

# *Finally... Harmony!*

1 Peter 1:1–3:8

September 11, 2023

**INTRO:**      **VIDEO:** *Remembering 9-11*

- ~ What do you think of when you hear 9-11?
- ~ It's sad that tragedy vs. truth brings us together
- ~ Greater tragedy is our short-sighted self-absorption
  - > This generation's (+22 yr) 9-11 lack of resolve
  - > Pearl Harbor's (+79 yr) shocking blood bath
  - > Gettysburg, PA's (+160 yr) Civil War massacre
  - > Early Church's (+2K yr) passion & persecution

## **PRAYER**

**CONTEXT:**

- ~ We are in The Bible... GOD's Holy Word
- ~ Series: 1<sup>st</sup> Peter – “No Matter What!”
- ~ Peter has a holy... “part 1” and a “part 2”
- ~ God was speaking to and thru Peter...
- ~ God was speaking to His people.
- ~ God IS speaking to US!

**BIG IDEA:** ALL of God's genuine elect  
will finally harmonize!

## PREVIEW:

- |                                    |        |
|------------------------------------|--------|
| 1. <i>Likewise</i>                 | v.3:1  |
| 2. <i>Beloved</i>                  | v.2:11 |
| 3. <i>Elect</i>                    | v.1:1  |
| 4. <i>Likewise</i>                 | v.3:7  |
| 5. <i>Finally</i>                  | v.3:8  |
| 6. <i>ALL (“of you”)</i>           | v.3:8  |
| 7. <u>Harmonize</u> (“have unity”) | v.3:9  |

## TEXT:

**1Likewise** (**NOTE: what follows is linked by the “likewise” to that which has preceded the text**), wives, **be subject to** your own husbands, **so that** even **if some do not obey the word, they may be won without a word by the conduct** of their wives, **2**when they see your respectful and pure conduct. **3**Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— **4**but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious. **5**For this is how the **holy women** who hoped in God used to **adorn themselves, by submitting** to their own husbands, **6**as Sarah obeyed Abraham, calling him lord. And you are her

children, if you do good and do not fear anything that is frightening.

**7Likewise, husbands, *live* with your wives *in an understanding way, showing honor* to the woman as the weaker vessel, since they are heirs with you of the grace of life, *so that your prayers may not be hindered.***

**8Finally, *all of you, have unity of mind,***

**VIDEO:** *The Stickman Church*

**CLOSE:**

Ephesians 3:7-10a

*7Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. 8To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, 9and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things, 10so that **through the church** the manifold wisdom of God might now be made known...*

**PRAYER**

**WORSHIP:***This Is My Song & Gratitude***◀ 1 Peter 3:1 ▶****Text Analysis**[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">3668</a> [e]	Ὅμοίως <a href="#">Homoiōs</a>	Likewise	<a href="#">Adv</a>
<a href="#">3588</a> [e]	[αί] <a href="#">hai</a>	-	<a href="#">Art-VFP</a>
<a href="#">1135</a> [e]	γυναῖκες, <a href="#">gynaikes</a>	wives,	<a href="#">N-VFP</a>
<a href="#">5293</a> [e]	ὑποτασσόμεναι <a href="#">hypotassomenai</a>	be subject	<a href="#">V-PPM/P-NFP</a>
<a href="#">3588</a> [e]	τοῖς <a href="#">tois</a>	to the	<a href="#">Art-DMP</a>
<a href="#">2398</a> [e]	ἰδίοις <a href="#">idiois</a>	own	<a href="#">Adj-DMP</a>
<a href="#">435</a> [e]	ἀνδράσιν, <a href="#">andrasin</a>	husbands,	<a href="#">N-DMP</a>
<a href="#">2443</a> [e]	ἵνα <a href="#">hina</a>	so that,	<a href="#">Conj</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	even	<a href="#">Conj</a>
<a href="#">1487</a> [e]	εἰ <a href="#">ei</a>	if	<a href="#">Conj</a>

<a href="#">5100 [e]</a>	τινες <a href="#">tines</a>	any	<a href="#">IPro-NMP</a>
<a href="#">544 [e]</a>	ἀπειθοῦσιν <a href="#">apeithousin</a>	are disobedient	<a href="#">V-PIA-3P</a>
<a href="#">3588 [e]</a>	τῷ <a href="#">tō</a>	to the	<a href="#">Art-DMS</a>
<a href="#">3056 [e]</a>	λόγω, <a href="#">logō</a>	word,	<a href="#">N-DMS</a>
<a href="#">1223 [e]</a>	διὰ <a href="#">dia</a>	by	<a href="#">Prep</a>
<a href="#">3588 [e]</a>	τῆς <a href="#">tēs</a>	the	<a href="#">Art-GFS</a>
<a href="#">3588 [e]</a>	τῶν <a href="#">tōn</a>	of the	<a href="#">Art-GFP</a>
<a href="#">1135 [e]</a>	γυναικῶν <a href="#">gynaikōn</a>	wives	<a href="#">N-GFP</a>
<a href="#">391 [e]</a>	ἀναστροφῆς <a href="#">anastrophēs</a>	conduct,	<a href="#">N-GFS</a>
<a href="#">427 [e]</a>	ἄνευ <a href="#">aneu</a>	without	<a href="#">Prep</a>
<a href="#">3056 [e]</a>	λόγου <a href="#">logou</a>	word,	<a href="#">N-GMS</a>
<a href="#">2770 [e]</a>	κερδηθήσονται, <a href="#">kerdēthēsontai</a>	they will be won over,	<a href="#">V-FIP-3P</a>

