

# *“Fixing Harmony”*

1 Peter 3:8

September 24, 2023

**INTRO:** *What comes to your mind when I say “fix”?*  
~ *Fixin’s... Rigged... Repair... Secure...*

## **PRAYER**

### **CONTEXT:**

- 1<sup>st</sup> Peter series: “No Matter What!”
- Letter with 2 parts... Beloved & Behavior...
- Part 2: Harmonized, Hurting, & Helping
- Psalm 34...
- Today... 3:8-12... “Fixing Harmony”

**BIG IDEA:** God fixes & fights for His family!

### **PREVIEW:**

1. **Do’s** +
2. **Don’ts** -
3. **Results** =

## TEXT:

8Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. 9Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. 10For

“Whoever desires to love life  
and see good days,  
let him keep his tongue from evil  
and his lips from speaking deceit;  
11let him turn away from evil and do good;  
let him seek peace and pursue it.  
12For the eyes of the Lord are on the righteous,  
and his ears are open to their prayer.  
But the face of the Lord is against those who do evil.”

## I. Harmony's DO's +

1. Finally deal with your sin!
  - a. *Confess, Repent, Believe, Abide, Repeat*
  - b. miracle -> **Messiah** -> mission
2. Submit ALL of you (quantity & quality)
3. Have the harmonious mind of Christ
4. Share and sympathize like Christ
5. Truly love one another in Christlikeness
6. Care with Christ's illogical compassion
7. Submit & witness with Christlike humility

1 Peter 3:8

Finally,  
ALL of you,

1. HARMONY mind

2. SYMPATHY

3. BROTHERLY LOVE

4. TENDER HEARTED

5. HUMBLE mind

*Here's what that looks like in our world...*



1 Corin<sup>t</sup>hians 12:12

"...ALL the members of the body, though many, are ONE body, so it is with Christ."

## II. Harmony's DON'Ts

9Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called...

- A. ***Don't repay evil for evil...***
  - a. No revenge mentality or methodology
  - b. No compromise with evil... or sin – period!
  - c. No rationalizing “justified unholiness”
- B. ***Don't repay reviling for reviling...***
  - a. No meeting revilers down in the mud
  - b. No trash-talking the trash-talkers.
  - c. No departure from “truth in love” – period!
- C. Don't blend in with: ***“on the contrary...”***
  - a. The world – public opinion does not matter
  - b. The flesh – ditto for your emotions/feelings
  - c. The devil – he's been a liar since The Garden

Remember:

***BE holy for I the LORD your God am holy!***

**NOTE:** *God's don'ts lead to His do's!* - JDP

# Every biblical don't has a better do!

- JDP

## D. Harmony's **DO'S** (part 2) +

### 1. **BLESS!**

- i. Father
- ii. Family
- iii. Foes

### 2. **LOVE** (*Great C's*)

### 3. **OBEY** (*"to this you were called"*)

### 4. **ABIDE** (*John 15*)

### 5. **REPEAT** (*Matthew 28:18-20*)

**\*\*\* Don't fall for the old "divide & conquer" strategy...  
Instead, Christians "unite and prosper!"** - JDP

## III. Harmony's **RESULTS** =

Ok... here's where God starts to fix & fight...

Remember:

- ~ FINALLY Harmony
- ~ FAMILY Harmony
- ~ FINDING Harmony

## *You can't fix what you can't find!*

[9c](#)that you may obtain a blessing. [10](#)For

“Whoever desires to love life  
and see good days,  
let him keep his tongue from evil  
and his lips from speaking deceit;  
[11](#)let him turn away from evil and do good;  
let him seek peace and pursue it.  
[12](#)For the eyes of the Lord are on the righteous,  
and his ears are open to their prayer.  
But the face of the Lord is against those who do evil.”

### Key Observations:

1. Peter is quoting [Psalm 34](#)... Context is key.
2. God has and is again making **a protective promise...**
3. God is here making **a blessing promise/guarantee!**
4. **“For”** is an [explanation of results](#) in this case...
5. ***Those who bless will be blessed by God (eternally)!***
6. ***Love life & see good days = blessed from here to heaven***
7. The tongue is a mighty weapon for good and/or evil...

*The reviler's tongue  
is their heart's revealer!* - JDP

8. See here that evil, reviling, & deceit walk & talk together.
9. God's blessed beloveds additional DO's that fix harmony
  - a. **Turn away from evil**      ...human responsibility!
  - b. **Do good**      ...**BE holy!**
  - c. **Seek peace**      ...want it...
  - d. **Pursue peace**      ...**WORK for it!**

## HARMONY's Final Family Findings and Fixings:

12For the eyes of the Lord are on the righteous,  
and his ears are open to their prayer.  
But the face of the Lord is against those who do evil.”

1. **For** is for **fixing**...
2. **The eyes of God are watching over His holy family!**
3. The ears of God hear the heart-cries of His holy family!
4. **But** is for **fighting!**
5. **The face of God is NOT always soft and smiling!**
6. The face of God is focused on those who fight His family.
7. The face of God will speak **Matthew 7:21ff**

## **REVIEW:**

1. Harmony **DO's**
2. Harmony **DON'Ts**
3. Harmony **RESULTS**

**CLOSE:**

God fixes & fights for His family!

*Church... BE harmonized... BE in koinonia...  
BE in peace... BE at rest... KNOWING...  
The LORD brings all the fixin's needed  
to secure, repair, and defend His  
victoriously-devoted family!  
(...Even in the unfair fights...)*

**\*\*\* Don't fall for the old "divide & conquer" strategy...  
Instead, Christians "unite and prosper!" - JDP**

God fixes & fights for His family!

**PRAYER**

**WORSHIP:** *"First Things First;" "Battle Belongs To You;" "Never"*

# STUDY NOTES:

## ◀ 2556. kakos ▶

### Strong's Concordance

**kakos:** bad, evil

**Original Word:** κακός, ή, όν

**Part of Speech:** Adjective

**Transliteration:** kakos

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

**Definition:** bad, evil

**Usage:** bad, evil, in the widest sense.

### HELPS Word-studies

**2556** *kakós* (an adjective, and the root of **2549** /*kakía*, "inner malice") – properly, inwardly *foul, rotten (poisoned)*; (figuratively) inner *malice* flowing out of a *morally-rotten* character (= the "rot is already in the wood").

[**2556** /*kakós* is often a pronominal adjective (i.e. used as a substantive) meaning, "wickedness, inner evil."]

### NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

bad, evil

**NASB Translation**

bad (1), bad things (1), evil (32), evil men (1), evil things (1), evildoer (1), harm (4), loathsome (1), wretches (1), wrong (5).

### Thayer's Greek Lexicon

**STRONGS NT 2556: κακός**

**κακός, κακή, κακόν**, the Sept. for כָּרָא (from Homer down), **bad** (A. V. (almost uniformly) **evil**);

1. universally, **of a bad nature; not such as it ought to be.**

2. (morally, i. e.) of a mode of thinking, feeling, acting; **base, wrong, wicked:** of persons, **Matthew 21:41** (cf. Winers Grammar, 637 (592); also Buttman, 143 (126)); ; **Philippians 3:2; Revelation 2:2. διαλογισμοί;**, **Mark 7:21; όμιλίαι**, **1 Corinthians**

15:33; ἐπιθυμία, Colossians 3:5 (Proverbs 12:12); ἔργα (better ἔργον), Romans 13:3. neuter κακόν, τό κακόν, evil i. e. what is contrary to law, either divine or human, **wrong, crime**: (John 18:23); Acts 23:9; Romans 7:21; Romans 14:20; Romans 16:19; 1 Corinthians 13:5; Hebrews 5:14; 1 Peter 3:10; 3 John 1:11; plural (**evil things**): Romans 1:30; 1 Corinthians 10:6; 1 Timothy 6:10 (πάντα τά κακά **all kinds of evil**); James 1:13 (Winers Grammar, § 30, 4; Buttmann, § 132, 24); κακόν ποιεῖν, to do, commit evil: Matthew 27:23; Mark 15:14; Luke 23:22; 2 Corinthians 13:7; 1 Peter 3:12; τό κακόν, Romans 13:4; τά κακά, ; κακόν, τό κακόν πράσσειν, Romans 7:19; Romans 9:11. (Rec.); ; (2 Corinthians 5:10 R G L Tr marginal reading); τό κακόν κατεργάζεσθαι, Romans 2:9. specifically of **wrongs inflicted**: Romans 12:21; κακόν ἐργάζομαι τίνι (**to work ill to one**), Romans 13:10; ἐνδείκνυμι, 2 Timothy 4:14; ποιῶ, Acts 9:13; ἀποδίδωμι κακόν ἀντί κακοῦ, Romans 12:17; 1 Thessalonians 5:15; 1 Peter 3:9.

**3. troublesome, injurious, pernicious, destructive, baneful**: neuter κακόν, **an evil**, that which injures, James 3:8 (Winers Grammar, § 59, 8 b.; Buttmann, 79 (69)); with the suggestion of wildness and ferocity, θηρία, Titus 1:12; substantially equivalent to **bad**, i. e. distressing, whether to mind or to body: ἔλκος κακόν καί πονηρόν (A. V. **a noisome and grievous sore**), Revelation 16:2; κακόν πράσσω ἑμαυτῷ, Latin vim mihi infero, **to do harm to oneself**, Acts 16:28; κακόν τί πάσχω, to suffer some harm, Acts 28:5; τά κακά, evil things, the discomforts which plague one, Luke 16:25 (opposed to τά ἀγαθά, the good things, from which pleasure is derived). (Synonym: cf. κακία.)

## Strong's Exhaustive Concordance

bad, evil, harm, ill

Apparently a primary word; worthless (intrinsically, such; whereas **poneros** properly refers to effects), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

see GREEK **poneros**

## Strong's Concordance

**loidoria:** abuse, railing

**Original Word:** λοιδορία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** loidoria

**Phonetic Spelling:** (loy-dor-ee'-ah)

**Definition:** abuse, railing

**Usage:** reviling, abuse.

## HELPS Word-studies

**Cognate:** 3059 *loidoría* – a railing, reproach. [See 3058](#) (*loidoreō*).

## NAS Exhaustive Concordance

**Word Origin**

from [loidoreó](#)

**Definition**

abuse, railing

**NASB Translation**

insult (2), reproach (1).

## Thayer's Greek Lexicon

**STRONGS NT 3059:** λοιδορία

**λοιδορία, λοιδορίας, ἡ (λοιδορέω), railing, reviling:** [1 Timothy 5:14](#); [1 Peter 3:9](#).

(The Sept.; Aristophanes, Thucydides, Xenophon, following.)

## Strong's Exhaustive Concordance

railing, reproach

From [loidoros](#); slander or vituperation -- railing, reproach(-fully).

see GREEK [loidoros](#)

# ◀ 2127. eulogeó ▶

## Strong's Concordance

**eulogeó:** to speak well of, praise

**Original Word:** εὐλογέω

**Part of Speech:** Verb

**Transliteration:** eulogeó

**Phonetic Spelling:** (yoo-log-eh'-o)

**Definition:** to speak well of, praise

**Usage:** (lit: I speak well of) I bless; pass: I am blessed.

## HELPS Word-studies

**2127** *eulogéō* (from **2095** /*eú*, "well, good" and **3056** /*lógos*, "word, reason") – properly, to speak (reason) which *confers benefit*; hence, *bless*.

**2127** /*eulogéō* ("confer what is beneficial") is used of God *blessing* people (Lk 1:28; Eph 1:3; Heb 6:14, etc.) – and His people *blessing Him* (Lk 1:64, 2:28, 24:53; 1 Cor 14:16; Js 3:9).

## NAS Exhaustive Concordance

**Word Origin**

from *eu* and *logos*

**Definition**

to speak well of, praise

**NASB Translation**

bless (9), blessed (25), blessing (3), giving a blessing (1), praise (1), praising (1), surely\* (1).

