead them to honour him, **The only question is, to what visitation of that kind the apostle referred.** The prevailing use of the word in the New Testament would seem to lead us to suppose that the 'visitation' referred to was designed to confer favours rather than to inflict punishment, and indeed the word seems to have somewhat of a *technical* character, and to have been familiarly used by Christians to denote God's coming to men to bless them; to pour out his Spirit upon them; to revive religion. **This seems to me to be its meaning here; and, if so, the sense is, that when God appeared among men to accompany the preaching of the gospel with saving power, the result of the observed conduct of Christians would be to lead those around them to honour him by giving up their hearts to him; that is, their consistent lives would be the means of the revival and extension of true religion. And is it not always so? Is not the pure and holy walk of Christians an occasion of his bending his footsteps down to earth to bless dying sinners, and to scatter spiritual blessings with a liberal hand? Comp. Notes, 1 Cor. 14:24, 25.⁴**

⁴ Albert Barnes, *Notes on the New Testament: James to Jude*, ed. Robert Frew (London: Blackie & Son, 1884–1885), 143–145.

Key WORDS:

◀ 568. apechó ▶

Strong's Concordance

apechó: to hold back, keep off, to be away, be distant

Original Word: ἀπέχω

Part of Speech: Verb

Transliteration: apechó

Phonetic Spelling: (ap-ekh'-o)

Definition: to hold back, keep off, to be away, be distant

Usage: I have in full, am far, it is enough.

HELPS Word-studies

568 *apéxō* (from **575** /*apó*, "away from" and **2192** /*éxō*, "have") – properly, to have one thing by separating from (letting go of) another.

568 /*apéxō* ("to have by separating from") includes what is gained by discarding something else (cf. Phm15). In each case, **568** /*apéxō* ("relate from") retains its root-meaning, "to have something, because far away from something else" (J. Thayer).

[**568**/*apexō* ("have from") has two foci: *away from* (the source); to then *have* what is separated from that source.]

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Word Origin

from *apo* and *echó*

Definition

to hold back, keep off, to be away, be distant

NASB Translation

abstain (5), abstaining (1), away (1), away* (1), enough (1), have...back (1), have...in full (3), have received (1), have received in full (1), off (1), receiving...in full (1).

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Strong's Exhaustive Concordance

be, have, receive.

From **apo** and **echo**; (actively) to have out, i.e. Receive in full; (intransitively) to keep (oneself) away, i.e. Be distant (literally or figuratively) -- be, have, receive.

see GREEK **apo**

see GREEK **echo**

4754. strateuó ►

Strong's Concordance

strateuó: to make war, hence to serve as a soldier

Original Word: στρατεύομαι

Part of Speech: Verb

Transliteration: strateuó

Phonetic Spelling: (strat-yoo'-om-ahee)

Definition: to make war, to serve as a soldier

Usage: I wage war, fight, serve as a soldier; fig: of the warring lusts against the soul.

HELPS Word-studies

4754 *strateúomai* – properly, to contend, *fighting* like a soldier in *war*; (figuratively) to engage in *spiritual warfare*.

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Word Origin

from stratos (an encamped army)

Definition

to make war, hence to serve as a soldier

NASB Translation

active service (1), fight (1), serves as a soldier (1), soldier in active service (1), soldiers (1), wage war (2), war (1).

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Thayer's Greek Lexicon
STRONGS NT 4754: στρατεύω

στρατεύω: middle, present **στρατεύομαι**; 1 aorist subjunctive 2 person singular **στρατευση**(**1 Timothy 1:18** T Tr text WH marginal reading); (**στρατός** (related to **στρωννύω**, which see), an encampment, an army); from Herodotus down; **to make a military expedition, to lead soldiers to war or to battle** (spoken of a commander); to do military duty, be on active service, be a soldier"; in the N. T. only in the middle (Greek writings use the active and the deponent middle indiscriminately; cf. Passow, under the word, 1 at the end; (Liddell and Scott, under the word, l. 2)): properly, of soldiers, **Luke 3:14**; **1 Corinthians 9:7**; **2 Timothy 2:4**; **to fight**(A. V. **war**): tropically, of the conflicts of the apostolic office, **2 Corinthians 10:3**; with a kindred accusative (Winers Grammar, § 32, 2; Buttmann, § 131, 5), **τὴν καλὴν στρατείαν**, **1 Timothy 1:18** (**ἱεράν καὶ εὐγενῆ στρατείαν****στρατεύσασθαι περὶ τῆς εὐσεβείας**, 4 Macc. 9:23); of passions that disquiet the soul, **James 4:1**; **1 Peter 2:11**. (Compare: **ἀντιστρατεύομαι**.)

THAYER'S GREEK LEXICON, Electronic Database.
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Strong's Exhaustive Concordance

go to war

Middle voice from the base of **stratia**; to serve in a military campaign; figuratively, to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations -- soldier, (go to) war(-fare).

see GREEK **stratia**

3870. parakaleó ►

Strong's Concordance

parakaleó: to call to or for, to exhort, to encourage

Original Word: παρακαλέω

Part of Speech: Verb

Transliteration: parakaleó

Phonetic Spelling: (par-ak-al-eh'-o)

Definition: to call to or for, to exhort, to encourage

Usage: (a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.

HELPS Word-studies

3870 *parakalēō* (from **3844** /*pará*, "from close-beside" and **2564** /*kalēō*, "to call") – properly, "make a call" from being "close-up and personal." **3870** /*parakalēō* ("personally make a call") refers to believers *offering up evidencethat stands up in God's court.*

[**3870** (*parakalēō*), the root of **3875** /*paráklētos* ("legal advocate"), likewise has legal overtones.]