## ◀ 1 Peter 3:7 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">3588 [e]</a>	Οἱ <a href="#">Hoi</a>	-	<a href="#">Art-VMP</a>
<a href="#">435 [e]</a>	ἄνδρες <a href="#">andres</a>	Husbands	<a href="#">N-VMP</a>
<a href="#">3668 [e]</a>	ὁμοίως <a href="#">homoiōs</a>	likewise,	<a href="#">Adv</a>
<a href="#">4924 [e]</a>	συνοικοῦντες <a href="#">synoikountes</a>	dwelling with [them]	<a href="#">V-PPA-NMP</a>
<a href="#">2596 [e]</a>	κατὰ <a href="#">kata</a>	according to	<a href="#">Prep</a>
<a href="#">1108 [e]</a>	γνώσιν <a href="#">gnōsin</a>	knowledge,	<a href="#">N-AFS</a>
<a href="#">5613 [e]</a>	ὡς <a href="#">hōs</a>	as	<a href="#">Adv</a>
<a href="#">772 [e]</a>	ἀσθενεστέρω <a href="#">asthenesterō</a>	with a weaker	<a href="#">Adj-DNS-C</a>
<a href="#">4632 [e]</a>	σκεύει <a href="#">skeuei</a>	vessel	<a href="#">N-DNS</a>
<a href="#">3588 [e]</a>	τῷ <a href="#">tō</a>	with the	<a href="#">Art-DNS</a>

<a href="#">1134</a> [e]	γυναικείω, <a href="#">gynaikeiō</a>	female,	<a href="#">Adj-DNS</a>
<a href="#">632</a> [e]	ἀπονέμοντες <a href="#">aponemontes</a>	rendering	<a href="#">V-PPA-NMP</a>
<a href="#">5092</a> [e]	τιμήν <a href="#">timēn</a>	honor,	<a href="#">N-AFS</a>
<a href="#">5613</a> [e]	ὡς <a href="#">hōs</a>	as	<a href="#">Adv</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	also	<a href="#">Conj</a>
<a href="#">4789</a> [e]	συνκληρονόμοις <a href="#">synklēronomois</a>	joint-heirs	<a href="#">Adj-DMP</a>
<a href="#">5485</a> [e]	χάριτος <a href="#">charitos</a>	of [the] grace	<a href="#">N-GFS</a>
<a href="#">2222</a> [e]	ζωῆς, <a href="#">zōēs</a>	of life,	<a href="#">N-GFS</a>
<a href="#">1519</a> [e]	εἰς <a href="#">eis</a>	so as for	<a href="#">Prep</a>
<a href="#">3588</a> [e]	τὸ <a href="#">to</a>	-	<a href="#">Art-ANS</a>
<a href="#">3361</a> [e]	μὴ <a href="#">mē</a>	not	<a href="#">Adv</a>
<a href="#">1465</a> [e]	ἐνκόπτεσθαι <a href="#">enkoptesthai</a>	to be hindered	<a href="#">V-PNM/P</a>

<a href="#">3588</a> [e]	τὰς <a href="#">tas</a>	the	<a href="#">Art-AFP</a>
<a href="#">4335</a> [e]	προσευχὰς <a href="#">proseuchas</a>	prayers	<a href="#">N-AFP</a>
<a href="#">4771</a> [e]	ὑμῶν. <a href="#">hymōn</a>	of you.	<a href="#">PPro-G2P</a>

## ◀ 1 Peter 3:8 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">3588</a> [e]	Τὸ <a href="#">To</a>	-	<a href="#">Art-ANS</a>
<a href="#">1161</a> [e]	δὲ <a href="#">de</a>	Now	<a href="#">Conj</a>
<a href="#">5056</a> [e]	τέλος <a href="#">telos</a>	the end:	<a href="#">N-ANS</a>
<a href="#">3956</a> [e]	πάντες <a href="#">pantes</a>	All [be]	<a href="#">Adj-VMP</a>
<a href="#">3675</a> [e]	ὁμόφρονες, <a href="#">homophrones</a>	single-minded,	<a href="#">Adj-NMP</a>
<a href="#">4835</a> [e]	συμπαθεῖς, <a href="#">sympatheis</a>	sympathetic,	<a href="#">Adj-NMP</a>

<a href="#">5361</a> [e]	φιλάδελφοι, <a href="#">philadelphoi</a>	loving as brothers,	<a href="#">Adj-NMP</a>
<a href="#">2155</a> [e]	εὐσπλαγχοι, <a href="#">eusplanchnoi</a>	tender-hearted,	<a href="#">Adj-NMP</a>
<a href="#">5012</a> [e]	ταπεινόφρονες, <a href="#">tapeinophrones</a>	humble,	<a href="#">Adj-NMP</a>

## LIKEWISE / IN The SAME WAY

### ◀ 3668. homoiós ▶

#### Strong's Concordance

homoiós: likewise, in like manner

**Original Word:** ὁμοίως

**Part of Speech:** Adverb

**Transliteration:** homoiós

**Phonetic Spelling:** (hom-oy'-oce)

**Definition:** likewise, in like manner

**Usage:** in like manner, similarly, in the same way, equally.

#### NAS Exhaustive Concordance

**Word Origin**

adverb from [homoios](#)

**Definition**

likewise, in like manner

**NASB Translation**

like manner (1), likewise (12), same (3), same thing (1), same way (11), similar way (1), so (2), way (1).