## Thayer's Greek Lexicon

**STRONGS NT 2127:** εὐλογέω

εὐλογέω, ἐυλόγω; future εὐλογήσω; imperfect εὐλόγουν and ηὐλόγουν (**Mark 10:16**, where the manuscripts fluctuate between the two forms (cf. WH's Appendix, p. 162)); 1 aorist εὐλόγησα (ηὐλόγησα, **Matthew 14:19** L Tr; **Luke 24:30** L; **Hebrews 11:20** and 21 L); perfect ἐυλόγηκα (ηὐλόγηκά, **Hebrews 7:6** L; see εὐδοκέω at the beginning (cf. Veitch, under the word; Tdf. on Luke, the passage cited)); passive, perfect participle εὐλογημένος; 1 future ἐυλογηθήσομαι; (εὐλογος); the Sept. very often for בָּרַךְ and בִּרְךָ; Vulg.benedico; mostly with the accusative of the object, **to bless one**;

**1.** as in Greek writings, **to praise, celebrate with praises:** τὸν Θεόν, **Luke 1:64; Luke 2:28; Luke 24:51, 53** (Tdf. omits); **James 3:9**; absolutely, in the giving of thanks: **Matthew 14:19; Matthew 26:26** (cf. 3 below); **Mark 6:41; Mark 8:7** R G T (?); (cf. 3 below); **Luke 24:30; 1 Corinthians 14:16**. (When used in this sense εὐλογεῖν differs from εὐχαριστεῖν in referring rather to the form, εὐχαριστεῖν referring to the substance of the thanksgiving.) By a usage purely Biblical and ecclesiastical like the Hebrew בָּרַךְ,

**2. to invoke blessings:** τινά, upon one, **Matthew 5:44** Rec.; **Luke 6:28; Romans 12:14**; absolutely, **1 Corinthians 4:12; 1 Peter 3:9**; of one taking leave, **Luke 24:50f**; of one at the point of death, **Hebrews 11:20f** (**Genesis 48:9**); in congratulations, **Hebrews 7:1, 6f** (**Genesis**

14:19); [Mark 10:16](#) R G L; [Luke 2:34](#); [εὐλογημένος](#) (עָרַבְתָּ), praised, blessed (cf. [εὐλογητός](#)): [Matthew 21:9](#); [Matthew 23:39](#); [Mark 11:9](#); [Luke 13:35](#); [Luke 19:38](#); [John 12:13](#) (in all which passages it is an acclamation borrowed from: [Psalm 117:26](#) ()).

**3.** with the accusative of a thing, "to consecrate a thing with solemn prayers; to ask God's blessing on a thing, pray him to bless it to one's use, pronounce a consecratory blessing on": [ἰχθύδια](#), [Mark 8:7](#) L Tr WH; [τούς ἄρτους](#), [Luke 9:16](#); [τό ποτήριον](#), [1 Corinthians 10:16](#); [τήν θυσίαν](#), [1 Samuel 9:13](#); and perhaps [τόν ἄρτον](#), [Matthew 26:26](#); [Mark 14:22](#) (but see above under 1); cf. Rückert, *Das Abendmahl*, p. 220f.

**4.** of God, **to cause to prosper, to make happy, to bestow blessings on**, (cf. Winer's Grammar, 32): [τινα](#), [Acts 3:26](#); followed by [ἐν](#) with the dative of the blessing, [ἐν πάσῃ εὐλογία](#), with every kind of blessing, [Ephesians 1:3](#) ([ἐν ἀγαθοῖς](#), Test xii. Patr. (test. Jos. § 18), p. 722 ([ἐν εὐλογίαις γῆς](#), [ἐν πρωτογενημασι καρπῶν](#), test. Isach. § 5, p. 626f)); [εὐλογῶν εὐλογήσω σε](#) (after the Hebrew, [Genesis 22:17](#); see [εἰδῶ](#), I. 1 a. (for references)), I will bestow on thee the greatest blessings, [Hebrews 6:14](#); [Galatians 3:8](#) Rec.elz bez (see [ἐνευλογέω](#)), [Galatians 3:9](#); [εὐλογημένος](#) **favoured of God, blessed**, [Luke 1:42b](#) (cf. [Deuteronomy 28:4](#)); [ἐν γυναιξί](#), blessed among women, i. e. before all other women, [Luke 1:28](#) R G L Tr text brackets; 42a (cf. Winer's Grammar, 246 (231); (Buttmann, 83 (73))); [εὐλογημένοι τοῦ πατρὸς](#) (equivalent to [ὑπὸ τοῦ πατρὸς](#), like [εὐλογημένοι ὑπὸ Θεοῦ](#), [Isaiah 61:9](#); [Isaiah 65:23](#); cf. Winer's Grammar, 189 (178) and § 30, 4; (cf. Buttmann, § 132, 23)), appointed to eternal salvation by my father, [Matthew 25:34](#). (Compare: [ἐνευλογέω](#), [κατευλογέω](#).)

## Strong's Exhaustive Concordance

bles, praise.

From a compound of [eu](#) and [logos](#); to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

see GREEK [eu](#)

see GREEK [logos](#)

## ◀ 2129. eulogia ▶

### Strong's Concordance

**eulogia:** praise, blessing

**Original Word:** εὐλογία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** eulogia

**Phonetic Spelling:** (yoo-log-ee'-ah)

**Definition:** praise, blessing

**Usage:** adulation, praise, blessing, gift.

### HELPS Word-studies

**Cognate:** 2129 *eulogía* – blessing. [See 2127](#) (*eulogeō*).

### NAS Exhaustive Concordance

#### Word Origin

from the same as [eulogeó](#)

#### Definition

praise, blessing

#### NASB Translation

blessing (11), bountiful gift (2), bountifully (2), flattering speech (1).

### Thayer's Greek Lexicon

**STRONGS NT 2129:** εὐλογία

εὐλογία, εὐλογίας, ἡ (εὐλογος); the Sept. for בְּרָכָה; Vulg. benedictio; as in classical Greek:

**1. praise, laudation, panegyric:** of God or Christ, [Revelation 5:12, 13](#); [Revelation 7:12](#).

**2. fine discourse, polished language:** Plato, rep. 3, p. 400 d.; Luc. Lexiph. 1; in a bad sense, language artfully adapted to captivate the hearer, **fair speaking, fine speeches:** [Romans 16:18](#) (joined with *χρηστολογία*, the latter relating to the substance, εὐλογία to the expression); plural in Aesop, fab. 229, p. 150 edition Cor. *ἐάν σύ εὐλογίας ἐμπορης, ἐγώ γε σου οὐ κήδομαι* (but why not genitive singular?). By a usage unknown to native Greeks.

**3. an invocation of blessings, benediction:** [Hebrews 12:17](#); [James 3:10](#), ([Genesis 27:35f, 38](#), others; Sir. 3:8 Sir. 37:24; Josephus, Antiquities 4, 8, 44); see εὐλογέω, 2.

**4. consecration:** *τό ποτήριον τῆς εὐλογίας*, the consecrated cup (for that this is the meaning is evident from the explanatory adjunct *ὁ εὐλογοῦμεν*, see εὐλογέω 3

(others besides; cf. Meyer edition Heinrici at the passage; Winer's Grammar, 189 (178)), [1 Corinthians 10:16](#).

**5. a (concrete) blessing, benefit** ([Deuteronomy 11:26](#), etc.; Sir. 7:32 Sir. 39:22, etc.); universally, [1 Peter 3:9](#); of the blessings of Christianity, [Romans 15:29](#); [Ephesians 1:3](#); ἡ εὐλογία τοῦ Ἀβραάμ the salvation (by the Messiah) promised to Abraham, [Galatians 3:14](#); of the continual fertility of the soil granted by God, [Hebrews 6:7](#) ([Leviticus 25:21](#); ὑπέτος εὐλογίας, [Ezekiel 34:26](#); cf. εὐλογεῖν ἀγρόν, [Genesis 27:27](#)); of the blessing of a collection sent from Christians to their brethren, [2 Corinthians 9:5](#) (of the gifts of men, [Genesis 33:11](#); [Judges 1:15](#); [1 Samuel 25:27](#)); ἐπ' εὐλογίας, that blessings may accrue, **bountifully** (opposed to φειδομένως), [2 Corinthians 9:6](#) (see ἐπί, B. 2 e., p. 234a top).

### Strong's Exhaustive Concordance

blessing, bounty, fair speech.

From the same as [eulogeo](#); fine speaking, i.e. Elegance of language; commendation ("eulogy"), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess – blessing (a matter of) bounty (X -tifully), fair speech.

see GREEK [eulogeo](#)

## ◀ 2564. kaleó ▶

### Strong's Concordance

kaleó: to call

**Original Word:** καλέω

**Part of Speech:** Verb

**Transliteration:** kaleó

**Phonetic Spelling:** (kal-eh'-o)

**Definition:** to call

**Usage:** (a) I call, summon, invite, (b) I call, name.

### NAS Exhaustive Concordance

**Word Origin**

a prim. word

### Definition

to call

### NASB Translation

call (13), called (99), calling (2), calls (7), give (1), invite (2), invited (15), invited guests (1), invites (1), name given (1), named (2), so-called (1), summoned (2).

## Thayer's Greek Lexicon

### STRONGS NT 2564: καλέω

καλέω, καλῶ; imperfect ἐκάλουν; future καλέσω (Winer's Grammar, § 13, 3 c.); 1 aorist ἐκάλεσα; perfect κέκληκά; passive, present καλοῦμαι; perfect 3 person singular κέκληται (1 Corinthians 7:18 L T Tr WH; (Revelation 19:13 L T Tr WH)), participle κεκλημένος; 1 aorist ἐκλήθη; 1 future κληθήσομαι; (from Homer down); Hebrew קָרָא; Latinvoco; i. e.:

**1. to call** (German rufen (cf. βοάω, at the end));

**a. to call aloud, utter in a loud voice:** ἄχρις οὗ τό σήμερον καλεῖται, as long as the word 'today' is called out or proclaimed, Hebrews 3:13; τινα, to call one to approach or stand before one, Matthew 20:8; Matthew 22:3 (where εἰς τοὺς γάμους seems to belong to τοὺς κεκλημένους); Matthew 25:14; (Mark 3:31 L T Tr WH); Luke 19:13; τὰ ἰδία πρόβατα κατ' ὄνομα, his own sheep each by its name, John 10:3 (where L T Tr WH φωνεῖ); used of Christ, calling certain persons to be his disciples and constant companions, Matthew 4:21 (note what precedes in 19: δεῦτε ὀπίσω μου); Mark 1:20; to order one to be summoned, Matthew 2:15 (see just below); before the judges, Acts 4:18; Acts 24:2; followed by ἐκ with the genitive of place, equivalent to **to call out, call forth from:** Matthew 2:15, cf. Hebrews 11:8. metaphorically, **to cause to pass from one state into another:** τινα ἐκ σκότους εἰς τό φῶς, 1 Peter 2:9.