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NAS Exhaustive Concordance

Word Origin

from **para** and **kaleó**

Definition

to call to or for, to exhort, to encourage

NASB Translation

appeal (4), appealed (1), appealing (2), beg (1), begging (2), beseeching (1), comfort (5), comforted (11), comforts (2), conciliate (1), encourage (6), encouraged (4), encouraging (3), entreat (1), exhort (8), exhortation* (1), exhortations (1), exhorted (2), exhorting (3), exhorts (1), given (1), implore (4), implored (9), imploring (5), invited (2), making an appeal (1), plead (1), pleaded (1), pleading (1), preach (1), requested (1), urge (17), urged (5), urging (1).

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Thayer's Greek Lexicon

STRONGS NT 3870: παρακαλέω

παρακαλέω, **παρακαλῶ**; imperfect 3 person singular **παρακάλει**, 1 and 3 person plural **παρακάλουν**; 1 aorist **παρακάλεσα**; passive, present **παρακαλοῦμαι**; perfect **παρακέκλημαι**; 1 aorist **παρακλήθην**; 1 future **παρακληθήσομαι**; from Aeschylus and Herodotus down;

I. as in Greek writings **to call to one's side, call for, summon**: **τινα**, with an infinitive indicating the purpose, **Acts 28:20** (others (less naturally) refer this to II. 2, making the accusative the subjunctive of the infinitive).

II. **to address, speak to** (call to, call on), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; hence, result a variety of senses, on which see Knapp, *Scripto varii arg.* edition 2, p. 117ff; cf. Fritzsche, *Ep. ad Romans*, i., p. 32f.

1. as in Greek authors, **to admonish, exhort**: absolutely, **Luke 3:18**; (**Acts 20:1** (R G omit)); **Romans 12:8**; **2 Timothy 4:2**; **Hebrews 10:25**; **1 Peter 5:12**; followed by direct discourse, **2 Corinthians 5:20**; followed by **λέγων** with direct discourse, **Acts 2:40**; followed by an infinitive where in Latinut, **1 Timothy 2:1**; **τινα**, **Acts 15:32**; **Acts 16:40**; **2 Corinthians 10:1**; **1 Thessalonians 2:12** (); ; **1 Timothy 5:1**; **Hebrews 3:13**; **τινα λόγῳ πολλῶ**, **Acts 20:2**; **ἵνα** followed by direct discourse, **1 Corinthians 4:16**; **1 Thessalonians 5:14**; **Hebrews 13:22** (here L WH marginal reading infinitive); **1 Peter 5:1f**; **τινα** followed by an infinitive where in Latinut (cf. Buttman, §§ 140, 1; 141, 2; Winer's Grammar, 332 (311); 335 (315) n.): infinitive present, **Acts 11:23**; **Acts 14:22**; **Philippians 4:2**; **1 Thessalonians 4:10**; **Titus 2:6**; **1 Peter 2:11** (here Lachmann adds **ὑμᾶς** to the infinitive, and WH meg. with manuscripts A C L etc. read **ἀπέχεσθε**); **Jude 1:3**; infinitive aorist, **Acts 27:33**; **Romans 12:1**; **Romans 15:30**; **2 Corinthians 2:8**; **2 Corinthians 6:1**; **Ephesians 4:1**; **1 Timothy 1:3**; **Hebrews 13:19**; **τινα** followed by **ἵνα** with subjunctive (cf. Buttman, § 139, 42; Winer's Grammar, 335 as above), **1 Corinthians 1:10**; **1 Corinthians 16:15**; **2 Corinthians 8:6**; **1 Thessalonians 4:1**; **2 Thessalonians 3:12**; to enjoin a thing by exhortation (cf. Buttman, § 141, 2), **1 Timothy 6:2**; **Titus 2:15**.

2. **to beg, entreat, beseech** (Josephus, *Antiquities* 6, 7, 4; (11, 8, 5); often in Epictetuscf. Schweighäuser, *Index graecit. Epictetus*, p. 411; Plutarch, *apophth. regum*, *Mor.* ii, p. 30, Tauchn. edition (vi. 695 edition Reiske; examples from Polybius, Diodorus, Philo, others, in Sophocles' Lexicon, under the word); not thus in the earlier Greek authors except where the gods are called on for aid, in the expressions, **παρακαλεῖν Θεούς**, so **Θεόν** in Josephus, *Antiquities* 6, 2, 2 and 7, 4; (cf. Winer's Grammar, 22)): (absolutely, **Philemon 1:9** (yet see the commentaries at the passage)); **τινα**, **Matthew 8:5**; **Matthew 18:32**; **Matthew 26:53**; **Mark 1:40**; **Acts 16:9**; **2 Corinthians 12:18**; **πολλά**, **much**, **Mark 5:23**; **τινα περί τίνος**, **Philemon 1:10**; followed by direct discourse, **Acts 9:38** L T Tr WH with **λέγων** added and direct discourse, **Matthew 18:29**; **Mark 5:12**; (**Luke 7:4** (Tdf. **ἡρώτων**)); without the accusative. **Acts 16:15**; **τινα** followed by an infinitive (Winer's Grammar, and Buttman's Grammar, as above), **Mark 5:17**; **Luke 8:41**; **Acts 8:31**; **Acts 19:31**; **Acts 28:14** (1 Macc. 9:35); **τινα** followed by **ὅπως**, **Matthew 8:34** (here Lachmann **ἵνα** (see above)); **Acts 25:2** (4 Macc. 4:11; Plutarch, *Demetr.* c. 38); **τινα** followed by **ἵνα** (Winer's Grammar, § 44, 8 a.; Buttman, § 139, 42), **Matthew 14:36**; **Mark 5:18**; **Mark 6:56**; **Mark 7:32**; **Mark 8:22**; **Luke 8:31f**; (**2 Corinthians 9:5**); **τινα ὑπέρ τίνος**, **ἵνα**, **2 Corinthians 12:8**; **πολλά (much) τινα**, **ἵνα**, **Mark 5:10**; **1 Corinthians 16:12**; followed by **τοῦ μή** with an infinitive (Buttman, § 140, 16 δ.; Winer's Grammar, 325 (305)), **Acts 21:12**; by an infinitive **Acts 9:38** R G; by an accusative with an infinitive, **Acts 13:42**;