#### Thayer's Greek Lexicon

STRONGS NT 3668: ὁμοίως

ὁμοίως (ὅμοιος), adverb (from Pindar, Herodotus down), **likewise, equally, in the same way**: [Mark 4:16](#) (Tr marginal reading brackets ὁμοίως); [Luke 3:11](#); [Luke 10:37](#); [Luke 13:3](#) L T Tr WH; R G L Tr marginal reading; ; [John 5:19](#); [John 21:13](#); [1 Peter 3:1, 7](#); [1 Peter](#)

5:5; Hebrews 9:21; Revelation 2:15 (for Rec. ὁ μισῶ); ; ὁμοίως καί, Matthew 22:26; Matthew 26:35; Mark 15:31 (here Rec. ὁμοίως δέ καί); Luke 5:33; Luke 17:28 R G L; ; John 6:11; 1 Corinthians 7:22 R G; ὁμοίως μέντοι καί, Jude 1:8; ὁμοίως δέ καί, Matthew 27:41 R G (where T omits; L brackets δέ καί; Tr brackets δέ; WH omits δέ and brackets καί); Luke 5:10; Luke 10:32; 1 Corinthians 7:3 (where L brackets δέ), 4; James 2:25; and correctly restored by L Tr marginal reading in Romans 1:27, for R T Tr text WH ὁμοίως τέ καί; cf. Fritzsche, Romans, i., p. 77; (Winers Grammar, 511 (531); Buttman, § 149, 8); ὁμοίως preceded by καθώς, Luke 6:31.

## Strong's Exhaustive Concordance

likewise, so.

Adverb from [homoios](#); similarly -- likewise, so.

see GREEK [homoios](#)

## Forms and Transliterations

ομοιωσ ομοίως ὁμοιωσ ὁμοίως homoios homoiōs homoíos homoiōs omoios omoiōs

## Links

[Interlinear Greek](#) • [Interlinear Hebrew](#) • [Strong's Numbers](#) • [Englishman's Greek Concordance](#) • [Englishman's Hebrew Concordance](#) • [Parallel Texts](#)

## Englishman's Concordance

### Matthew 22:26 Adv

GRK: ὁμοίως καὶ ὁ

NAS: *so* also the second,

KJV: *Likewise* the second also,

INT: *likewise* also the

### Matthew 26:35 Adv

GRK: σε ἀπαρνήσομαι ὁμοίως καὶ πάντες

NAS: the disciples said *the same thing* too.

KJV: deny thee. *Likewise* also said

INT: you will I deny *Likewise* also all

### Matthew 27:41 Adv

GRK: ὁμοίως καὶ οἱ

NAS: *In the same way* the chief priests  
KJV: *Likewise* also the chief priests  
INT: *likewise* also the

#### Mark 4:16 Adv

GRK: οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ  
NAS: *In a similar way* these  
KJV: are they *likewise* which are sown  
INT: these are *likewise* they who upon

#### Mark 15:31 Adv

GRK: ὁμοίως καὶ οἱ  
NAS: *In the same way* the chief priests  
INT: *likewise* also the

#### Luke 3:11 Adv

GRK: ἔχων βρώματα ὁμοίως ποιεῖτω  
NAS: food is to do *likewise*.  
KJV: meat, let him do *likewise*.  
INT: has food *likewise* let him do

#### Luke 5:10 Adv

GRK: ὁμοίως δὲ καὶ  
NAS: *and so* also [were] James  
KJV: And *so* [was] also James,  
INT: *likewise* moreover also

#### Luke 5:33 Adv

GRK: δεήσεις ποιοῦνται ὁμοίως καὶ οἱ  
NAS: also *do the same*, but Yours  
KJV: and *likewise* [the disciples]  
INT: prayers make *likewise* also those

#### Luke 6:31 Adv

GRK: ποιεῖτε ἀλλοῖς ὁμοίως  
NAS: others *the same way* you want  
KJV: also to them *likewise*.  
INT: do to them *likewise*

#### Luke 10:32 Adv

GRK: ὁμοίως δὲ καὶ  
NAS: *Likewise* a Levite also,

KJV: And *likewise* a Levite, when he was  
INT: *likewise* moreover also

#### Luke 10:37 Adv

GRK: σὺ ποίει ὁμοίως  
NAS: to him, Go and do *the same*.  
KJV: do thou *likewise*.  
INT: you do *likewise*

#### Luke 13:3 Adv

GRK: μετανοῆτε πάντες ὁμοίως ἀπολεισθε  
NAS: you will all *likewise* perish.  
INT: you repent all *likewise* you will perish

#### Luke 16:25 Adv

GRK: καὶ Λάζαρος ὁμοίως τὰ κακά  
NAS: your good things, *and likewise* Lazarus  
KJV: and *likewise* Lazarus  
INT: and Lazarus *likewise* the [things] evil

#### Luke 17:28 Adv

GRK: ὁμοίως καθὼς ἐγένετο  
NAS: *It was the same* as happened  
KJV: *Likewise* also as  
INT: *likewise* as it came to pass

#### Luke 17:31 Adv

GRK: ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρέψατω  
NAS: to take *them out*; *and likewise* the one who  
KJV: the field, let him *likewise* not return  
INT: in field *likewise* not let him return

#### Luke 22:36 Adv

GRK: βαλλάντιον ἀράτω ὁμοίως καὶ πήραν  
NAS: is to take *it along*, *likewise* also  
KJV: [it], and *likewise* [his] scrip:  
INT: a purse let him take [it] *likewise* also bag

#### John 5:19 Adv

GRK: ὁ υἱὸς ὁμοίως ποιεῖ  
NAS: also does *in like manner*.  
KJV: doeth the Son *likewise*.  
INT: the Son *likewise* does

### John 6:11 Adv

GRK: τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ  
NAS: who were seated; *likewise* also  
KJV: and *likewise* of  
INT: to the reclining *likewise* also of

### John 21:13 Adv

GRK: τὸ ὀψάριον ὁμοίως  
NAS: [it] to them, and the fish *likewise*.  
KJV: and fish *likewise*.  
INT: the fish *likewise*