**b.** like the Latinvoco equivalent to **to invite;** properly: εἰς τοὺς γάμους, Matthew 22:3, 9; Luke 14:8; John 2:2; to a feast, Luke 14:16; 1 Corinthians 10:27 (cf. Winer's Grammar, 593 (552)); Revelation 19:9; ὁ καλέσας, Luke 7:39; Luke 14:9; ὁ κεκληκώς τινα, Luke 14:10, 12; οἱ κεκλημένοι, Matthew 22:8; Luke 14:7, 17, 24; (2 Samuel 13:23; Esther 5:12; and often so in Greek writings from Homer, Odyssey 4, 532; 11,187 down). **β.** metaphorically: **to invite one, εἰς τί,** to something i. e. to participate in it, enjoy it; used thus in the Epistles of Paul and Peter of God as inviting men by the preaching of the gospel (διά τοῦ εὐαγγελίου, 2 Thessalonians 2:14) to the blessings of the heavenly kingdom: εἰς τήν βασιλείαν τοῦ Θεοῦ, 1 Thessalonians 2:12; εἰς ζωὴν αἰώνιον, 1 Timothy 6:12; εἰς δόξαν αἰώνιον, 1 Peter

5:10; εἰς τὴν κοινωνίαν τοῦ υἱοῦ αὐτοῦ, 1 Corinthians 1:9; so καλεῖν τινα used alone: Romans 8:30; Romans 9:24; 1 Corinthians 7:17f, 20-22, 24; τινα καλεῖν κλήσει, 2 Timothy 1:9; ἐν ᾧ ἐκληθημεν, in whom lies the reason why we were called, who is the ground of our having been invited, Ephesians 1:11 Lachmann; ἄξιος τῆς κλήσεως, ἧς (by attraction for ἦ (or perhaps ἦν; cf. Winer's Grammar, § 24, 1; Buttmann, 287 (247); Ellicott, in the place cited)) ἐκλήθητε, Ephesians 4:1; God is styled ὁ καλῶν τινα (he that calleth one, **the caller**, cf. Winer's Grammar, § 45, 7), Galatians 5:8; 1 Thessalonians 5:24; and ὁ καλέσας τινα, Galatians 1:6; Colossians 1:12 Lachmann; 1 Peter 1:15; 2 Peter 1:3. οἱ κεκλημένοι, Hebrews 9:15; καλεῖν and καλεῖσθαι are used with a specification of the mediate end (for the highest or final end of the calling is eternal salvation): ἐπ' ἐλευθερία, Galatians 5:13; οὐκ ἐπ' ἀκαθαρσία ἀλλ' ἐν ἁγιασμῷ, 1 Thessalonians 4:7; ἐν εἰρήνῃ, 1 Corinthians 7:15; ἐν ἐνί ἐλπίδι, that ye might come into one hope, Ephesians 4:4 (see ἐν, I. 7 (yet cf. Winer's Grammar, 417 (389); Buttmann, 329 (283); especially Ellicott in loc.), and ἐπί, Buttmann, 2 a. ζ'.); εἰς εἰρήνην τοῦ Χριστοῦ ἐν ἐνί σώματι, that ye may be in one body i. e. be members of one and the same body, Colossians 3:15; εἰς τοῦτο (which refers to what precedes) followed by ἵνα, 1 Peter 2:21; 1 Peter 3:9; (but everywhere in the N. T. Epistles only those are spoken of as called by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christ — see Romans 8:30 and Rückert's Commentary, at the passage cited, p. 464, cf. 1 Corinthians 1:24; those who have slighted the invitation are not reckoned among the called); Christ also is said καλεῖν τινα, namely, to embrace the offer of salvation by the Messiah, in Matthew 9:13 and Mark 2:17 (in both passages Rec. adds εἰς μετάνοιαν). God is said to call those who are not yet born, viz. by promises of salvation which have respect to them, so that καλεῖν is for substance equivalent to **to appoint one to salvation**, Romans 9:12 (11); καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, Romans 4:17, where cf. Fritzsche (others besides, cf. Meyer (especially Weiss edition) at the passage). **to call** (equivalent to **to select**) **to assume some office**, τινα, of God appointing or committing an office to one (German berufen): Galatians 1:15; Hebrews 5:4 (Isaiah 42:6; Isaiah 49:1; Isaiah 51:2). **to invite** equivalent to **to rouse**, **summon**: to do something, εἰς μετάνοιαν, Luke 5:32, added in Rec. also in Matthew 9:13 and Mark 2:17.

## 2. to call i. e. to name, call by name;

**a. to give a name to**; with two accusatives, one of the object the other of the name as a predicate (to call one (by) a name: Matthew 10:25 Rec.; cf. Winer's Grammar, § 32, 4 b.; Buttmann, 151 (132) note); passive with the nominative of the name, **to receive the name of**, **receive as a name**: Matthew 2:23; Matthew 27:8; Luke 1:32, 60, 62; Luke 2:4, etc.; καλούμενος, **called**, **whose name or surname is**, Luke 7:11; Luke 9:10; Luke 10:39; Acts 7:58; Acts 27:8,

16; **ὁ καλούμενος** (on its position cf. Buttman, § 144, 19): [Luke 6:15](#); [Luke 8:2](#); ([Luke 22:3](#) T Tr WH); ; [Acts 1:23](#); [Acts 10:1](#); [Acts 13:1](#); ([Acts 15:22](#) L T Tr WH); ; [Revelation 12:9](#); [Revelation 16:16](#); with **ὄνοματι** added, [Luke 19:2](#); **καλεῖσθαι ὄνοματι τίνι**, to be called by a name, [Luke 1:61](#); **καλεῖν τινα ἐπὶ τῷ ὀνόματι τίνος**, [Luke 1:59](#) (see **ἐπί**, Buttman, 2 a. ῥ., p. 233 {b}); after the Hebrew **קָרָא שְׁמֵךְ**, **καλεῖν τὸ ὄνομα τίνος**, with the name in the accusative, **to give some name to one, call his name**: [Matthew 1:21, 23, 25](#); [Luke 1:13, 31](#); passive, [Luke 2:21](#); [Revelation 19:13](#); [Genesis 17:19](#); [1 Samuel 1:20](#), etc. (similarly sometimes in Greek writings, cf. Fritzsche on Matthew, p. 45 (Buttman, 151 (132))).

**b.** Passive **καλοῦμαι** with predicate nominative **to be called i. e. to bear a name or title** (among men) (cf. Winer's Grammar, § 65, 8): [Luke 1:35](#); [Luke 22:25](#); [Acts 8:10](#) (Rec. omits **καλοῦμαι**); [1 Corinthians 15:9](#); **to be said to be** (equivalent to **to be acknowledged, pass as**, the nominative expressing the judgment passed on one): [Matthew 5:9, 19](#); [Luke 1:32, 35, 76](#); [Luke 2:23](#); [Luke 15:19](#); [Romans 9:26](#); [James 2:23](#); opposed to **εἶναι**, [1 John 3:1](#) L T Tr WH; Hebraistically ([Genesis 21:12](#)) **ἐν Ἰσαάκ κληθήσεται σοι σπέρμα**, through (better **in**, cf. **ἐν**, I. 6 c. and Meyer (edited by Weiss) ad Romans, the passage cited) Isaac shall a seed be called for thee, i. e. Isaac (not Ishmael) is the one whose posterity shall obtain the name and honor of thy descendants, [Romans 9:7](#) and [Hebrews 11:18](#).

**c.** **καλῶ τινα**, with an accusative of the predicate or a title of honor, **to salute one by a name**: [Matthew 23:9](#); passive, [Matthew 23:7f, 10](#); [Revelation 19:11](#) (but Tr marginal reading WH brackets **καλῶ**); to give a name to one and mention him at the same time, [Matthew 22:43, 45](#); [Luke 20:44](#).

(Compare: **ἀντικαλέω**, **ἐνκαλέω**, **εἰσκαλέω** (**καλέομαι**), **ἐπικαλέω**, **μετακαλέω**, **παρακαλέω**, **συνπαρακαλέω**, **προκαλέω**, **προσκαλέω**, **συγκαλέω**.)

## Strong's Exhaustive Concordance

bid, call forth, name, invite

Akin to the base of **keleuo**; to "call" (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

see GREEK **keleuo**

## ◀ 2816. kléronomeó ▶

### Strong's Concordance

kléronomeó: to inherit

**Original Word:** κληρονομέω

**Part of Speech:** Verb

**Transliteration:** kléronomeó

**Phonetic Spelling:** (klay-ron-om-eh'-o)

**Definition:** to inherit

**Usage:** I inherit, obtain (possess) by inheritance, acquire.

### HELPS Word-studies

**Cognate:** 2816 *kléronoméō* (from 2818 /*kléronómos*, "a specific allotment of inheritance, apportioned by casting lots") – properly, to assign inheritance (inherit) by *lot*. See 2818 (*kléronomos*) for more discussion on *sonship* and *inheritance*.

2816 /*kléronoméō* ("to assign inheritance by lot-casting") is used in relation to believers claiming their *earthly inheritance* assigned (alloted) by the Lord.

[The believer receives their opportunity and reward for inheritance by divine-lot (cf. Eph 1:11, Gk text), which apportions the possessions of the Father for their gift of inheritance.]

### NAS Exhaustive Concordance

**Word Origin**

from *kléronomos*

**Definition**

to inherit

**NASB Translation**

heir (1), inherit (16), inherited (1).

### Thayer's Greek Lexicon

STRONGS NT 2816: κληρονομέω

κληρονομέω, κληρονόμω; future κληρονομήσω; 1 aorist ἐκληρονόμησα; perfect κεκληρονόμηκα; (κληρονόμος, which see; cf. οἰκονόμος); the Sept. for לַקָּדָשׁ and much more often for שְׂרָרָה;

1. "to receive a lot, receive by lot; especially to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance"; so, particularly in the Attic orators, with a genitive of

the thing; in later writings not infrequent with an accusative of the thing (cf. Lob. ad Phryn., p. 129; Sturz, De dial. Maced. etc., p. 140; Winers Grammar, 200 (188); (Buttmann, § 132, 8)); absolutely, **to be an heir, to inherit**: [Galatians 4:30](#) from [Genesis 21:10](#).

**2.** universally, "to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become partaker of, to obtain" (cf. English **inherit**) (as [φημην](#), Polybius 18, 38 (55), 8; [τήν ἐπ' εὐσέβεια δόξαν](#), 15, 22, 3); in Biblical Greek everywhere with the accusative of the thing; so very frequent in the O. T. in the phrase [κληρονομου γῆν](#) and [τήν γῆν](#), of the occupation of the land of Canaan by the Israelites, as [Leviticus 20:24](#); [Deuteronomy 4:22, 26](#); [Deuteronomy 6:1](#), etc. But as the Israelites after taking possession of the land were harassed almost perpetually by their hostile neighbors, and even driven out of the country for a considerable period, it came to pass that the phrase was transferred to denote the tranquil and stable possession of the holy land crowned with all divine blessings, an experience which pious Israelites were to expect under the Messiah: [Psalm 24:13](#) (); [Psalm 36:9, 11, 22, 29, 34](#) () Alex.; [Isaiah 60:21](#); [Tobit 4:12](#); [ἐκ δευτέρας κληρονομήσουσι τήν γῆν](#), [Isaiah 61:7](#); hence, it became a formula denoting **to partake of eternal salvation in the Messiah's kingdom**: [Matthew 5:5](#) (4) (from [Psalm 36:11](#) ()), where see Bleek. [ζωὴν αἰώνιον](#), [Matthew 19:29](#); [Mark 10:17](#); [Luke 10:25](#); [Luke 18:18](#); [τήν βασιλείαν](#), [Matthew 25:34](#); [βασιλείαν Θεοῦ](#), [1 Corinthians 6:9](#); [1 Corinthians 15:50](#); [Galatians 5:21](#); [σωτηρίαν](#), [Hebrews 1:14](#); [τάς ἐπαγγελίας](#), [Hebrews 6:12](#); [ἀφθαρσίαν](#), [1 Corinthians 15:50](#); [ταῦτα](#) (Rec. [πάντα](#)), [Revelation 21:7](#); [ὄνομα](#), [Hebrews 1:4](#); [τήν εὐλογίαν](#), [Hebrews 12:17](#); [1 Peter 3:9](#). (Compare: [κατα\(κληρονομέω\)](#).)

## Strong's Exhaustive Concordance

to inherit

From [kleronomos](#); to be an heir to (literally or figuratively) -- be heir, (obtain by) inherit(-ance).

see GREEK [kleronomos](#)

**theló: to will, wish**

**Original Word:** θέλω

**Part of Speech:** Verb

**Transliteration:** theló

**Phonetic Spelling:** ( eth-el'-o,)

**Definition:** to will, wish

**Usage:** I will, wish, desire, am willing, intend, design.

## HELPS Word-studies

**Cognate:** 2309 *thélō* (a primitive verb, *NAS* dictionary) – to desire (wish, will), wanting what is *best* (*optimal*) because someone is *ready* and *willing* to act.

2309 /*thélō* ("to desire, wish") is commonly used of the Lord extending His "best-offer" to the believer – wanting (desiring) to birth His persuasion (faith) in them which also empowers, manifests His presence etc. See 2307 (*thelēma*).