Acts 24:4; (Romans 16:17). **to strive to appease by entreaty**: absolutely, 1 Corinthians 4:13; τινα, Luke 15:28; Acts 16:39 (2 Macc. 13:23).

3. to console, to encourage and strengthen by consolation, to comfort, (the Sept. for ορη; very rarely so in Greek authors, as Plutarch, Oth. 16): absolutely, 2 Corinthians 2:7; τινα, 2 Corinthians 1:6; 2 Corinthians 7:6f; ἐν with a dative of the thing with which one comforts another, 1 Thessalonians 4:18; τινα διάπαρακλήσεως, 2 Corinthians 1:4; with an accusative of the contents, διά τῆσπαρακληθῆναι ἧς (for ἦν, see ὅς, ἡ, ὁ, ll. 2 c. α.) παρακαλούμεθα, ibid.; in the passive, **to receive consolation, be comforted**, Matthew 2:18; 2 Corinthians 13:11; ἐπί τίνι **over (in) a thing** (see ἐπί, B. 2 a. δ.), 2 Corinthians 1:4; of the consolation (comfort) given not in words but by the experience of a happier lot or by a happy issue, equivalent to **to refresh, cheer**: passive, Matthew 5:4 (5); Luke 16:25; Acts 20:12; 2 Corinthians 7:13 (where a full stop must be put after παρακεκλήμεθα; ἐν τίνι, by the help of a thing, 2 Corinthians 7:6f; ἐπί τίνι, 1 Thessalonians 3:7; with (ἐν) παρακλήσει added, 2 Corinthians 7:7.

4. to encourage, strengthen (i. e. in the language of A. V. **comfort** (see Wright, Bible Word-Book, 2nd edition, under the word)) (in faith, piety, hope): τάς καρδίας, your hearts, Ephesians 6:22; Colossians 2:2; Colossians 4:8; 2 Thessalonians 2:17, (also χεῖρας ἀσθενεῖς, Job 4:3 for ῥτη; γόνατα παραλελυμένα, Isaiah 35:3f (see the Hebrew) for γῆκ).

5. it combines the ideas of exhorting and comforting and encouraging in Romans 12:8; 1 Corinthians 14:31; 1 Thessalonians 3:2.

6. to instruct, teach: ἐν τῇ διδασκαλίᾳ, Titus 1:9. (Compare: συμπαρκαλέω.)

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Strong's Exhaustive Concordance

beseech, call for, urge

From **para** and **kaleo**; to call near, i.e. Invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

see GREEK **para**

see GREEK **kaleo**

27. agapétos ►

Strong's Concordance

agapétos: beloved

Original Word: ἀγαπητός, ἡ, ὄν

Part of Speech: Adjective

Transliteration: agapétos

Phonetic Spelling: (ag-ap-ay-tos')

Definition: beloved

Usage: loved, beloved, with two special applications: the Beloved, a title of the Messiah (Christ), as beloved beyond all others by the God who sent Him; of Christians, as beloved by God, Christ, and one another.

HELPS Word-studies

27 *agapētós* (a verbal adjective, derived from **26**/*agápē*, "love") – properly, *divinely-loved; beloved* ("loved by God"), i.e. personally experiencing God's "agapē-love."

K. Wuest helpfully translates **27** (*agapētós*) as "*divinely-loved-ones*" (Jude 17). Jude 3: "*Divinely-loved-ones* (**27** /*agapētós*), while I was making every effort to write you about our common salvation, I had [a sense of] necessity to write to you, exhorting [you] to constantly, appropriately contend for the-once-delivered-for the saints-faith."

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Word Origin

from *agapaó*

Definition

beloved

NASB Translation

beloved (60), very dear (1).

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Thayer's Greek Lexicon

STRONGS NT 27: ἀγαπητός

ἀγαπητός, (ἡ, (ἀγαπάω), **beloved, esteemed, dear, favorite**; (opposed to **ἐχθρός**, **Romans 11:28**): **ὁ υἱός μου (τοῦ Θεοῦ) ὁ ἀγαπητός**, of Jesus, the Messiah, **Matthew 3:17** (here WHmarginal reading take **ὁ ἀγαπητός** absolutely,