### Romans 1:27 Adv

GRK: ὁμοίως τε καὶ  
NAS: *and in the same way* also the men  
KJV: And *likewise* also the men,  
INT: *likewise* moreover also

### 1 Corinthians 7:3 Adv

GRK: ὀφειλὴν ἀποδιδότω ὁμοίως δὲ καὶ  
NAS: to his wife, *and likewise* also  
KJV: and *likewise* also  
INT: duty let give *likewise* moreover also

### 1 Corinthians 7:4 Adv

GRK: ὁ ἀνὴρ ὁμοίως δὲ καὶ  
NAS: but the husband [*does*]; *and likewise* also  
KJV: and *likewise* also  
INT: the husband *likewise* moreover also

### 1 Corinthians 7:22 Adv

GRK: κυρίου ἐστὶν ὁμοίως ὁ ἐλεύθερος  
NAS: freedman; *likewise* he who was called  
KJV: freeman: *likewise* also  
INT: of [the] Lord is *likewise* the [one] free

### Hebrews 9:21 Adv

GRK: τῷ αἵματι ὁμοίως ἐράντισεν  
NAS: *And in the same way* he sprinkled both  
INT: with blood *likewise* he sprinkled

### James 2:25 Adv

GRK: ὁμοίως δὲ καὶ  
NAS: *In the same way*, was not Rahab

KJV: *Likewise* also was  
INT: *likewise* moreover also

## Strong's Greek 3668 31 Occurrences

ὁμοίως — 31 Occ.

# FINALLY / NOW – The END

## ◀ 1161. de ▶

### Strong's Concordance

**de:** but, and, now, (a connective or adversative particle)

**Original Word:** δέ

**Part of Speech:** Conjunction

**Transliteration:** de

**Phonetic Spelling:** (deh)

**Definition:** but, and, now, (a connective or adversative particle)

**Usage:** a weak adversative particle, generally placed second in its clause; but, on the other hand, and.

### HELPS Word-studies

1161 *dé* (a conjunction) – *moreover, indeed now . . . , on top of this . . . , next . . .*

### NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

but, and, now, (a connective or adversative particle)

**NASB Translation**

after (2), also (2), another\* (8), even (4), even though (1), former\* (1), however (6), moreover (1), moreover\* (1), nevertheless (1), now (267), or (6), other (1), other hand (4), others\* (3), partly (1), rather (1), so (12), suppose\* (1), then (6), therefore (1), though (1), what (1), when (3), whereas (2), yes (1), yet (25).

### Thayer's Greek Lexicon

## STRONGS NT 1161: δέ

δέ (related to δή, as μέν to μὴν, cf. Klotz ad Devar. ii. 2, p. 355), a particle adversative, distinctive, disjunctive, **but, moreover** (Winers Grammar, § 53, 7 and 10, 2); it is much more frequent in the historical parts of the N. T. than in the other books, very rare in the Epistles of John and the Apocalypse. (On its general neglect of elision (when the next word begins with a vowel) cf. Tdf. Proleg., p. 96; WHs Appendix, p. 146; Winers Grammar, § 5, 1a.; Buttmann, p. 10f) It is used:

1. universally, by way of opposition and distinction; it is added to statements opposed to a preceding statement: **ἐάν ὀφθαλμός κτλ.** [Matthew 6:23](#); **ἐλεύσονται δέ ἡμέραι,** [Mark 2:20](#); it opposes persons to persons or things previously mentioned or thought of — either with strong emphasis: **ἐγὼ δέ,** [Matthew 5:22, 28, 32, 34, 39, 44](#); **ἡμεῖς δέ,** [1 Corinthians 1:23](#); [2 Corinthians 10:13](#); **σύ δέ,** [Matthew 6:6](#); **ὕμεῖς δέ,** [Mark 8:29](#); **οἱ δέ υἱοὶ τῆς βασιλείας,** [Matthew 8:12](#); **αἱ ἀλώπεκες ... ὁ δέ υἱὸς τοῦ ἀνθρώπου** [Matthew 8:20](#); [Luke 9:58](#); **πᾶς ὁ λαὸς ... οἱ δέ φαρισαῖοι,** [Luke 7:29f](#); **ὁ δέ πνευματικός,** [1 Corinthians 2:15](#), and often; — or with a slight discrimination, **ὁ δέ, αὐτός δέ:** [Mark 1:45](#); [Mark 5:34](#); [Mark 6:37](#); [Mark 7:6](#); [Matthew 13:29, 37, 52](#); [Matthew 15:23ff](#); [Luke 4:40, 43](#); [Luke 5:16](#); [Luke 6:8](#); [Luke 8:10, 54](#); [Luke 15:29](#); **οἱ δέ,** [Matthew 2:5](#); [Mark 3:4](#); [Mark 8:28](#), etc., etc.; with the addition also of a proper name, as **ὁ δέ Ἰησοῦς:** [Matthew 8:22](#) (Tdf. omits Ἰησοῦς); (R G Tr brackets); (Tdf. omits Ἰησοῦς); ; [Mark 1:41](#) (R G L marginal reading Tr marginal reading); **ἀποκροκρηθεις δέ (ὁ) Σίμων,** [Luke 7:43](#) R G L brackets; **ἡ δέ Μαρία,** [Luke 2:19](#), etc.

2. μέν ... δέ, see μέν.

3. after negative sentences, **but, but rather** (German wohlaber): [Matthew 6:19f](#) (**μὴ θησαυρίζετε ... θησαυρίζετε δέ**); f; [Acts 12:9, 14](#); [Romans 3:4](#); [Romans 4:5](#); [1 Corinthians 1:10](#); [1 Corinthians 7:37](#); [1 Thessalonians 5:21](#) (not Rec.); [Ephesians 4:14](#); [Hebrews 2:5](#); [Hebrews 4:13, 15](#); [Hebrews 9:12](#); [Hebrews 10:26](#); [Hebrews 12:13](#); [1 Peter 1:12](#) (**οὐχ ἑαυτοῖς ὑμῖν (Rec. ἡμῖν) δέ**); [James 1:13](#); [James 2:11](#).