[Note the close connection between *faith* (4102 /*pístis*, "God's inbirthed *persuasion*") and this root (*thel-*, 2307 /*thélēma*); cf. 2 Cor 8:5-7 and Heb 10:36-39.]

## NAS Exhaustive Concordance

**Word Origin**

a prim. verb

**Definition**

to will, wish

**NASB Translation**

am...willing (1), am willing (3), delighting (1), delights (1), desire (14), desired (4), desires (4), desiring (2), intended (1), intending (1), like (3), maintain (1), mean (1), mean\* (2), please (1), purposed (1), refused\* (1), unwilling\* (11), want (52), wanted (15), wanting (3), wants (8), will (5), willed (1), willing (15), wills (4), wish (24), wished (7), wishes (16), wishing (4), would (1).

## Thayer's Greek Lexicon

**STRONGS NT 2309:** ἐθέλω

ἐθέλω, see θέλω.

**STRONGS NT 2309:** θέλωθέλω (only in this form in the N. T.; in Greek authors

also ἐθέλω (Veitch, under the word; Lob. ad Phryn., p. 7; Buttmann, 57 (49)));

imperfect ἤθελον; (future 3 person singular θελήσει, Revelation 11:5 WH marginal

reading); 1 aorist ἤθέλησα; (derived apparently from ἐλεῖν with a fuller aspiration, so that it means properly, to seize with the mind; but Curtius, p. 726, edition 5, regards its root as uncertain (he inclines, however, to the view of Pott, Fick, Vanicek, and others, which connects it with a root meaning to hold to)); the Sept. for הִצִּיל and יִצִּיל; **to will (have in mind) intend**; i. e.:

**1. to be resolved or determined, to purpose:** absolutely, ὁ θέλων, Romans 9:16; τοῦ Θεοῦ θέλοντος if God will, Acts 18:21; ἐάν ὁ κύριος θελήσῃ. (in Attic ἐάν θεός θέλῃ, ἦν οἱ Θεοὶ θέλωσιν (cf. Lob. as above)), 1 Corinthians 4:19; James 4:15; καθὼς ἠθέλησε, 1 Corinthians 12:18; 1 Corinthians 15:38; τί, Romans 7:15f, 19; 1 Corinthians 7:36; Galatians 5:17; with the aorist infinitive, Matthew 20:14; Matthew 26:15; John 6:21 (where the meaning is, they were willing to receive him into the ship, but that was unnecessary, because unexpectedly the ship was nearing the land; cf. Lücke, B-Crusius, Ewald (Godet), others at the passage; Winer's Grammar, § 54, 4; (Buttmann, 375 (321))); John 12:44; Acts 25:9; Colossians 1:27; 1 Thessalonians 2:18; Revelation 11:5, etc.; with the present infinitive, Luke 10:29 R G; John 6:67; John 12:17; John 8:44; Acts 24:6 (Rec.); Romans 7:21; Galatians 4:9 (here T Tr text WH text 1 aorist infinitive); with an infinitive suggested by the context, John 5:21 (οὗς θέλει, namely, ζωοποιησαί); Matthew 8:2; Mark 3:13; Mark 6:22; Romans 9:18; Revelation 11:6, etc. οὐ θέλω **to be unwilling**: with the aorist infinitive, Matthew 2:18; Matthew 15:32; Matthew 22:3; Mark 6:26; Luke 15:28; John 5:40; Acts 7:39; 1 Corinthians 16:7; Revelation 2:21 (not Rec.), etc.; with the present infinitive, John 7:1; Acts 14:13; Acts 17:18; 2 Thessalonians 3:10, etc.; with the infinitive omitted and to be gathered from the context, Matthew 18:30; Matthew 21:29; Luke 18:4, etc.; θέλω and οὐ θέλω followed by the accusative with an infinitive, Luke 1:62; 1 Corinthians 10:20; on the Pauline phrase οὐ θέλω ὑμᾶς ἀγνοεῖν, see ἀγνοέω, a.; corresponding to θέλω ὑμᾶς εἰδέναι, 1 Corinthians 11:3; Colossians 2:1. θέλειν, used of a purpose or resolution, is contrasted with the carrying out of the purpose into act: opposed to ποιεῖν, πράσσειν, Romans 7:15, 19; 2 Corinthians 8:10f (on which latter passage cf. DeWette and Meyer; Winer's Grammar, § 61, 7b.); to ἐνεργεῖν, Philippians 2:13, cf. Mark 6:19; John 7:44. One is said also θέλειν that which he is on the point of doing: Mark 6:48; John 1:43 (44); and it is used thus also of things that tend or point to some conclusion (cf. Winer's Grammar, § 42, 1 b.; Buttmann, 254 (219)): Acts 2:12; Acts 17:20. λανθάνει αὐτούς τοῦτο θέλοντας this (viz., what follows, ὅτι etc.) escapes them of their own will, i. e. they are purposely, **wilfully**, ignorant, 2 Peter 3:5, where others interpret as follows: this (viz. what has been said previously) desiring (i. e. holding as their opinion (for examples of this sense see Sophocles Lexicon, under the word, 4)), they are ignorant etc.; but cf. DeWette at the passage and Winer's Grammar, § 54, 4 note; (Buttmann, § 150, 8 Rem.). τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν it is your **purpose** to fulfil the lusts of your father, i. e. ye are actuated by him of your own free knowledge and choice, John 8:44 (Winer's Grammar, as above; Buttmann, 375 (321)).

**2. equivalent to to desire, to wish:** τί, Matthew 20:21; Mark 14:36; Luke 5:39 (but WH in brackets); John 15:7; 1 Corinthians 4:21; 2 Corinthians 11:12; followed by the aorist infinitive, Matthew 5:40; Matthew 12:38; Matthew 16:25; Matthew 19:17; Mark 10:43; Luke 8:20; Luke 13:8; John 5:6, 35 (ye were desirous of rejoicing); Galatians 3:2; James 2:20; 1 Peter 3:10; followed by the present infinitive, John 9:27; Galatians 4:20 (ἤθελον **I could wish**, on which imperfect see εὐχομαι, 2); the infinitive is lacking and to be supplied from the

neighboring verb, [Matthew 17:12](#); [Matthew 27:15](#); [Mark 9:13](#); [John 21:18](#); followed by the accusative and infinitive, [Mark 7:24](#); [Luke 1:62](#); [John 21:22](#); [Romans 16:19](#); [1 Corinthians 7:7, 32](#); [1 Corinthians 14:5](#); [Galatians 6:13](#); οὐ θέλω to be unwilling (desire not): followed by the aorist infinitive, [Matthew 23:4](#); [Luke 19:14, 27](#); [1 Corinthians 10:20](#); followed by ἵνα, [Matthew 7:12](#); [Mark 6:25](#); [Mark 9:30](#); [Mark 10:35](#); [Luke 6:31](#); [John 17:24](#); cf. Winer's Grammar, § 44, 8 b.; (Buttmann, § 139, 46); followed by the deliberative subjunctive (aorist): θέλεις συλλέξωμεν αὐτά (cf. the German willstdu, sollen wir zusammenlesen? (Goodwin § 88)), [Matthew 13:28](#); add, [Matthew 20:32](#) (where L brackets adds ἵνα); ; [Mark 10:51](#); [Mark 14:12](#); [Mark 15:9, 12](#) (Tr brackets θέλεις); [Luke 9:54](#); [Luke 18:41](#); [Luke 22:9](#) (cf. Winer's Grammar, § 41 a. 4 b.; Buttmann, § 139, 2); followed by εἰ, [Luke 12:49](#) (see εἰ, I. 4); followed by ἦ, to prefer, [1 Corinthians 14:19](#) (see ἦ, 3 d.).

3. equivalent to to love; followed by an infinitive, to like to do a thing, be fond of doing: [Mark 12:38](#); [Luke 20:46](#); cf. Winer's Grammar, § 54, 4; (Buttmann, § 150, 8).

4. in imitation of the Hebrew יִצְחַק, to take delight, have pleasure (opposite by Buttmann, § 150, 8 Rem.; cf. Winer's Grammar, § 33, a.; but see examples below): ἐν τίνι, in a thing, [Colossians 2:18](#) (ἐν καλῶ, to delight in goodness, Test xii. Patr., p. 688 (test. Ash. 1; (cf. εἰς ζωὴν, p. 635, test. Zeb. 3); [Psalm 111:1](#) (); [Psalm 146:10](#) ()); ἐν τίνι, the dative of the person, [1 Samuel 18:22](#); [2 Samuel 15:26](#); ([1 Kings 10:9](#)); [2 Chronicles 9:8](#); for 1 ,יִצְחַק חֶבְרוֹן [Chronicles 28:4](#)). τινα, to love one: [Matthew 27:43](#) ([Psalm 21:9](#) ()); ([Psalm 17:20](#) ()); [Psalm 40:12](#) ()); [Ezekiel 18:32](#), cf. [Ezekiel 18:23](#); [Tobit 13:6](#); epp. to μισεῖν, Ignatius ad Rom. 8, 3 [ET]; θεληθῆναι is used of those who find favor, *ibid.* 8, 1). τί, [Matthew 9:13](#) and [Matthew 12:7](#) (from [Hosea 6:6](#)); [Hebrews 10:5, 8](#) (fr. [Psalm 39:7](#) ()). As respects the distinction between βούλομαι and θέλω, the former seems to designate the will which follows deliberation, the latter the will which proceeds from inclination. This appears not only from [Matthew 1:19](#), but also from the fact that the Sept. express the idea of pleasure, delight, by the verb θέλειν (see just above). The reverse of this distinction is laid down by Alexander Buttmann (1873) Lexil. i., p. 26 (English translation, p. 194); Delitzsch on [Hebrews 6:17](#). According to Tittmann (Syn., i., p. 124) θέλειν denotes mere volition, βούλεσθαι inclination; (cf. Whiston on Demosthenes 9, 5; 124, 13). (Philip Buttmann's statement of the distinction between the two words is quoted with approval by Schmidt (Syn., iii., chapter 146), who adduces in confirmation (besides many examples) the assumed relationship between βούλομαι and Φελπισ, ἐλπίς; the use of θέλω in the sense of 'resolve' in such passages as Thucydides 5, 9; of θέλων equivalent to ἠδέεω in the poets; of βούλομαι as parallel to ἐπιθυμέω in Demosthenes 29, 45, etc.; and passages in which the two words occur together and βούλομαι is apparently equivalent to 'wish' while θέλω stands for 'will' as Xenophon, an. 4, 4, 5; Euripides, Alc. 281, etc., etc. At the same time it must be confessed that scholars are far from harmonious on the subject. Many agree with