connecting it with what follows); [Matthew 12:18](#); [Matthew 17:5](#); [Mark 1:11](#); [Mark 9:7](#); [Luke 3:22](#); [Luke 9:35](#) (where L marginal reading T Tr WH [ὀέκλελεγμένος](#)); [2 Peter 1:17](#), cf. [Mark 12:6](#); [Luke 20:13](#); (cf. Ascensio Isa. (edited by Dillmann) [Luke 7:23](#); [Luke 8:18, 25](#), etc.). [ἀγαπητοί Θεοῦ](#) (Winers Grammar, 194 (182f); B. 190 (165)) is applied to Christians as being reconciled to God and judged by him to be worthy of eternal life: [Romans 1:7](#), cf. [Romans 11:28](#); [1 Thessalonians 1:4](#); [Colossians 3:12](#) (the Sept., [Psalm 59:7](#) (); [Psalm 107:7](#) (); [Psalm 126:2](#) ()), [ἀγαπητοί σου](#) and [αὐτοῦ](#), of pious Israelites). But Christians, bound together by mutual love, are [ἀγαπητοί](#) also to one another ([Philemon 1:16](#); [1 Timothy 6:2](#)); hence, they are dignified with this epithet very often in tender address, both indirect ([Romans 16:5, 8](#); [Colossians 4:14](#); [Ephesians 6:21](#), etc.) and direct ([Romans 12:19](#); [1 Corinthians 4:14](#); ([Philemon 1:2](#), Rec.); [Hebrews 6:9](#); [James 1:16](#); [1 Peter 2:11](#); [2 Peter 3:1](#); ([1 John 2:7](#) G L T Tr WH, etc.)). Generally followed by the genitive; once by the dative [ἀγαπαπητοίῳ μῖν](#), [1 Thessalonians 2:8](#) (yet cf. Winers Grammar, § 31, 2; B. 190 (163)). [ἀγαπητός ἐν κυρίῳ](#) beloved in the fellowship of Christ, equivalent to dear fellow-Christian, [Romans 16:8](#). (Not used in the Fourth Gospel or the Book of Revelation. In classical Greek from Homer, *Iliad* 6, 401 on; cf. Cope on Aristotle, *rhet.* 1, 7, 41.)

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Strong's Exhaustive Concordance

beloved, dear.

From [agapao](#); beloved -- (dearly, well) beloved, dear.

see GREEK [agapao](#)

4559. sarkikos ►

Strong's Concordance

sarkikos: pertaining to the flesh, carnal

Original Word: σαρκικός, ῆ, ὄν

Part of Speech: Adjective

Transliteration: sarkikos

Phonetic Spelling: (sar-kee-kos')

Definition: pertaining to the flesh, carnal

Usage: fleshly, carnal, earthly.

HELPS Word-studies

Cognate: 4559 *sarkikós*– fleshly (carnal). 4559(*sarkikós*) pertains "to behavior which is typical of *human nature*, but with special focus upon more base physical desires" (L & N, 1, 41.42). See 4561 /sarks ("flesh").

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NAS Exhaustive Concordance

Word Origin

from *sarx*

Definition

pertaining to the flesh, carnal

NASB Translation

flesh (1), fleshly (4), material things (2).

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STRONGS NT 4559: σαρκικός

σαρκικός, σαρκικῆ, σαρκικον (σάρξ), fleshly, carnal (Vulg.carnalis);

1. having the nature of flesh, i. e. under the control of the animal appetites (see *σάρξ*, 3), **Romans 7:14** Rec. (see *σάρκινος*, 3); governed by mere human nature (see *σάρξ*, 4) not by the Spirit of God, **1 Corinthians 3:1, 3**, also 4 R G; having its seat in the animal nature or roused by the animal nature, **αἱ σαρκικαὶ ἐπιθυμίαι**, **1 Peter 2:11**; equivalent to **human**: with the included idea of weakness, **ὄπλα**, **2 Corinthians 10:4**; with the included idea of depravity, **σαρκικά σοφία** (i. e. *πανουργία*, **2 Corinthians 4:2**), **2 Corinthians 1:12**. ((Anthol. Pal. 1, 107; cf. *ἀπέχου τῶν σαρκικῶν καὶ σωματικῶν ἐπιθυμιῶν*, 'Teaching etc. 1, 4 [ET]). Cf. Trench, Synonyms, § lxxi.)

2. pertaining to the flesh, i. e. to the body(see *σάρξ*, 2): relating to birth, lineage, etc., **ἐντολή**, **Hebrews 7:16** Rec.; **τά σαρκικά**, things needed for the sustenance of the body, **Romans 15:27**; **1 Corinthians 9:11**, (Aristotle, h. anim. 10, 2, p. 635a, 11; Plutarch, de placit. philos. 5, 3, 7; once in the Sept., **2 Chronicles 32:8** Complutensian).

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Strong's Exhaustive Concordance

carnal, fleshly.

From **sarx**; pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

see GREEK **sarx**

1939. epithumia ►

Strong's Concordance

epithumia: desire, passionate longing, lust

Original Word: ἐπιθυμία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: epithumia

Phonetic Spelling: (ep-ee-thoo-mee'-ah)

Definition: desire, passionate longing, lust

Usage: desire, eagerness for, inordinate desire, lust.

HELPS Word-studies

Cognate: 1939 *epithymía* (from 1909 *epí*, "focused on" and 2372 *thymós*, "passionate desire") – properly, *passion* built *on* strong feelings (urges). These can be positive or negative, depending on whether the desire is *inspired by faith* (God's inbirthed *persuasion*). See 1937 (*epithymeō*).

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NAS Exhaustive Concordance

Word Origin

from **epithumeó**

Definition

desire, passionate longing, lust

NASB Translation

coveting (2), desire (4), desires (8), earnestly (1), impulses (1), long (1), lust (5), lustful (1), lusts (15).