4. it is joined to terms which are repeated with a certain emphasis, and with such additions as tend to explain and establish them more exactly; in this use of the particle we may supply a suppressed negative clause and give its force in English by inserting **I say, and that, so then,** etc.): [Romans 3:21f](#) (not that common **δικαιοσύνη** which the Jews boasted of and strove after, but **δικαιοσυνησ ... διὰ πίστεως**); [Romans 9:30](#); [1 Corinthians 2:6](#) (**σοφίαν δέ οὐ τοῦ αἰῶνος τούτου**); [Galatians 2:2](#) (I went up, not of my own accord,

but etc.); [Philippians 2:8](#); cf. Klotz ad Dev. ii. 2, p. 361f; L. Dindorf in Stephanus Thesaurus ii. col. 928; (cf. Winer's Grammar, 443 (412)).

5. it serves to mark a transition to something new (**δέ** metabatic); by this use of the particle, the new addition is distinguished from and, as it were, opposed to what goes before: [Matthew 1:18](#); [Matthew 2:19](#); [Matthew 10:21](#); [Luke 12:13](#); [Luke 13:1](#); [John 7:14, 37](#); [Acts 6:1](#); [Romans 8:28](#); [1 Corinthians 7:1](#); [1 Corinthians 8:1](#), etc., etc.; so also in the phrase **ἐγένετο δέ**, see **γίνομαι**, 2 c.

6. it introduces explanations and separates them from the things to be explained: [John 3:19](#); [John 6:39](#); [1 Corinthians 1:12](#); [1 Corinthians 7:6, 29](#); [Ephesians 5:32](#), etc.; — especially remarks and explanations intercalated into the discourse, or added, as it were, by way of appendix: [Mark 5:13](#) (**ἦσαν δέ** etc. R L brackets); (R G); [John 6:10](#); [John 9:14](#); [John 12:3](#); **τοῦτο δέ γέγονε**, [Matthew 1:22](#); [Matthew 21:4](#). Owing to this use, the particle not infrequently came to be confounded in the manuscripts (of secular writings also) with **γάρ**; cf. Winer on [Galatians 1:11](#); Fritzsche on [Mark 14:2](#); also his Commentary on Romans, vol. i., pp. 234, 265; ii., p. 476; iii., p. 196; (Winer's Grammar, 452 (421); Buttman, 363 (312)).

7. after a parenthesis or an explanation which had led away from the subject under discussion, it serves to take up the discourse again (cf. Winer's Grammar, 443 (412)): [Matthew 3:4](#); [Luke 4:1](#); [Romans 5:8](#); [2 Corinthians 2:12](#); [2 Corinthians 5:8](#); [2 Corinthians 10:2](#); [Ephesians 2:4](#); cf. Klotz ad Devar. ii. 2, p. 376f.

8. it introduces the apodosis and, as it were, opposes it to the protasis: [Acts 11:17](#) R G (1 Macc. 14:29; 2 Macc. 1:34); after a participial construction which has the force of a protasis: [Colossians 1:22](#) (21); cf. Matthiae 2:1470; Kühner, 2:818; (Jelf, § 770); Klotz as above, p. 370f; (Buttmann, 364 (312)).

9. **καί ... δέ**, but ... also, yea and, moreover also: [Matthew 10:18](#); [Matthew 16:18](#); [Luke 2:35](#) (WH text omits; L Tr brackets **δέ**); [John 6:51](#); [John 15:27](#); [Acts 3:24](#); [Acts 22:29](#); [Romans 11:23](#); [2 Timothy 3:12](#); [1 John 1:3](#); [2 Peter 1:5](#); cf. Klotz as above, p. 645f; Buttman, 364 (312); (also Winer's Grammar, 443 (413); Ellicott on [1 Timothy 3:10](#); Meyer on [John 6:51](#)). **ἐάν δέ** yea even if: [John 8:16](#).

10. **δέ** never stands as the first word in the sentence, but generally second; and when the words to which it is added cannot be separated, it stands third (as in [Matthew 10:11](#); [Matthew 18:25](#); [Mark 4:34](#); [Luke 10:31](#); [Acts 17:6](#); [Acts 28:6](#); [Galatians 3:23](#); [2 Timothy 3:8](#), etc.; in **οὐ μόνον δέ**, [Romans 5:3, 11](#), etc.), or even in the fourth place, [Matthew 10:18](#); [John 6:51](#); [John 8:16](#); [1 John 1:3](#); [1 Corinthians 4:18](#); ([Luke 22:69](#) L T Tr WH).

## Strong's Exhaustive Concordance

also, and, but, moreover, now.

A primary particle (adversative or continuative); but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

## ◀ 5056. telos ▶

### Strong's Concordance

**telos:** an end, a toll

**Original Word:** τέλος, ους, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** telos

**Phonetic Spelling:** (tel'-os)

**Definition:** an end, a toll

**Usage:** (a) an end, (b) event or issue, (c) the principal end, aim, purpose, (d) a tax.

### HELPS Word-studies

**5056** *télos* (a neuter noun) – properly, consummation (the *end-goal, purpose*), such as *closure* with all its *results*.

[This root (*tel-*) means "reaching the *end (aim)*." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

### NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

an end, a toll

**NASB Translation**

continually\* (1), custom (2), customs (1), end (24), ends (2), finished (1), fulfillment (1), goal (1), outcome (6), sum (1), utmost (1).