Prof. Grimm that **θέλω** gives prominence to the emotive element, **βούλομαι** emphasizes the rational and volitive; that **θέλω** signifies the **choice**, while **βούλομαι** marks the choice as **deliberate and intelligent**; yet they acknowledge that the words are sometimes used indiscriminately, and especially that **θέλω** as the less sharply-defined term is put where **βούλομαι** would be proper; see Ellendt, Lex. Sophocles; Pape, Handwörterb.; Seiler, Wörterb. d. Homer, under the word **βούλομαι**; Suhle und Schneidewin, Handwörterb.; Crosby, Lex. to Xenophon, an., under the word **ἐθέλω**; (Arnold's) Pilon, Greek Syn. § 129; Webster, Synt. and Syn. of the Greek Testament, p. 197; Wilke, Clavis N. T., edition 2, 2:603; Schleusner, N. T. Lex. see under the word, **βούλομαι**; Munthe, Observations, phil. in N. T. ex Diodorus Siculus, etc., p. 3; Valckenaer, Scholia etc. ii. 23; Westermann on Demosthenes 20, 111; the commentators generally on Matt. as above; Lightfoot on [Philemon 1:13, 14](#); Riddle in Schaff's Lange on Eph., p. 42; this seems to be roughly intended by Ammonius also: **βούλεσθαι μὲν ἐπὶ μόνου λεκτεον τοῦ λογικου. τό δέ θέλειν καί ἐπὶ ἀλογου ζωου**; (and Eustathius on Iliad 1, 112, p. 61, 2, says **οὐχ' ἀπλῶς θέλω, ἀλλά βούλομαι, ὅπερ ἐπίτασις τοῦ θέλειν ἐστίν**). On the other hand, Liddell and Scott (under the word **ἐθέλω**); Passow, edition 5; Rost, Wörterb. edition 4; Schenkl, Schulwörterb.; Donaldson, Crat. § 463f; Wahl; Clay. Apocrypha, under the word **βούλομαι**; Cremer, under the words, **βούλομαι** and **θέλω**; especially Stallb. on Platos de repub. 4, 13, p. 437 b. (cf. too Cope on Aristotle, rhet. 2, 19, 19); Franke on Demosthenes 1, 1, substantially reverse the distinction, as does Ellicott on [1 Timothy 5:14](#); Wordsworth on [1 Thessalonians 2:18](#). Although the latter opinion may seem to be favored by that view of the derivation of the words which allies **βούλομαι** with voluptas (Curtius, § 659, compare p. 726), and makes **θέλω** signify 'to hold to something,' 'form a fixed resolve' (see above, at the beginning), yet the predominant usage of the N. T. will be evident to one who looks up the passages referred to above (Fritzsche's explanation of [Matthew 1:19](#) is hardly natural); to which may be added such as [Matthew 2:18](#); [Matthew 9:13](#); [Matthew 12:38](#); [Matthew 15:28](#); [Matthew 17:4](#) (); (cf. [Luke 22:42](#)); [Mark 6:19](#); [Mark 7:24](#); [Mark 9:30](#); [Mark 10:35](#); [Mark 12:38](#); [Mark 15:9](#) (cf. [John 18:39](#)), [Mark 15:15](#) (where R. V. **wishing** is questionable; cf. [Luke 23:20](#)); [Luke 10:24](#); [Luke 15:28](#); [Luke 16:26](#); [John 5:6](#); [John 6:11](#); [John 12:21](#); [Acts 10:10](#); [Acts 18:15](#); [Romans 7:19](#) (cf. [Romans 7:15](#), its opposed to **μισῶ**, and indeed the use of **θέλω** throughout this chapter); [1 Corinthians 7:36, 39](#); [1 Corinthians 14:35](#); [Ephesians 1:11](#); [2 Thessalonians 3:10](#), etc. Such passages as [1 Timothy 2:4](#); [2 Peter 3:9](#) will be ranged now on one side, now on the other; cf. [1 Corinthians 12:11, 18](#). **θέλω** occurs in the N. T. about five times as often as **βούλομαι** (on the relative use of the words in classic writers see Tycho Mommsen in Rutherford, New Phryn., p. 415f). The usage of the Sept. (beyond the particular specified by Prof. Grimm) seems to afford little light; see e. g. [Genesis 24:5, 8](#); [Deuteronomy 25:7](#); [Psalm 39:7, 9](#) (), etc. In modern Greek **θέλω** seems to have nearly driven **βούλομαι** out of use; on **θέλω** as an auxiliary cf. Jebb in Vincent and Dickson's Handbook, Appendix §§ 60, 64. For examples of the associated use of the words in classic Greek, see Stephanus' Thesaurus under the word **βούλομαι**, p. 366 d.; Lightfoot, Cremer, and especially Schmidt, as above.)

## Strong's Exhaustive Concordance

desire, be disposed toward, intend

The'l-o or the'l'-o or in certain tenses theleo the'l-eh'-o, and etheleo eth-el-eh'-o, which are otherwise obsolete; apparently strengthened from the alternate form of [haireomai](#); to determine (as an active option from subjective impulse; whereas [boulomai](#) properly denotes rather a passive acquiescence in objective considerations), i.e. Choose or prefer (literally or figuratively); by implication, to wish, i.e. Be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in -- desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, - ling(-ly)).

see GREEK [haireomai](#)

see GREEK [boulomai](#)

## ◀ 2222. zóé ▶

### Strong's Concordance

**zóé: life**

**Original Word:** ζωή, ἡς, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** zóé

**Phonetic Spelling:** (dzo-ay')

**Definition:** life

**Usage:** life, both of physical (present) and of spiritual (particularly future) existence.

### HELPS Word-studies

**2222 zōé** – *life* (physical and spiritual). *All* life ([2222 /zōé](#)), throughout the universe, is *derived* – i.e. it always (only) comes from and is sustained by *God's self-existent life*. The Lord *intimately*

shares His gift of life with *people*, creating each in *His image* which gives all the capacity to know His eternal life.

## NAS Exhaustive Concordance

### Word Origin

from *zaó*

### Definition

life

### NASB Translation

alive (1), life (133), living (1).

## Thayer's Greek Lexicon

### STRONGS NT 2222: ζωή

ζωή, ζωῆς, ἡ (from *ζάω, ζῶ*), the Sept. chiefly for *חַיִּים*; **life**;

1. universally, **life**, i. e. **the state of one who is possessed of vitality or is animate**: [1 Peter 3:10](#) (on which see *ἀγαπάω*); [Hebrews 7:3](#), [16](#); *αὐτός (ὁ Θεός) διδούς πᾶσιν ζωὴν καὶ πνοήν*, [Acts 17:25](#); *πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ*, the vital spirit, the breath of (i. e. imparting) life, [Revelation 11:11](#) ([Ezekiel 37:5](#)); *πᾶσα ψυχὴ ζωῆς*, genitive of possess, **every living soul**, [Revelation 16:3](#) G L T Tr text WH; spoken of earthly life: *ἡ ζωὴ τίνος*, [Luke 12:15](#); [Acts 8:33](#) (see *αἴρω*, 3 h.); [James 4:14](#); *ἐν τῇ ζωῇ σου*, whilst thou wast living on earth, [Luke 16:25](#) (*ἐν τῇ ζωῇ αὐτοῦ*, [Sir. 30:5](#) [Sir. 50:1](#)); *ἐν τῇ ζωῇ ταύτῃ*, [1 Corinthians 15:19](#); *πᾶσαι αἱ ἡμέραι τῆς ζωῆς τίνος*, [Luke 1:75](#) Rec. ([Genesis 3:14](#); [Psalm 127:5](#) ()); [Sir. 22:12](#) (10)). *ἐπαγγελία ζωῆς τῆς νῦν καὶ τῆς μελλούσης*, a promise looking to the present and the future life, [1 Timothy 4:8](#); ζωὴ and *θάνατος* are contrasted in [Romans 8:38](#); [1 Corinthians 3:22](#); [Philippians 1:20](#); of a life preserved in the midst of perils, with a suggestion of vigor, [2 Corinthians 4:12](#) (the life of Paul is meant here, which exerts a saving power on the Corinthians by his discharge of his apostolic duties); of the life of persons raised from the dead: *ἐν καινότητι ζωῆς*, figuratively spoken of a new mode of life, dedicated to God, [Romans 6:4](#); of the life of Jesus after his resurrection, [Acts 2:28](#); [Romans 5:10](#); of the same, with the added notion of vigor, [2 Corinthians 4:10f](#).

2. used emphatically,

*a.* "of the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic *λόγος* and to Christ" in whom the *λόγος* put on human nature: *ὡσπερ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ*, [John 5:26](#); *ἐν αὐτῷ* (namely, *τῷ λόγῳ*) *ζωὴ ἦν καὶ ἡ ζωὴ ἦν τό φῶς τῶν ἀνθρώπων*,

in him life was (comprehended), and the life (transfused from the Logos into created natures) was the light (i. e. the intelligence) of men (because the life of men is self-conscious, and thus a fountain of intelligence springs up), [John 1:4](#); ὁ λόγος τῆς ζωῆς, the Logos having life in itself and communicating it to others, [1 John 1:1](#); ἡ ζωὴ ἐφανερώθη, was manifested in Christ, clothed in flesh, [1 John 1:2](#). From this divine fountain of life flows forth that life which is next to be defined: viz.

**b. life real and genuine, vita quae sola vita nominanda** (Cicero, de sen. 21, 77), "a life active and vigorous, devoted to God, blessed, the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last forever" (the writers of the O. T. have anticipated the conception, in their way, by employing עוֹשֵׁת to denote a happy life and every kind of blessing: [Deuteronomy 30:15, 19](#); [Malachi 2:5](#); [Psalm 33:13](#) () 13; [Proverbs 8:35](#); [Proverbs 12:28](#), etc.): [John 6:51, 63](#); [John 14:6](#); [Romans 7:10](#); [Romans 8:6, 10](#); [2 Corinthians 2:16](#); [Philippians 2:16](#); ([Colossians 3:4](#)); [2 Peter 1:3](#); [1 John 5:11, 16, 20](#); with the addition of τοῦ Θεοῦ, supplied by God (Winer's Grammar, 186 (175)), [Ephesians 4:18](#); ἡ ἐν Χριστῷ, to be obtained in fellowship with Christ, [2 Timothy 1:1](#); μεταβεβηκέναι ἐκ τοῦ θανάτου εἰς ζωὴν, [John 5:24](#); [1 John 3:14](#); ὄψεσθαι τὴν ζωὴν, [John 3:36](#); ἔχειν ζωὴν, [John 5:40](#); [John 10:10](#); [1 John 5:12](#); with ἐν ἑαυτῷ (or ἑαυτοῖς) added, [John 5:26](#); (); διδόναι, [John 6:33](#); χάρις ζωῆς, the grace of God evident in the life obtained, [1 Peter 3:7](#); τὸ πνεῦμα τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, the Spirit, the repository and impartor of life, and which is received by those united to Christ, [Romans 8:2](#); ὁ ἄρτος τῆς ζωῆς (see ἄρτος, at the end), [John 6:35, 48](#); τὸ φῶς τῆς ζωῆς, the light illumined by which one arrives at life, [John 8:12](#). more fully ζωὴ αἰώνιος and ἡ ζωὴ ἡ αἰώνιος ((cf. Buttman, 90 (79)); see below): [John 4:36](#); ([John 12:50](#)); ; [1 John 1:2](#); [1 John 2:25](#); (ῥήματα ζωῆς αἰωνίου, [John 6:68](#)); εἰς ζωὴν αἰώνιον, unto the attainment of eternal life (cf. εἰς, B. II. 3 c. δ., p. 185a), [John 4:14](#); [John 6:27](#); διδόναι ζωὴν αἰώνιον, [John 10:28](#); [John 17:2](#); [1 John 5:11](#); ἔχειν ζωὴν αἰώνιον, [John 3:15](#) (and [John 3:16](#)) (opposed to ἀπολλυσθαι), [John 3:36](#); [John 5:24, 39](#); [John 6:40, 47, 54](#); [John 20:31](#) L brackets; [1 John 5:13](#); οὐκ ἔχειν ζωὴν αἰώνιον ἐν ἑαυτῷ, [1 John 3:15](#); (in Enoch 15:4,6 the wicked angels are said before their fall to have been **spiritual** and **partakers of eternal and immortal life**). ζωὴ and ἡ ζωὴ, without epithet, are used of the blessing of **real life after the resurrection**, in [Matthew 7:14](#); [John 11:25](#); [Acts 3:15](#); [Acts 5:20](#); [Acts 11:18](#); [Romans 5:17, 18](#) (on which see δικαίωσις, at the end); [2 Corinthians 5:4](#); [Colossians 3:3](#); [2 Timothy 1:10](#); [Titus 1:2](#); [Titus 3:7](#); ζωὴ ἐκ νεκρῶν, life breaking forth from the abode of the dead, [Romans 11:15](#); εἰσελθεῖν εἰς τὴν ζωὴν, [Matthew 18:8](#); [Matthew 19:17](#); [Mark 9:43, 45](#); ἀνάστασις ζωῆς equivalent to εἰς ζωὴν (2 Macc. 7:14), [John 5:29](#) (on the genitive, cf. Winer's Grammar, 188 (177)); στέφανος τῆς ζωῆς equivalent

to ἡ ζωὴ ὡς στέφανος, James 1:12; Revelation 2:10; ξύλον τῆς ζωῆς, the tree whose fruit gives and maintains eternal life, Revelation 2:7; Revelation 22:2, 14, 19 (G L T Tr WH) (cf. Genesis 2:9; Proverbs 3:18; δένδρον ζωῆς, Proverbs 11:30; Proverbs 13:12); cf. Bleek, Vorless. üb.