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Thayer's Greek Lexicon
STRONGS NT 1939: ἐπιθυμία

ἐπιθυμία, ἐπιθυμίας, ἡ (ἐπιθυμέω) (from Herodotus on), the Sept. chiefly for תַּמְדָּה, אֲרָה, אֲרָהָה; **desire, craving, longing**: **Luke 22:15** (on which sevin ἐπιθυμέω, at the end); **Revelation 18:14**; τὴν ἐπιθυμίαν ἔχουν εἰς τί, the desire directed toward, **Philippians 1:23**; ἐν πολλῇ ἐπιθυμίᾳ with great desire, **1 Thessalonians 2:17**; plural αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, **Mark 4:19** (Winers Grammar, § 30, 3 N. 5); specifically, **desire for what is forbidden, lust**(Vulg.concupiscentia): **Romans 7:7**; **James 1:14**; **2 Peter 1:4**; πάθος ἐπιθυμίας, **1 Thessalonians 4:5**; ἐπιθυμία κακῆ, **Colossians 3:5** (**Proverbs 21:26**; (**Proverbs 12:12**)); Plato, legg. 9, p. 854 a.; πονηρά, Xenophon, mem. 1, 2, 64; ἀγαθή, Sir. 14:14 where see Fritzsche (who cites also **Proverbs 11:23**; **Proverbs 13:12**)); plural, **Galatians 5:24**; **1 Timothy 6:9**; **2 Timothy 2:22**; **2 Timothy 4:3**; **1 Peter 1:14**; **1 Peter 4:2**; with a genitive of the object, ἐπιθυμία μiasμοῦ, for unclean contact, **2 Peter 2:10** (others with Winer's Grammar, § 34, 3 b. take μiasμοῦ as the genitive of quality); with a genitive of the subject, αἱ ἐπιθυμίαι τῶν καρδιῶν, **Romans 1:24**; with a genitive of the thing by which the desire is excited, ἡ ἐπιθυμία τοῦ κόσμου, **1 John 2:17**; τοῦ σώματος, **Romans 6:12**; τῆς ἀπάτης(see ἀπάτη), **Ephesians 4:22**; τῆς σαρκός, τῶν ὀφθαλμῶν, **1 John 2:16** (cf. Huther ad loc.); **2 Peter 2:18**; τέλειν σαρκός, **Galatians 5:16**; αἰσαρκικαὶ ἐπιθυμίαι, **1 Peter 2:11** (ψυχικαί, σωματικαί, 4 Macc. 1:32); αἱ κοσμικαὶ ἐπιθυμίαι, **Titus 2:12**; εἰς ἐπιθυμίας to arouse lusts, **Romans 13:14**; ποιεῖν τὰς ἐπιθυμίας, **John 8:44**; ὑπακούειν ταῖς ἐπιθυμίαις, **Romans 6:12**(L T Tr WH); δουλεύειν ἐπιθυμίαις (see δουλεύω, 2 b.), **Titus 3:3**; ἄγεσθαι ἐπιθυμίαις, **2 Timothy 3:6**; πορεύεσθαι ἐν ἐπιθυμίαις, **1 Peter 4:3**; πορεύεσθαι κατὰ τὰς ἐπιθυμίας, **Jude 1:16, 18**; **2 Peter 3:3**; ἀναστρέφεσθαι ἐν ταῖς ἐπιθυμίαις τῆς σαρκός, **Ephesians 2:3**. (Synonym: cf. πάθος, and see Trench, § lxxxvii.)

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Strong's Exhaustive Concordance

passion, desire, lust

From **epithumeo**; a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

see GREEK **epithumeo**

391. anastrophé ►

Strong's Concordance

anastrophé: behavior, conduct

Original Word: ἀναστροφή, ῆς, ἡ

Part of Speech: Noun, Feminine

Transliteration: anastrophé

Phonetic Spelling: (an-as-trof-ay')

Definition: behavior, conduct

Usage: dealing with other men, conduct, life, behavior, manner of life.

HELPS Word-studies

391 *anastrophé* (from **303** /aná, "down to up" and **4762** /stréphō, "turn") – properly, *up*-turning; (figuratively) change of outward *behavior* from an "up-turn" of inner beliefs (presuppositions, etc.).

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NAS Exhaustive Concordance

Word Origin

from **anastrephó**

Definition

behavior, conduct

NASB Translation

behavior (6), conduct (4), manner of life (2), way of life (1).

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Thayer's Greek Lexicon

STRONGS NT 391: ἀναστροφή

ἀναστροφή, ἀναστροφῆς, ἡ (from the passive ἀναστρέφομαι, see the preceding word), properly, 'walk,' i. e. **manner of life, behavior, conduct**

(German Lebenswandel): [Galatians 1:13](#); [Ephesians 4:22](#); [1 Timothy 4:12](#); [James 3:13](#); [1 Peter 1:15, 18](#); [1 Peter 2:12](#); [1 Peter 3:1f, 16](#); [2 Peter 2:7](#); plural ἄγαι ἀναστροφαι the ways in which holy living shows itself, [2 Peter 3:11](#). Hence, life in so far as it is comprised in conduct, [Hebrews 13:7](#). (This word, in the senses given, is found in Greek writings from Polybius 4, 82, 1 down; in the Scriptures first in Tobit 4:14; 2 Macc. 5:8; add Epictetus diss. 1, 9, 5; 4, 7, 5 (and (from Sophocles Lexicon, under the word) Agatharchides 134, 12; 153, 8; Aristeas 16).)

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Strong's Exhaustive Concordance

behavior.

From [anastrepho](#); behavior -- conversation.

see GREEK [anastrepho](#)

2570. kalos ►

Strong's Concordance

kalos: beautiful, good

Original Word: καλός, ἡ, όν

Part of Speech: Adjective

Transliteration: kalos

Phonetic Spelling: (kal-os')

Definition: beautiful, good

Usage: beautiful, as an outward sign of the inward good, noble, honorable character; good, worthy, honorable, noble, and seen to be so.