### Thayer's Greek Lexicon

STRONGS NT 5056: τέλος

τέλος, τέλους, τό (cf. Curtius, § 238), from Homer down, the Sept. mostly for ἴϛ;

## 1. end, i. e.

**a. termination, the limit** at which a thing ceases to be, (in the Greek writings always of the end of some act or state, but not of the end of a period of time, which they call **τελευτή**; in the Scriptures also of a temporal end; an end in space is everywhere called **πέρας**): **τῆς βασιλείας**, [Luke 1:33](#); **ζωῆς**, [Hebrews 7:3](#); **τοῦ καταργουμένου**, [2 Corinthians 3:13](#); **τά τέλη τῶν αἰώνων**, [1 Corinthians 10:11](#) (**τέλος τῶν ἡμερῶν**, [Nehemiah 13:6](#); **τῶν ἑπτὰ ἑτῶν**, [2 Kings 8:3](#); **ἀρχή καί τέλος καί μεσότης χρόνων** Wis. 7:18); equivalent to he who puts an end to: **τέλος νόμου Χριστός**, Christ has brought the law to all end (**παῶσιν Χριστός ἀνθρώποις τέλος τοῦ βίου θάνατος**. Demosthenes, 1306, 25), [Romans 10:4](#); cf. Fritzsche at the passage, vol. ii, p. 377f **πάντων τό τέλος**, the end of all things (i. e. of the present order of things), [1 Peter 4:7](#); also in the phrases **ἕως τέλους**, [1 Corinthians 1:8](#); [2 Corinthians 1:13](#); **μέχρι τέλους**, [Hebrews 3:6](#) (Tr marginal reading WH brackets the clause), 14; **ἄχρι τέλους**, [Hebrews 6:14](#); [Revelation 2:26](#). What 'end' is intended the reader must determine by the context; thus, **τό τέλος** denotes the end of the Messianic pangs (*dolores Messiae*; see **ὠδίν**) in [Matthew 24:6, 14](#) (opposed to **ἀρχή ὠδίνων**); [Mark 13:7](#) (cf. 9); [Luke 21:9](#); **τό τέλος** in [1 Corinthians 15:24](#) denotes either the end of the eschatological events, or the end of the resurrection i. e. the last or third act of the resurrection (to include those who had not belonged to the number of **οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ**), [1 Corinthians 15:24](#) cf. [1 Corinthians 15:23](#); see DeWette ad loc.; Weizel in the *Theol. Studien und Kritiken* for 1836, p. 978; Grimm in the *Zeitschr. f. wissensch. Theol.* for 1873, p. 388ff; (yet cf. Heinrici in Meyer (6te Aufl.) at the passage). **εἰς τέλος** — **to the very end** appointed for these evils, [Matthew 10:22](#); [Matthew 24:13](#); [Mark 13:13](#); also **at the end, at last, finally**, [Luke 18:5](#) (Vulg. in novissimo) (i. e. **lest at last by her coming she wear me out**; but others take it equivalent to Hebrew **נִצְּלָה** (cf. [Job 14:20](#) etc. see Trommius) and connect it with the participle, **lest by her coming to the last i. e. continually**; see **ὑπωπιάζω**, under the end); [John 13:1](#) (others, **to the uttermost, completely** (cf. our **to the very last**); see Westcott, and Weiss (in Meyer 6te Aufl.) at the passage; Grimm on 2 Macc. 8:29), cf. **ἀναπάω**, under the end (Xenophon, oec. 17, 10; Hesiod, Works, 292; Herodotus 3, 40; 9, 37; Sophocles Phil. 409; Euripides, Ion 1615; Aelian v. h. 10, 16); **to the (procurement of their) end, i. e. to destruction** (A. V. **to the uttermost** (cf. references as above)), [1 Thessalonians 2:16](#) (for **נִצְּלָה** [Chronicles 12:12](#)); **τέλος ἔχειν**, to have an end, be finished (often in Greek writings), [Luke 22:37](#) (others give **τέλος** here the sense of **fulfilment** (cf. **τελέω**, 2)); equivalent to **to perish**, [Mark 3:26](#). **τό δέ τέλος**, adverbially, **finally** (*denique vero*): [1 Peter 3:8](#) (Plato, legg. 6, p. 768 b.; **καί τό γέ τέλος**,

ibid. 5, p. 740 e.; but generally in secular authors **τέλος** in this sense wants the article; cf. Passow, ii, p. 1857a; (Liddell and Scott, under the word, I. 4 a.)).

**b. the end i. e. the last in any succession or series:** (ἡ) ἀρχή καί (τό) τέλος, of God, who by his perpetuity survives all things, i. e. **eternal**, [Revelation 1:8](#) Rec.; .

**c. that by which a thing is finished, its close, issue:** [Matthew 26:58](#); **final lot, fate**, as if a recompense: with a genitive of the thing, [Romans 6:21](#); [Hebrews 6:8](#); [1 Peter 1:9](#); with a genitive of the person whom the destiny befalls, [2 Corinthians 11:15](#); [Philippians 3:19](#); [1 Peter 4:17](#); τοῦ κυρίου (genitive of author), the closing experience which befell Job by God's command, [James 5:11](#) (referring to [Job 42](#) (especially verse 12)).

**d. the end to which all things relate, the aim, purpose:** [1 Timothy 1:5](#) (often so in philos. from Plato, de rep. 6, p. 494 a. down; cf. Fritzsche on Romans, ii., p. 378).

**2. toll, custom** (i. e. an indirect tax on goods; see φόρος and κῆνσος): [Matthew 17:25](#); [Romans 13:7](#) (Xenophon, Plato, Polybius, Aeschines, Demosthenes, others; 1 Macc. 10:31 1 Macc. 11:35).