*d.* Apokalypse, p. 174f; ὕδωρ ζωῆς, water the use of which serves to maintain eternal life, Revelation 21:6; Revelation 22:1, 17; in the same sense ζωῆς πηγαί ὑδάτων, Revelation

7:17 G L T Tr WH; ἡ βίβλος and τό βιβλίον τῆς ζωῆς, the book in which the names of those are recorded to whom eternal life has been decreed: Philippians 4:3; Revelation 3:5; Revelation 13:8; Revelation 17:8; Revelation 20:12, 15; Revelation 21:27; (Revelation 22:19 Rec.; cf. Lightfoot on Philippians, the passage cited), more

fully ἡ ὄντως (Rec. αἰώνιος) ζωή, 1 Timothy 6:19; ζωὴ αἰώνιος (cf. above) (Justin Martyr, de resurr. i., p. 588

*c.* ὁ λόγος ... διδούς ἡμῖν ἐν ἑαυτῷ τὴν ἐκ νεκρῶν ἀνάστασιν καὶ τὴν μετὰ ταῦτα ζωὴν αἰώνιον), Matthew 25:46 (opposed to κόλασις αἰώνιος); Acts 13:46, 48; Romans 2:7; Romans 6:22; Galatians 6:8; 1 Timothy 6:12;

after ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, Mark 10:30; Luke

18:30; ἔχειν ζωὴν αἰώνιον Matthew 19:16; κληρονομεῖν, Matthew 19:29; Mark

10:17; Luke 10:25; Luke 18:18; εἰς ζωὴν αἰώνιον, unto the attainment of life eternal, John

12:25; Romans 5:21; 1 Timothy 1:16; Jude 1:21 (Daniel 12:2; 4 Macc. 15:2; ἀενναος ζωὴ, 2

Macc. 7:36; ἀίδιος ζωή, Ignatius ad Eph. 19 [ET]). Cf. Köstlin, Lehrbegriff des Ev. Johann.

etc., pp. 234ff, 338ff; Reuss, Johann. Theologie (in Beiträge zu d. theol. Wissenschaften, vol. i.), p. 76ff (cf. his Hist. de la Theol. Chret., book vii., chapter xiv.); Lipsius, Paulin.

Rechtfertigungslehre, pp. 152ff 185f; Güder in Herzog viii. 254 (2nd edition, 509ff); B. B.

Brückner, De notione vocis ζωή in N. T. Lipsius 1858; Huther,

*d.* Bedeut. d. Begriffe ζωή u. πιστεύειν im N. T., in the Jahrb. f. deutsche Theol. 1872, p.

1ff (For the relations of the term to heathen conceptions cf. G. Teichmüller, Aristotle, Forsch.

iii., p. 127ff) Some, as Bretschneider, Wahl, Wilke, especially Käuffer (in his book De

biblica ζωῆς αἰώνιου notione. Dresd. 1838), maintain that ζωὴ αἰώνιος everywhere even

in John's writings refers to **life after the resurrection**; but in this way they are compelled not only to assume a prophetic use of the perfect in the

saying ἐκ τοῦ θανάτου μεταβεβηκέναι εἰς τὴν ζωὴν (John 5:24; 1 John 3:14), but

also to interpret the common phrase ἔχει ζωὴν αἰώνιον as meaning **he has eternal life as his certain portion though as yet only in hope**, as well as to

explain ζωὴν αἰώνιον οὐκ ἔχειν ἐν ἑαυτῷ μένουσαν (1 John 3:15) of **the hope** of

eternal life. (Synonym: see βίος, at the end.)

## Strong's Exhaustive Concordance

lifetime.

From [zao](#); life (literally or figuratively) -- life(-time). Compare [psuche](#).

see GREEK [zao](#)

see GREEK [psuche](#)

## ◀ 2250. hēmera ▶

### Strong's Concordance

**hēmera:** day

**Original Word:** ἡμέρα, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** hēmera

**Phonetic Spelling:** (hay-mer'-ah)

**Definition:** day

**Usage:** a day, the period from sunrise to sunset.

### NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

day

**NASB Translation**

always\* (1), court (1), daily\* (10), day (207), day's (1), day...another (1), daybreak (1), days (148), daytime (2), midday\* (1), time (12), years (4).

### Thayer's Greek Lexicon

**STRONGS NT 2250: ἡμέρα**

**ἡμέρα, ἡμέρας, ἡ** (from ἡμερος, ἡμορον, properly, ἡμέρα ὥρα the mild time, cf. Lob. Paral., p. 359; (but cf. Curtius, p. 594f; Vanicek, p. 943)); Hebrew יוֹם; **day**; used

**1.** of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with night;

**a.** properly, **ἡμέρας**, by day, in the daytime (cf. colloquial English **of a day**; Winers Grammar, § 30, 11; Buttman, § 132, 26), **Revelation 21:25**; **ἡμέρας καί νυκτός**, day and night (cf. Winer's Grammar, 552 (513f); Lob. Paralip., p. 62f; Ellicott on **1 Timothy 5:5**), **Mark 5:5**; **Luke 18:7**; **Acts 9:24**; **1 Thessalonians 2:9**; **1 Thessalonians 3:10**; (**2 Thessalonians 3:8** L text T Tr WH); **1 Timothy 5:5**; **2 Timothy 1:3**; **Revelation 4:8**; **Revelation 7:15**; **Revelation 12:10**; **Revelation 14:11**; **Revelation 20:10**; **ἡμέρας μέσης**, at midday, **Acts 26:13**; **νύκτα καί ἡμέραν** (Winers Grammar, 230 (216); Buttman, § 131, 11), **Mark 4:27**; **Acts 20:31**; **2 Thessalonians 3:8** R G; hyperbolically equivalent to **without intermission**, **λατρεύειν**, **Luke 2:37**; **Acts 26:7**; **ἡμέρας ὁδός**, a day's journey, **Luke 2:44** (**Genesis 31:23** (μιας ἡμέρας ὁδόν, Josephus, contra Apion 2, 2, 9; cf. Winers Grammar, 188 (177); B. D. American edition, under the phrase, Day's Journey)); **τάς ἡμέρας**, accusative of time (Winers Grammar, and Buttman's Grammar, as above), **during the days**, **Luke 21:37**; **ἐκείνην τήν ἡμέραν**, **John 1:39** (40); **παῖσαν ἡμέραν**, daily, **Acts 5:42**; **ἐκ δηναρίου τήν ἡμέραν**, so sometimes we say, **for a shilling the day**, **Matthew 20:2**; **δώδεκα σισιν ὥραι τῆς ἡμέρας**, **John 20:9**; to the number of days are added as many nights, **Matthew 4:2**; **Matthew 12:40**; **γίνεται ἡμέρα**, day dawns, it grows light, **Luke 4:42**; **Luke 6:13**; **Luke 22:66**; **Acts 12:18**; **Acts 16:35**; **Acts 23:12**; **Acts 27:29, 33, 39** (Xenophon, an. 2, 2, 13; 7, 2, 34); **περιπατεῖν ἐν τήν ἡμέρα**, **John 11:9**; **ἡ ἡμέρα φαίνει**, **Revelation 8:12**; **ἡ ἡμέρα κλινεῖ**, the day declines, it is toward evening, **Luke 9:12**; **Luke 24:29**.

**b.** metaphorically, the 'day' is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness: **1 Thessalonians 5:5, 8**; hence **ὁ αἰὼν οὗτος** (see **αἰὼν**, 3) is likened to **the night**, **αἰὼν μέλλων**, to day, and Christians are admonished to live decorously as though it were light, i. e. as if **ὁ αἰὼν ὁ μέλλων** were already come, **Romans 13:12f** **ἕως ἡμέρα ἔστιν** while it is day, i. e. while life gives one an opportunity to work, **John 9:4**. of the light of knowledge, **2 Peter 1:19**.

**2. of the civil day**, or the space of twenty-four hours (thus including the night): **Matthew 6:34**; **Mark 6:21**; **Luke 13:14**, etc.; opposed to an hour, **Matthew 25:13**; to hours, months, years, **Revelation 9:15**; **Galatians 4:10**; **ἡ ἐν ἡμέρα τρυφή**, the revelling of a day, i. e. ephemeral, very brief, **2 Peter 2:13** (others refer this to 1 b. above); **ἐπτάκις τῆς ἡμέρας** seven times in the (space of a) day, **Luke 17:4**; the dative **ἡμέρα** of the day **on (in) which** (cf. Winers Grammar, § 31, 9; Buttman, § 133 (26)): as **τρίτη ἡμέρα**, **Matthew 16:21**; **Mark 9:31** (Rec.); **Luke 17:29**; **Acts 2:41**, etc.; **ἡμέρα καί ἡμέρα**, day by day, every day, **2 Corinthians 4:16** (after the Hebrew **יו יום**) **Esther 3:4**, where the Sept. **καθ' ἐκάστην ἡμέραν**, and **יו יום** **Psalm 67:20** ()), where the Sept. **ἡμέραν καθ' ἡμέραν**; (cf. Winer's Grammar, 463