HELPS Word-studies

2570 kalós – *attractively good; good that inspires (motivates) others to embrace what is lovely (beautiful, praiseworthy); i.e. well done so as to be winsome (appealing).*

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NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

beautiful, good

NASB Translation

beautiful (1), better (5), better* (2), commendable manner (1), excellent (1), fair (1), fine (2), good (79), high (1), honest (1), honorable (1), right thing (1), sound (1), treasure* (1), what is right (2).

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Thayer's Greek Lexicon

STRONGS NT 2570: καλός

καλός, καλή, καλόν (probably primarily 'sound,' 'hale,' 'whole ;' cf. Vanicek, p. 140f; Curtius, § 31), the Sept. for καλός beautiful, but much more often for καλός good; **beautiful**, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be **pleasing**; hence (according to the context) equivalent to "beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable";

a. beautiful to look at, shapely, magnificent: λίθοις καλοῖς κεκόσμηται (A. V. **goodly**), [Luke 21:5](#).

b. good, excellent in its nature and characteristics, and therefore well adapted to its ends: joined to the names of material objects, universally, [1 Timothy 4:4](#) (equivalent to pure); especially of things so constituted as to answer the purpose for which that class of things was created; good of its kind: **τά καλά**, of fish, opposed to such as are thrown away (**τάσαπρά**), [Matthew 13:48](#); **σπέρμα**, [Matthew 13:24, 21, 37f](#); **καρπός**, [Matthew 3:10](#); [Matthew 7:17-19](#); [Matthew 12:33](#); [Luke 3:9](#) (L WHbrackets **καλόν**); ; **δένδρον**, opposed to **σαπρόν**, [Matthew 12:33](#); [Luke 6:43](#); **γῆ**, [Matthew 13:8, 23](#); [Mark 4:8, 20](#); [Luke 8:15](#); **καλόν τό ἄλας** (is an excellent thing), [Mark 9:50](#); [Luke 14:34](#); so too ὁ νόμος, good in its substance and nature, and fitted to beget good, [Romans 7:16](#); [1 Timothy 1:8](#); **διδασκαλία**, true and approved teaching, [1 Timothy 4:6](#); **καρδία καλή καίάγαθή**, [Luke 8:15](#); **παραθήκη** (which see) (containing (rather, consisting of) **καλά**), [2 Timothy 1:14](#); **μέτρον**, ample measure (rabbinical, טובה מדה; English **good measure**), [Luke 6:38](#); **βαθμός** (firm (but see **βαθμός**)), [1 Timothy 3:13](#); also **θεμέλιος**, [1 Timothy 6:19](#); equivalent to **genuine, approved**, **πάνταδοκιμάζετε, τό καλόν κατέχετε**, [1 Thessalonians 5:21](#); equivalent to **precious** (A. V. **goodly**), **μαργαρίται**, [Matthew 13:45](#); equivalent to **superior** to other kinds, **οἶνος**, [John 2:10](#); joined to names of men designated by their office,

competent, able, such as one ought to be: ποιμήν, John 10:11, 14; διάκονος, 1 Timothy 4:6; οικονόμος, 1 Peter 4:10; στρατιώτης, 2 Timothy 2:3; joined to nouns denoting an effect estimated by the power it involves, or by its constancy, or by the end aimed at by its author, equivalent to **praiseworthy, noble:** στρατεία, 1 Timothy 1:18; ἀγών, 1 Timothy 6:12; 2 Timothy 4:7; ὁμολογία, 1 Timothy 6:12f; ἔργον, Matthew 26:10; Mark 14:6; John 10:33; 1 Timothy 3:1; plural John 10:32. **καλόν ἐστιν, it is expedient, profitable, wholesome:** followed by an infinitive as subject, 1 Corinthians 7:1; with τίνι added (so in 1 Corinthians, the passage cited also), Matthew 18:8f (cf. Winer's Grammar, 241 (226); Buttmann, § 149, 7); Mark 9:43, 45, 47, R G(also L Tr marginal reading in 47); 1 Corinthians 7:26; 1 Corinthians 9:15; **καλόν ἐστιν** followed by the accusative and infinitive, Mark 9:43, 45, 47, L (but see above) T Tr (but not marginal reading, see above) WH; Hebrews 13:9; followed by εἰ (cf. Buttmann, 217 (187f); Winer's Grammar, 282 (265)), Matthew 26:24; Mark 9:42; Mark 14:21; followed by ἐάν (Buttmann and Winer's Grammar, as above), 1 Corinthians 7:8; **it is pleasant, delightful**, followed by an accusative with an infinitive: Matthew 17:4; Mark 9:5; Luke 9:33.

c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble, (Latin honestus; (cf. Aristotle, τό καθ'αυτό καλόν)): διάκρισις καλοῦ τέ καί κακοῦ, Hebrews 5:14; ἔργα, Matthew 5:16; 1 Timothy 5:10, 25; 1 Timothy 6:18; Titus 2:7, 14; Titus 3:8, 14; Hebrews 10:24; 1 Peter 2:12, and Lachmann in 2 Peter 1:10; ἀναστροφή, James 3:13; 1 Peter 2:12; καλή συνείδησις, consciousness of good deeds (A. V. **a good conscience**), Hebrews 13:18; καλά, καλόν ἐνώπιον τίνος, in one's judgment, Romans 12:17; 2 Corinthians 8:21; 1 Timothy 2:3 and Rec. in 1 Timothy 5:4; ζηλοῦσθαι ἐν καλῷ, Galatians 4:18; τό καλόν κατεργάζεσθαι, Romans 7:18; ποιεῖν, Romans 7:21; 2 Corinthians 13:7; Galatians 6:9; James 4:17; καλόν ἐστιν, **it is right, proper, becoming**, followed by an infinitive: Matthew 15:26 (L Τέξεστιν); (Mark 7:27); Galatians 4:18 (here Tr marginal reading imperative); Romans 14:21.