## Strong's Exhaustive Concordance

end

From a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid) -- + continual, custom, end(-ing), finally, uttermost. Compare [phoros](#).

see GREEK [phoros](#)

## Forms and Transliterations

τελη τέλη τελος τελός τέλος τελους τέλους tele telē téle télē telos télos telous télous

1 Peter 1:1's **“elect”**

◀ **1588. eklektos** ▶

## Strong's Concordance

**eklektos**: select, by impl. favorite

**Original Word**: ἐκλεκτός, ἡ, ὄν

**Part of Speech**: Adjective

**Transliteration**: eklektos

**Phonetic Spelling**: (ek-lek-tos')

**Definition**: select, by implication favorite

**Usage**: chosen out, elect, choice, select, sometimes as subst: of those chosen out by God for the rendering of special service to Him (of the Hebrew race, particular Hebrews, the Messiah, and the Christians).

## HELPS Word-studies

**Cognate**: **1588** *eklektós* (an adjective, derived from **1586** /*eklégomai*, "to select, choose," also used as a substantive/noun) – properly, selected (chosen from, out of), especially as a deeply personal choice – literally "*chosen, out of a personal preference (intention).*" [See 1586](#) (*eklegomai*).

Typically, **1588** /*eklektós* ("select, chosen") describes people who choose to follow the Lord, i.e. become *God's choice* by freely receiving *faith* (**4102** /*pístis*) from Him. Accordingly, these two terms are directly connected (see Tit 1:1; Lk 18:7,8).

## NAS Exhaustive Concordance

**Word Origin**

from [eklegó](#)

**Definition**

select, by impl. favorite

**NASB Translation**

choice (2), choice man (1), chosen (1), chosen (9), chosen one (1), elect (8).

## Thayer's Greek Lexicon

**STRONGS NT 1588**: ἐκλεκτός

ἐκλεκτός, ἐκλεκτή, ἐκλεκτόν (ἐκλέγω), **picked out, chosen**; rare in Greek writ.; as Thucydides 6, 100; Plato, legg. 11, p. 938 b.; 12, 948 a., etc.; the Sept. for קָהָן and קָהָן; in the N. T.

**1. chosen by God**, and a. **to obtain salvation through Christ** (see ἐκλέγω); hence, Christians are called οἱ ἐκλεκτοὶ τοῦ Θεοῦ, **the chosen or elect of God** (cf. Winer's Grammar, 35 (34); 234 (219)), (קָהָן הַיְהוּדִים, said of pious Israelites [Isaiah 65:9, 15, 23](#); [Psalm 104:43](#) ()), cf. Wis. 4:15): [Luke 18:7](#); [Romans 8:33](#); [Colossians 3:12](#); [Titus 1:1](#); without the

genitive Θεοῦ, [Matthew 24:22, 24](#); [Mark 13:20, 22](#); [1 Peter 1:1](#); with the addition of τοῦ Χριστοῦ, as the genitive of possessor, [Matthew 24:31](#); [Mark 13:27](#) (T Tr omit the genitive); κλητοί καί ἐκλεκτοί καί πιστοί, [Revelation 17:14](#); γένος ἐκλεκτόν, [1 Peter 2:9](#) (from [Isaiah 43:20](#), cf. Additions to Esther 8:40 [[Esther 8:368:12t](#)] (Esth. 6:17, p. 64, Fritzsche edition)); ἐκλεκτοί, those who have become true partakers of the Christian salvation are contrasted with κλητοί, those who have been invited but who have not shown themselves fitted to obtain it (others regard the 'called' and the 'chosen' here as alike partakers of salvation, but the latter as the 'choice ones' (see 2 below), distinguished above the former; cf. James Morison or Meyer at the passage), [Matthew 20:16](#) (here T WH omit; Tr brackets the clause); ; finally, those are called ἐκλεκτοί who are destined for salvation but have not yet been brought to it, [2 Timothy 2:10](#) (but cf. Huther or Ellicott at the passage).

*b.* The Messiah is called preeminently ὁ ἐκλεκτός τοῦ Θεοῦ, as appointed by God to the most exalted office conceivable: [Luke 23:35](#), cf. [Luke 9:35](#) L marginal reading T Tr WH; cf. Dillmann, Das Buch Henoch (übers.u.erkhärt;allgem.Einl.), p. 23:

*c.* Angels are called ἐκλεκτοί, as those whom God has chosen out from other created beings to be peculiarly associated with him, and his highest ministers in governing the universe: [1 Timothy 5:21](#); see ἅγιος, 1

*b.*; μαρτύρομαι δέ ἐγώ μὲν ὑμῶν τὰ ἅγια καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ, Josephus, b. j. 2, 16, 4 under the end; (yet others explain by [2 Peter 2:4](#); [Jude 1:6](#); cf. Ellicott on 1 Timothy, the passage cited).

**2.** universally, **choice, select**, i. e. the best of its kind or class, **excellent, preeminent**: applied to certain individual Christians, [2 John 1:1, 13](#); with ἐν κυρίῳ added, eminent as a Christian (see ἐν, I. 6 b.), [Romans 16:13](#); of things: λίθος, [1 Peter 2:4](#) (6) ([Isaiah 28:16](#); 2 Esdr. 5:8; Enoch, chapter 8 Greek text, Dillmann edition, p. 82f).

## Strong's Exhaustive Concordance

chosen, elect.