(432)); *ἡμέραν ἐξ ἡμέρας* (see *ἐκ*, IV. 2), [2 Peter 2:8](#); as an accusative of time (Winers Grammar, 230 (215f); Buttman, § 131, 11): *ὅλην τὴν ἡμέραν*, [Romans 8:36](#); [Romans 10:21](#); *μίαν ἡμέραν*, [Acts 21:7](#); and in the plural, [John 2:12](#); [John 4:40](#); [John 11:6](#); [Acts 9:19](#); [Acts 10:48](#); [Acts 16:12](#); [Acts 20:6](#); [Acts 21:4, 10](#); [Acts 25:6, 14](#); [Acts 28:7, 12](#) (L dative), 14; [Galatians 1:18](#); [Revelation 11:3, 9](#). joined with prepositions: *ἀπό* with the genitive **from ... forth, from ... on**, [Matthew 22:46](#); [John 11:53](#); [Acts 10:30](#); [Acts 20:18](#); [Philippians 1:5](#); *ἄχρι* with the genitive **until, up to**, [Matthew 24:38](#); [Luke 1:20](#); [Luke 17:27](#); [Acts 1:2](#) ( Tdf.); ; *ἄχρι πέντε ἡμερῶν*, until five days had passed, i. e. after five days, [Acts 20:6](#); *μέχρι* with the genitive **until**, [Matthew 28:15](#) (L Tr, WH in brackets); *ἕως* with the genitive **until**, [Matthew 27:64](#); [Acts 1:22](#) (T ἄχρι); [Romans 11:8](#); *διὰ* with the genitive, see *διὰ*, A. II.; *πρό* with the genitive **before**, [John 12:1](#) (on which see *πρό*, b.); *ἐν* with the dative singular, [Matthew 24:50](#); [Luke 1:59](#); [John 5:9](#); [1 Corinthians 10:8](#) (L T Tr WH text omit *ἐν*); [Hebrews 4:4](#), etc.; *ἐν* with the dative plural, [Matthew 27:40](#); [Mark 15:29](#) (L T Tr omit; WH brackets *ἐν*); [John 2:19](#) (Tr WH brackets *ἐν*), 20, etc.; *εἰς*, **unto** (against), [John 12:7](#); [Revelation 9:15](#); *ἐπί* with the accusative **for**, (German auf ...hin), [Acts 13:31](#) (for many days successively); ; [Hebrews 11:30](#); *καθ' ἡμέραν*, daily (Winer's Grammar, 401 (374f)), [Matthew 26:55](#); [Mark 14:49](#); [Luke 16:19](#); [Luke 22:53](#); [Acts 2:46](#); [Acts 3:2](#); [Acts 16:5](#); [Acts 19:9](#); [1 Corinthians 15:31](#); [2 Corinthians 11:28](#); [Hebrews 7:27](#); [Hebrews 10:11](#); also *τό καθ' ἡμέραν*, [Luke 11:3](#); [Luke 19:47](#); [Acts 17:11](#) (L T Tr text omit; WH brackets *τό*), (Polybius 4, 18, 2; cf. Matthiae, ii., p. 734; (Jelf, § 456); Bernhardt (1829), p. 329; Buttman, 96 (84)); *καθ' ἐκάστην ἡμέραν*, every day, [Hebrews 3:13](#) (Xenophon, mem. 4, 2, 12); also *κατά πᾶσαν ἡμέραν*, [Acts 17:17](#); *μετά*, **after**, [Matthew 17:1](#); [Matthew 26:2](#); [Matthew 27:63](#); [Mark 8:31](#); [Luke 1:24](#); [John 4:43](#); [John 20:26](#); [Acts 1:5](#); [Acts 15:36](#), etc. *οὐ πλείους εἰσιν ἐμοὶ ἡμέραι ἀφ' ἧς*, namely, *ἡμέρας*, [Acts 24:11](#). A specification of the number of days is thrust into the discourse in the nominative, as it were adverbially and without any grammatical connection (cf. Fritzsche on Mark, p. 310f; Winers Grammar, 518 (481) and § 62, 2; (Buttman, 139 (122))); *ἤδη ἡμέραι* (Rec. *ἡμέρας*, by correction) [τρεῖς](#), [Matthew 15:32](#); [Mark 8:2](#); *ὡσεὶ ἡμέραι ὀκτώ*, [Luke 9:28](#). *ἡμερῶν διαγενομένων τινῶν*, certain days having intervened, [Acts 25:13](#). *ἡμέρα* and *ἡμέραι* are used with the genitive of a noun denoting a festival or some solemnity usually celebrated on a fixed day: *τῶν ἀζύμων*, [Acts 12:3](#); *τῆς πεντεκοστής*, [Acts 2:1](#); [Acts 20:16](#); *τοῦ σαββάτου*, [Luke 13:14, 16](#); [John 19:31](#); *ἡ κυριακῆ ἡμέρα*, the Lord's day, i. e. the day on which Christ returned to life, Sunday therefore, [Revelation 1:10](#); the following phrases also have reference to sacred or festival days: *κρίνειν ἡμέραν παρ' ἡμέραν*, to exalt one day above another, and *κρίνειν πᾶσαν ἡμέραν*, to esteem every day sacred, [Romans 14:5](#); *φρονεῖν τὴν ἡμέραν*, to regard a particular day that is selected for religious

services, [Romans 14:6](#); *ἡμέρας παρατηρεῖσθαι*, to observe days, [Galatians 4:10](#). After the Hebrew usage, which in reference to a definite period of time now elapsed speaks of a certain number of days as fulfilled or completed (see Gesenius under the word *מִלְּךָ*), we have the phrases *ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας*, the days spent in priestly service, [Luke 1:23](#) (when he had been employed in sacred duties for the appointed time); *τοῦ περιτεμεῖν αὐτόν*, for him to be circumcised, [Luke 2:21](#); *τοῦ καθαρισμοῦ αὐτῶν*, [Luke 2:22](#); *συντελεσθεισῶν ἡμερῶν*, [Luke 4:2](#); *τελειωσάντων τὰς ἡμέρας*, when they had spent there the time appointed, [Luke 2:43](#); *ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ*, when the number of days was now being completed which the reception of Jesus into heaven required, i. e. before which that reception could not occur, [Luke 9:51](#); *ἡ ἐκπλήρωσις τῶν ἡμερῶν τοῦ ἀγνισμοῦ*, the fulfilment of the days required for the purification, [Acts 21:26](#); *συντελοῦνται αἱ ἡμέραι*, [Acts 21:27](#); *ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντεκοστής*, when the measure of time needed for the day of Pentecost was being completed, i. e. on the very day of Pentecost, [Acts 2:1](#). As in some of the examples just adduced *ἡμέρα* is joined to the genitive of a thing to be done or to happen on a certain day, so also in *ἡμέραν τοῦ ἐνταφιασμοῦ*, [John 12:7](#); *ἀναδείξεως*, [Luke 1:80](#). with the genitive of person, *ἐν τῇ ἡμέρᾳ σου* (but L T Tr WH omit σου) in the day favorable for thee, the day on which salvation is offered thee and can be obtained, [Luke 19:42](#) (Polybius 18, 5, 8 *μὴ παρῆς τὸν καιρὸν ... σῆ νῦν ἐστὶν ἡμέρα, σὸς ὁ καιρὸς*; **meus dies est, tempore accepto utimur** Seneca, Med. 1017).

**3. of the lust day of the present age** (see *αἰών*, 3), the day in which Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom, the following expressions are used: *ἡ ἡμέρα*, simply, [Romans 13:12](#); [Hebrews 10:25](#), cf. [1 Thessalonians 5:4](#);

(ἡ) *ἡμέρα τοῦ κυρίου, Χριστοῦ, Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ τοῦ ἀνθρώπου*, [Luke 17:24](#) R G T Tr WH marginal reading; [1 Corinthians 1:8](#); [1 Corinthians 5:5](#); [2 Corinthians 1:14](#); [Philippians 1:6, 10](#); [1 Thessalonians 5:2](#); [2 Thessalonians 2:2](#); [2 Peter 3:10](#); *ἡμέρα κυρίου ἡ μεγάλη*, [Acts 2:20](#) (from [Joel 2:31](#) ()); *ἡμέρα ἡ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται*, [Luke 17:30](#); *ἡ ἡμέρα τοῦ Θεοῦ*, [2 Peter 3:12](#); *ἡ ἡμέρα ἐκείνη ἡ μεγάλη τοῦ παντοκράτορος*, [Revelation 16:14](#) (even in the prophecies of the O. T. **the day of Jehovah** is spoken of, in which Jehovah will execute terrible judgment upon his adversaries, as [Joel 1:15](#); [Joel 2:1, 11](#); [Isaiah 2:12](#); [Isaiah 13:6, 9](#); [Amos 5:18, 20](#); [Jeremiah 26:10](#) ()); [Ezekiel 13:5](#); [Ezekiel 30:2ff](#); [Obadiah 1:15](#); [Zephaniah 1:7ff](#); [Malachi 3:17](#)); *ἡ ἡμέρα ἐκείνη* and *ἐκείνη ἡ ἡμέρα*, [Matthew 7:22](#); [Luke 6:23](#); [Luke 10:12](#); [Luke 21:34](#); [2 Thessalonians 1:10](#); [2 Timothy 1:12, 18](#); [2 Timothy 4:8](#); *ἡ ἐσχάτη ἡμέρα*, [John](#)

6:39f, 44, 54; John 11:24; John 12:48; **ἡμέρα ἀπολυτρώσεως**, Ephesians 4:30; **ἐπισκοπῆς** (see **ἐπισκοπή**, b.), 1 Peter 2:12; **κρίσεως**, Matthew 10:15; Matthew 11:22, 24; Matthew 12:36; Mark 6:11 R L brackets; 2 Peter 2:9; 2 Peter 3:7, cf. Acts 17:31; **τῆς κρίσεως**, 1 John 4:17; **ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ**, Romans 2:5 (יְוֹם הַדִּינִי, Ezekiel 22:24; יוֹם הַיְהוָה, Zephaniah 2:3f; (יּוֹם הַבְּרָכָה, Proverbs 11:4.; Zephaniah 1:15, 18, etc.)); **ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ**, Revelation 6:17; **ἡμέρα σφαγῆς**, of slaughter (of the wicked), James 5:5 ((Jeremiah 12:3, etc.)). Paul, in allusion to the phrase **ἡμέρα κυρίου**, uses the expression **ἀνθρωπίνῃ ἡμέρα** for a tribunal of assembled judges on the day of trial (A. V. **man's judgment**) (cf. the German Landtag, Reichstag), 1 Corinthians 4:3.

4. By a Hebraistic usage (though one not entirely unknown to Greek writers; cf. Sophocles Aj. 131, 623; Euripides, Ion 720) it is used of time in general (as the Latindies is sometimes): John 14:20; John 16:23, 26; Hebrews 8:9 (cf. Buttman, 316 (271); Winer's Grammar, 571 (531)); **τὴν ἐμὴν ἡμέραν**, the time when I should appear among men as Messiah, John 8:56; **ἐν τῇ ἡμέρα τῇ πονηρά**, in the time of troubles and assaults with which demons try Christians, Ephesians 6:13; **ἡμέρα σωτηρίας**, the time when anyone is or can be saved, 2 Corinthians 6:2; **εἰς ἡμέραν αἰῶνος**, for all time, forever (see **αἰών**, 1 a.), 2 Peter 3:18; much more often in the plural: **ἡμέραι πονηραί**, Ephesians 5:16; **ἀφ' ἡμερῶν ἀρχαίων**, Acts 15:7; **αἱ πρότερον ἡμέραι** Hebrews 10:32; **πάσας τὰς ἡμέρας**, through all days, always, Matthew 28:20 (כָּל יְמֵי הַיּוֹם, Deuteronomy 4:40; Deuteronomy 5:26 (29), and very often; **ἡματα πάντα**, Homer, Iliad 8, 539; 12, 133; 13, 826, etc.); **αἱ ἔσχαται ἡμέραι** (see **ἔσχατος**, 1 under the end), Acts 2:17; 2 Timothy 3:1; James 5:3; **αἱ ἡμέραι αὐταί**, the present time, Acts 3:24; the time now spoken of, Luke 1:39; Luke 6:12; Acts 1:15, etc.; **ἐν ταῖς ἡμέραις ἐκείναις** (see **ἐκεῖνος**, 2 b., p. 195a); **πρὸ τούτων τῶν ἡμερῶν**, Acts 5:36; Acts 21:38; **πρὸς ὀλίγας ἡμέρας**, for a short time, Hebrews 12:10; **ἐλεύσονται ... ἡμέραι ὅταν** etc., Matthew 9:15; Mark 2:20; Luke 5:35; **ὅτε** etc. Luke 17:22; **ἤξουσιν ἡμέραι ἐπὶ σε, καί**, followed by a future, Luke 19:43; **ἔρχονται ἡμέραι, καί**, followed by future, Hebrews 8:8; **ἐλεύσονται** or **ἔρχονται ἡμέραι, ἐν αἷς** etc., Luke 21:6; Luke 23:29, with a genitive of the thing done or to happen: **τῆς ἀπογραφῆς**, Acts 5:37; **τῆς φωνῆς**, Revelation 10:7; **τῆς σαρκός αὐτοῦ**, of his earthly life, Hebrews 5:7. **αἱ ἡμέραι** with the genitive of a person, **one's time, one's days**, i. e. in which he lived, or held office: Matthew 2:1; Matthew 11:12; Matthew 23:30; Matthew 24:37; Luke 1:5; Luke 4:25; Luke 17:26, 28; Acts 7:45; Acts 13:41; 1 Peter 3:20 (Genesis 26:1; 1 Samuel 17:10; 2 Samuel 21:1; 1 Kings 10:21; Esther 1:1; Sir. 44:7 Sir. 46:7; Tobit 1:2; 1 Macc. 14:36, etc.); **αἱ ἡμέραι τοῦ υἱοῦ τοῦ ἀνθρώπου**,

the time immediately preceding the return of Jesus Christ from heaven, [Luke 17:26](#); [μία τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου](#), a single day of that most blessed future time when, all hostile powers subdued, the Messiah will reign, [Luke 17:22](#). Finally, the Hebrews and the Hellenists who imitate them measure the duration and length also of human life by the number of days: [πάσας τὰς ἡμέρας](#) (L mrg Tr marginal reading WH dative) [τῆς ζωῆς](#) (G L T Tr WH omit) [ἡμῶν](#), during all our life, [Luke 1:75](#) Rec. ([Genesis 47:8f](#); [Judith 10:3](#); [Tobit 1:2 \(3\)](#); [Sir. 22:12](#) [Sir. 30:32 \(24\)](#); [1 Macc. 9:71](#)); [προβεβηκῶς ἐν ταῖς ἡμέραις αὐτοῦ](#), far advanced in age, [Luke 1:7, 18](#); [Luke 2:36](#) ([אֲבִי מְבֵטֵן](#) (the Sept., [προβεβηκῶς ἡμερῶν](#) or [ἡμέραις](#)), [Genesis 18:11](#); [Genesis 24:1](#); [Joshua 13:1](#); ([Joshua 23:1](#); [1 Kings 1:1](#); see [προβαίνω](#), at the end)); [ἀρχὴ ἡμερῶν](#), beginning of life, [Hebrews 7:3](#) ([αἱ ἔσχαται ἡμέραι τίνος](#), one's last days, his old age, [Protevangelium Jacobi](#),

c. 1); [ἡμέραι ἀγαθαί](#), [1 Peter 3:10](#).