d. honorable, conferring honor: μαρτυρία, 1 Timothy 3:7; ὄνομα, James 2:7; οὐ καλόν τό καύχημα ὑμῶν, 1 Corinthians 5:6.

e. affecting the mind agreeably, comforting and confirming: Θεοῦ ῥῆμα (the Sept. for רַבְרַב, which is spoken of the divine promises, Joshua 21:45; Zechariah 1:13), the gospel and its promises full of consolation, Hebrews 6:5. Compar. καλλίων, κάλλιον, **better:** neut, adverbially, σύ κάλλιον ἐπιγινώσκεις, i. e. better than by thy question thou seemest to know, Acts 25:10 (Winer's Grammar, 242 (227)). The word is not found in the Apocalypse. (Cf. Trench, § cvi. at the end; Zezschwitz, Profangrätigkeit as above with, p. 60f (cf. ἀγαθός, at the end); Westcott on John 10:11.)

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Strong's Exhaustive Concordance

good

Of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. Valuable or virtuous (for appearance or use, and thus distinguished from **agathos**, which is properly intrinsic) -- X better, fair, good(-ly), honest, meet, well, worthy.

see GREEK **agathos**

2635. katalaleó ►

Strong's Concordance

katalaleó: to speak evil of

Original Word: καταλαλέω

Part of Speech: Verb

Transliteration: katalaleó

Phonetic Spelling: (kat-al-al-eh'-o)

Definition: to speak evil of

Usage: I speak evil of, rail at, slander.

HELPS Word-studies

2635 *katalaléō* (from **2596** /*katá*, "down, according to," intensifying **2980** /*laléō*, "to prattle on") – properly, speak *down* to in a hostile, deriding way; to mock (revile), *detracting* from someone's reputation by "malice of speech directed against one's neighbor" (*DNTT*, 4,4); to defame, slander (backbite).

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Word Origin

from **katalalos**

Definition

to speak evil of

NASB Translation

slander (1), slandered (1), speak against (1), speaks against (2).

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Thayer's Greek Lexicon
STRONGS NT 2635: καταλαλέω

καταλαλέω, καταλάλω; to speak against one, to criminate, traduce: τίνας (in classical Greek mostly with the accusative; in the Sept. chiefly followed by κατά τίνας), James 4:11; 1 Peter 2:12; 1 Peter 3:16 (here T Tr marginal reading WH, ἐν ᾧ καταλαλεῖσθε, wherein ye are spoken against).

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Strong's Exhaustive Concordance

speak evil of.

From [katalalos](#); to be a traducer, i.e. To slander -- speak against (evil of).
see GREEK [katalalos](#)

2555. kakopoios ►

Strong's Concordance

kakopoios: an evildoer

Original Word: κακοποιός, όν

Part of Speech: Adjective

Transliteration: kakopoios

Phonetic Spelling: (kak-op-oy-os')

Definition: an evildoer

Usage: doing evil; subst: an evil-doer.

HELPS Word-studies

2555 *kakopoios* (from **2556** /*kakós*, "of a malicious disposition" and **4160** /*poiéō*, "make") – properly, an evil-doer, someone who makes trouble (inflicts harm), i.e. *seeking an opportunity* to injure (damage).

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Word Origin

from [kakopoieó](#)

Definition

an evildoer

NASB Translation

evildoer (1), evildoers (2).

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Thayer's Greek Lexicon

STRONGS NT 2555: κακοποιός

κακοποιός, **κακοποιον** (**κακόν** and **ποιέω**), **doing evil**; a substantive, **an evil-doer, malefactor**: **John 18:30** (but L marginal reading T Tr WH **κακόν ποιῶν**); **1 Peter 2:12, 14**; **1 Peter 3:16** (T Tr marginal reading WH omit the clause); . (**Proverbs 12:4**; Pindar, Aristotle, Polybius, Plutarch.)

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Strong's Exhaustive Concordance

evildoer, malefactor.

From **kakos** and **poieo**; a bad-doer; (specially), a criminal -- evil-doer, malefactor.

see GREEK **kakos**

see GREEK **poieo**

2029. eopteuó ►

Strong's Concordance

eopteuó: to look upon

Original Word: ἑποπτεύω

Part of Speech: Verb

Transliteration: eopteuó

Phonetic Spelling: (ep-opt-yoo'-o)

Definition: to look upon

Usage: I am an eyewitness of, behold, look upon.

NAS Exhaustive Concordance

Word Origin

from **epoptés**

Definition

to look upon

NASB Translation

observe (2).

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STRONGS NT 2029: ἑποπτεύω

ἑποπτεύω (participle **1 Peter 2:12** L T Tr WH); 1 aorist participle

ἑποπτεύσαντες;

1. to be an overseer (Homer, Hesiod).

2. universally, to look upon, view attentively; to watch (Aeschylus, Demosthenes, others): **τί**, **1 Peter 3:2**; **ἐκ τίνος**, namely, **τὴν ἀναστροφήν**, **1 Peter 2:12**.

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Strong's Exhaustive Concordance

observe

From **epi** and a derivative of **optanomai**; to inspect, i.e. Watch -- behold.

see GREEK **epi**

see GREEK **optanomai**

1392. doxazó ►

Strong's Concordance

doxazó: to render or esteem glorious (in a wide application)

Original Word: δοξάζω

Part of Speech: Verb

Transliteration: doxazó

Phonetic Spelling: (dox-ad'-zo)

Definition: to render or esteem glorious (in a wide application)

Usage: I glorify, honor, bestow glory on.