From [eklegomai](#); select; by implication, favorite -- chosen, elect.

see GREEK [eklegomai](#)

## Links

[Interlinear Greek](#) • [Interlinear Hebrew](#) • [Strong's Numbers](#) • [Englishman's Greek Concordance](#) • [Englishman's Hebrew Concordance](#) • [Parallel Texts](#)

## Englishman's Concordance

### Matthew 20:16 Adj-NMP

GRK: ὀλίγοι δὲ ἐκλεκτοί

KJV: but few *chosen*.

INT: few however *chosen*

### Matthew 22:14 Adj-NMP

GRK: ὀλίγοι δὲ ἐκλεκτοί

NAS: are called, but few [*are*] *chosen*.

KJV: but few [*are*] *chosen*.

INT: few however *chosen*

### Matthew 24:22 Adj-AMP

GRK: δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ

NAS: but for the sake *of the elect* those

KJV: but for *the elect's sake* those days

INT: however the *elect* will be shortened the

### Matthew 24:24 Adj-AMP

GRK: καὶ τοὺς ἐκλεκτοὺς

NAS: possible, even *the elect*.

KJV: they shall deceive the very *elect*.

INT: even the *elect*

### Matthew 24:31 Adj-AMP

GRK: ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ

NAS: and THEY WILL GATHER TOGETHER *His elect* from the four

KJV: his *elect* from

INT: they will gather together the *elect* of him from

### Mark 13:20 Adj-AMP

GRK: διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο

NAS: but for the sake *of the elect*, whom

KJV: for *the elect's sake*, whom

INT: on account of the *elect* whom he chose

### Mark 13:22 Adj-AMP

GRK: δυνατὸν τοὺς ἐκλεκτοὺς

NAS: if possible, *the elect*.

KJV: [it were] possible, even *the elect*.

INT: possible the *elect*

**Mark 13:27 Adj-AMP**

**GRK:** ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ  
**NAS:** and will gather together *His elect* from the four  
**KJV:** his *elect* from  
**INT:** will gather together the *elect* of him from

**Luke 18:7 Adj-GMP**

**GRK:** ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν  
**NAS:** justice *for His elect* who cry  
**KJV:** avenge his own *elect*, which cry  
**INT:** avenging of the *elect* of him who

**Luke 23:35 Adj-NMS**

**GRK:** θεοῦ ὁ ἐκλεκτός  
**NAS:** is the Christ of God, *His Chosen One*.  
**KJV:** be Christ, *the chosen* of God.  
**INT:** of God the *chosen*

**Romans 8:33 Adj-GMP**

**GRK:** ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ θεός  
**NAS:** God's *elect?* God  
**KJV:** of God's *elect?* [It is] God  
**INT:** will bring an accusation against *[the] elect* of God [It is] God

**Romans 16:13 Adj-AMS**

**GRK:** Ρουφον τὸν ἐκλεκτὸν ἐν κυρίῳ  
**NAS:** Rufus, *a choice man* in the Lord,  
**KJV:** Salute Rufus *chosen* in the Lord,  
**INT:** Rufus the *chosen* in [the] Lord

**Colossians 3:12 Adj-NMP**

**GRK:** οὖν ὡς ἐκλεκτοὶ τοῦ θεοῦ  
**NAS:** So, *as those who have been chosen* of God,  
**KJV:** therefore, as *the elect* of God, holy  
**INT:** therefore as *elect* of God

**1 Timothy 5:21 Adj-GMP**

**GRK:** καὶ τῶν ἐκλεκτῶν ἀγγέλων ἵνα  
**NAS:** Jesus *and of [His] chosen* angels,  
**KJV:** Christ, and *the elect* angels, that  
**INT:** and the *elect* angels that

**2 Timothy 2:10 Adj-AMP**

**GRK:** διὰ τοὺς ἐκλεκτούς ἵνα καὶ

NAS: of those *who are chosen*, so  
KJV: all things for *the elect's* sakes, that  
INT: for sake of the *elect* that also

### Titus 1:1 Adj-GMP

GRK: κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ  
NAS: for the faith *of those chosen* of God  
KJV: of God's *elect*, and  
INT: according to [the] faith *of [the] elect* of God and

### 1 Peter 1:1 Adj-DMP

GRK: Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς  
NAS: Asia, and Bithynia, *who are chosen*  
INT: of Jesus Christ *to [the] elect* exiles of [the] dispersion

### 1 Peter 2:4 Adj-AMS

GRK: δὲ θεῶ ἐκλεκτὸν ἔντιμον  
NAS: by men, *but is choice* and precious  
KJV: men, but *chosen* of God,  
INT: moreover God *chosen* [and] precious

### 1 Peter 2:6 Adj-AMS

GRK: Σιών λίθον ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον  
NAS: IN ZION *A CHOICE* STONE,  
KJV: stone, *elect*, precious:  
INT: Zion a stone *chosen* corner precious

### 1 Peter 2:9 Adj-NNS

GRK: δὲ γένος ἐκλεκτὸν βασιλείον ἱεράτευμα  
NAS: *But you are A CHOSEN* RACE, A royal  
KJV: ye [*are*] *a chosen* generation,  
INT: however [are] a race *chosen* a royal priesthood

### 2 John 1:1 Adj-DFS

GRK: Ο ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῆ κυρία καὶ  
NAS: The elder *to the chosen* lady  
KJV: The elder *unto the elect* lady and  
INT: The elder *to [the] elect* lady and

### 2 John 1:13 Adj-GFS

GRK: σου τῆς ἐκλεκτῆς  
NAS: The children *of your chosen* sister

KJV: The children of thy *elect* sister greet  
INT: of you *elect*

**Revelation 17:14 Adj-NMP**

GRK: κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ

NAS: are with Him [are the] called *and chosen* and faithful.

KJV: and *chosen*, and

INT: called and *chosen* and faithful

**Strong's Greek 1588**

**23 Occurrences**