HELPS Word-studies

Cognate: 1392 *doksázō* (from 1391 /*dók̄sa*, "glory") – *glorify*; properly, to ascribe *weight* by recognizing real *substance* (*value*). See 1391 (*doksa*).

"*Glorifying* (1392 /*doksázō*) *God*" means valuing Him for who *He really is*. For example, "giving (ascribing) glory to God" *personally acknowledges* God in *His true character*(essence).

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NAS Exhaustive Concordance

Word Origin

from *doxa*

Definition

to render or esteem glorious (in a wide application)

NASB Translation

full of glory (1), glorified (20), glorifies (1), glorify (19), glorifying (12), had glory (1), has...glory (1), honor (1), honored (2), magnify (1), praised (1), praising (1).

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Thayer's Greek Lexicon

STRONGS NT 1392: δοξάζω

δοξάζω; (imperfect *ἐδόξαζον*); future *δοξάσω*; 1 aorist *ἐδόξασα*; passive (present *δοξάζομαι*); perfect *δεδόξασμαι*; 1 aorist *ἐδοξάσθην*; (*δόξα*);

Vulg.honorifico, glorifico, clarifico; the Sept.chiefly for דָּבַר, several times for אָרָא (in *Exodus* 34:29f, 35 *δοξάζεσθαι* stands for יָרָא, to shine);

- 1. to think, suppose, be of opinion,**(Aeschylus, Sophocles, Xenophon, Plato, Thucydides, and following; nowhere in this sense in the sacred writings).
- 2. from Polybius (6, 53, 10 δεδοξασμένοι ἐπ'ἀρετή) on to praise, extol, magnify, celebrate:** τινα, passive, [Matthew 6:2](#); [Luke 4:15](#); ἐαυτόν, to glorify oneself, [John 8:54](#); [Revelation 18:7](#); τόν λόγον τοῦ κυρίου, [Acts 13:48](#); τό ὄνομα τοῦ κυρίου, [Revelation 15:4](#); τόν Θεόν, [Matthew 5:16](#); [Matthew 9:8](#); [Matthew 15:31](#); [Mark 2:12](#); [Luke 5:25](#); [Luke 7:16](#); [Luke 13:13](#); [Luke 17:15](#); [Luke 18:43](#); [Luke 23:47](#); [Acts 11:18](#); [Acts 21:20](#)(Rec. κύριον); [Romans 15:6, 9](#) (Winer's Grammar, § 44, 3 b.; 332 (311)); [1 Peter 2:12](#); [1 Peter 4:14](#) Rec.; with the addition of ἐπί τίνι, for something, [Luke 2:20](#); [Acts 4:21](#); [2 Corinthians 9:13](#); ἐν ἐμοί, on account of me (properly, finding in me matter for giving praise (cf. Winer's Grammar, 387f (362f))), [Galatians 1:24](#); ἐν τῷ ὀνόματι τούτῳ, [1 Peter 4:16](#) L T Tr WH.
- 3. to honor, do honor to, hold in honor:** τήν διακονίαν μου, by the most devoted administration of it endeavoring to convert as many Gentiles as possible to Christ, [Romans 11:13](#); a member of the body, [1 Corinthians 12:26](#); Θεόν, to worship, [Romans 1:21](#); with the adjunct ἐν τῷ σώματι, by keeping the body pure and sound, [1 Corinthians 6:20](#); τῷ θανάτῳ, to undergo death for the honor of God, [John 21:19](#).
- 4. By a use not found in secular writings to make glorious, adorn with lustre, clothe with splendor;**
- a. to impart glory to something, render it excellent:** perfect passive δεδόξασμαι, to excel, be preeminent; δεδοξασμένος, excelling, eminent, glorious, [2 Corinthians 3:10](#); δεδοξαμένη χαρά, surpassing i. e. heavenly, joy (A. V. full of glory), [1 Peter 1:8](#).
- b. to make renowned, render illustrious, i. e. to cause the dignity and worth of some person or thing to become manifest and acknowledged:** τόν λόγον τοῦ Θεοῦ, [2 Thessalonians 3:1](#) Christ, the Son of God, [John 8:54](#); [John 11:4](#); [John 16:14](#); [John 17:10](#); God the Father, [John 13:31](#); [John 14:13](#); [John 15:8](#); [John 17:1, 4](#); [1 Peter 4:11](#); τό ὄνομα τοῦ Θεοῦ, [John 12:28](#).
- c. to exalt to a glorious rank or condition**([Isaiah 44:23](#); [Isaiah 55:5](#), etc.; joined to ὑποῦν, [Isaiah 4:2](#); [Esther 3:1](#)): οὐχ ἐαυτόν ἐδόξασε did not assume to himself the dignity (equivalent to οὐχ ἐαυτῷ τήν τιμήν ἔλαβε, [Esther 3:4](#)), the words γενηθῆναι ἀρχιερέα being added exegetically (Winer's Grammar, § 44, 1), [Hebrews 5:5](#); of God exalting, or rather restoring, Christ his Son to a state of glory in heaven: [John 7:39](#); [John 12:16](#) (); ; [Acts 3:13](#); (see δόξα, III. 4 a.); of God bringing Christians to a heavenly dignity and condition (see δόξα, III. 4 b.): [Romans 8:30](#). (Compare: ἐνδοξάζω, συνδοξάζω.)

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glorify, honor, magnify.

From [doxa](#); to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

see GREEK [doxa](#)

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