## Strong's Exhaustive Concordance

a day

Feminine (with [hora](#) implied) of a derivative of [hemai](#) (to sit; akin to the base of [hedraios](#)) meaning tame, i.e. Gentle; day, i.e. (literally) the time space between dawn and dark, or the whole [aganaktosis](#) hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); figuratively, a period (always defined more or less clearly by the context) -- age, + alway, (mid-)day (by day, (-ly)), + for ever, judgment, (day) time, while, years.

see GREEK [hora](#)

see GREEK [hedraios](#)

## ◀ 18. agathos ▶

### Strong's Concordance

agathos: good

**Original Word:** ἀγαθός, ἡ, ὄν

**Part of Speech:** Adjective

**Transliteration:** agathos

**Phonetic Spelling:** (ag-ath-os')

**Definition:** good

**Usage:** intrinsically good, good in nature, good whether it be seen to be so or not, the widest and most colorless of all words with this meaning.

## HELPS Word-studies

**18** *agathós* – inherently (intrinsically) *good*; as to the believer, **18** (*agathós*) describes what *originates from God* and is *empowered* by Him in their life, through faith.

## NAS Exhaustive Concordance

### Word Origin

of uncertain origin

### Definition

good

### NASB Translation

generous (1), good (81), good man (2), good thing (6), good things (6), goodness (1), goods (2), kind (1), kindly (1), kindness (1).

## Thayer's Greek Lexicon

### STRONGS NT 18: ἀγαθός

**ἀγαθός**, (ή), (akin to **ἄγαμαι** to wonder at, think highly of, **ἀγαστός** admirable, as explained by Plato, *Crat.*, p. 412 c. (others besides; cf. Donaldson, *New Crat.* § 323)), in general denotes "perfectus, ... qui habet in se ac facit omnia quae habere et facere debet pro notione nominis, officio ac lege" (Irmisch ad Herodian, 1, 4, p. 134), **excelling in any respect, distinguished, good**. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons. To this general significance can be traced back all those senses which the word gathers from the connection in which it stands;

**1. of a good constitution or nature:** γῆ, **Luke 8:8**; δένδρον, **Matthew 7:18**, in sense equivalent to 'fertile soil,' 'a fruitful tree,' (Xenophon, *oec.* 16, 7 γῆ ἀγαθή, ... γῆ κακῆ, an. 2, 4, 22 χώρας πολλῆς καὶ ἀγαθῆς οὔσης). In **Luke 8:15** ἀγαθὴ καρδιά corresponds to the figurative expression **good ground**, and denotes a soul inclined to goodness, and accordingly eager to learn saving truth and ready to bear the fruits (καρπούς ἀγαθούς, **James 3:17**) of a Christian life.

**2. useful, salutary:** δόσις ἀγαθή (joined to δώρημα τέλειον) a gift which is truly a gift, salutary, **James 1:17**; δόματα ἀγαθὰ, **Matthew 7:11**; ἐντολή ἀγαθός a commandment profitable to those who keep it, **Romans 7:12**, according to a Greek scholium equivalent to εἰς τό συμφέρον εἰσηγουμένη, hence, the question in **Romans 7:13**: τό οὖν ἀγαθόν ἐμοί γέγονε θάνατος; ἀγαθός μερίς the 'good part,' which insures salvation to him who chooses it, **Luke 10:42**; ἔργον ἀγαθόν (differently in **Romans 2:7**, etc.) the saving work of God, i. e. substantially, the Christian life, due to divine

efficiency, [Philippians 1:6](#) (cf. the commentaries at the passage); *εἰς ἀγαθόν* **for good**, to advantage, [Romans 8:28](#) (Sir.

7:13; *πάντα τοῖς ἐνσεβέσι εἰς ἀγαθά ... τοῖς ἀμαρτωλοῖς εἰς κακά*, Sir.

39:27; *τό κακόν ... γίγνεται εἰς ἀγαθόν*, Theognis 162); **good for, suited to something**: *πρὸς οἰκοδομήν*, [Ephesians 4:29](#) (cf. Winer's Grammar, 363 (340)) (Xenophon, mem. 4, 6, 10).

**3. of the feeling awakened by what is good, pleasant, agreeable, joyful,**

**happy**: *ἡμέραι ἀγαθὰς* [1 Peter 3:10](#) ([Psalm 33:13](#) ()); Sir. 14:14; [1 Macc. 10:55](#)); *ἐλπίς*, [2 Thessalonians 2:16](#) (*μακαρία ἐλπίς*, [Titus 2:13](#)); *συνείδησις*, a peaceful conscience, equivalent to consciousness of rectitude, [Acts 23:1](#); [1 Timothy 1:5, 19](#); [1 Peter 3:16](#); reconciled to God, [1 Peter 3:21](#).

**4. excellent, distinguished**: so *τί ἀγαθόν*, [John 1:46](#) ([John 1:47](#)).

**5. upright, honorable**: [Matthew 12:34](#); [Matthew 19:16](#); [Luke 6:45](#); [Acts 11:24](#); [1 Peter 3:11](#),

etc.; *πονηροί καὶ ἀγαθοί*, [Matthew 5:45](#); [Matthew 22:10](#); *ἀγαθός καὶ δίκαιος*, [Luke 23:50](#); *καρδιά ἀγαθή καὶ καλή*, [Luke 8:15](#) (see *καλός*, b.); fulfilling the duty or service demanded, *δοῦλε ἀγαθὲ καὶ πιστέ*, [Matthew 25:21, 23](#); upright, free from guile, particularly from a desire to corrupt the people, [John 7:12](#); preeminently of God, as consummately and essentially good, [Matthew 19:17](#) ([Mark 10:18](#); [Luke 18:19](#)); *ἀγαθός θησαυρός* in [Matthew 12:35](#); [Luke 6:45](#) denotes the soul considered as the repository of pure thoughts which are brought forth in speech; *πίστις ἀγαθός* the fidelity due from a servant to his master, [Titus 2:10](#) (WH marginal reading omits);

on *ἀγαθόν ἔργον, ἀγαθὰ ἔργα*, see *ἔργον*. In a narrower sense, **benevolent, kind, generous**: [Matthew 20:15](#); [1 Peter 2:18](#); *μνεία*, [1 Thessalonians 3:6](#) (cf. [2 Macc.](#)

[7:20](#)); **beneficent** (Xenophon, *Cyril* 3, 3, 4; [נִחַם](#), [Jeremiah 33:11](#); [Psalm 34:9](#); Cicero, *nat. deor.* 2, 25, 64 "optimus i. e. beneficentissimus), [Romans 5:7](#), where the meaning is, Hardly for an innocent man does one encounter death; for if he even dares hazard his life for another, he does so for a benefactor (one from whom he has received favors); cf. Winer's Grammar, 117 (111); (Gifford in the *Speaker's Commentary*, p. 123). The neuter used substantively denotes:

**1. a good thing, convenience, advantage, and in partic.**

**a.** in the plural, external **goods, riches**: [Luke 1:53](#); [Luke 12:18f.](#) (Sir. 14:4; Wis.

7:11); *τὰ ἀγαθὰ σου* comforts and delights which thy wealth procured for thee in abundance, [Luke 16:25](#) (opposed to *κακά*, as in Sir. 11:14); outward and inward good things, [Galatians 6:6](#), cf. Wieseler at the passage.

**b. the benefits of the Messianic kingdom: Romans**

10:15; *τά μέλλοντα ἀγαθῶν*, Hebrews 9:11; Hebrews 10:1.

**2. what is upright, honorable, and acceptable to God: Romans**

12:2; *ἐργάζεσθαι τό ἀγαθόν* Romans 2:10; Ephesians 4:28; *πράσσειν*, Romans 9:11; (2 Corinthians 5:10); *διώκειν*, 1 Thessalonians 5:15; *μιμῆσθαι*, 3 John

1:11; *κολλᾶσθαι τῷ ἀγαθῷ* Romans

12:9; *τί με ἐρωτᾶς περί τοῦ ἀγαθοῦ*, Matthew 19:17 G L T Tr WH, where the word expresses the general idea of right. Specifically, what is **salutary, suited to the course of**

**human affairs**: in the phrase *διάκονος εἰς τό ἀγαθόν* Romans 13:4; of rendering service, Galatians 6:10; Romans 12:21; *τό ἀγαθόν σου* the favor thou conferrest, Philemon

1:14. ("It is to be regarded as a peculiarity in the usage of the Sept. that כּוּל good is

predominantly (?) rendered by *καλός*.... The translator of Genesis uses *ἀγαθός* only in the neuter, good, goods, and this has been to a degree the model for the other translators. ... In the

Greek O. T., where *οἱ δίκαιοι* is the technical designation of the

pious, *οἱ ἀγαθοί* or *ὁ ἀγαθός* does not occur in so general a sense. The *ἀνήρ ἀγαθός* is

peculiar only to the Proverbs (Proverbs 13:22, 24; Proverbs 15:3); cf. besides the solitary

instance in 1 Kings 2:32. Thus, even in the usage of the O. T. we are reminded of Christ's

words, Mark 10:18, *οὐδεὶς ἀγαθός εἰ μὴ εἷς ὁ Θεός*. In the O. T. the term 'righteous'

makes reference rather to a covenant and to one's relation to a positive standard; *ἀγαθός* would express the absolute idea of moral goodness" (Zezschwitz, Profangraec. u. Biblical Sprachgeist, Leipz. 1859, p. 60). Cf. Tittm., p. 19. On the comparison of *ἀγαθός* see B. 27 (24).)

## Strong's Exhaustive Concordance

benefit, goods things

A primary word; "good" (in any sense, often as noun) -- benefit, good(-s, things), well.

Compare [kalos](#).

see GREEK [kalos](#)

## Strong's Concordance

**pauó:** to make to cease, hinder

**Original Word:** παύω

**Part of Speech:** Verb

**Transliteration:** pauó

**Phonetic Spelling:** (pow'-o)

**Definition:** to make to cease, hinder

**Usage:** (a) act: I cause to cease, restrain, hinder, (b) mid: I cease, stop, leave off.

## NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

to make to cease, hinder

**NASB Translation**

cease (4), ceased (4), finished (2), incessantly\* (1), keep (1), kept right\* (1), stopped (2).

## Thayer's Greek Lexicon

**STRONGS NT 3973: παύω**

**παύω:** 1 aorist imperative 3 person singular **παυσάτω** (1 Peter 3:10); middle, present **παύομαι**; imperfect **ἐπαυομην**;

future **παύσομαι** (see **ἀναπαύω** and **ἐπαναπαύω** (and on the forms **παηναι** etc. cf. futher Hilgenfeld, Hermae Pastor, edition alt. proleg., p. xviii, note, also his edition of the 'Teaching' 4, 2 [ET] note (p. 97))); perfect **πεπαυμαι**; 1 aorist **ἐπαυσάμην**;

from Homer down; **to make to cease or desist: τί or τινα ἀπό τίνος, to restrain (A.**

**V. refrain) a thing or a person from something, 1 Peter 3:10, from Psalm 33:14 ();** cf. Winer's

Grammar, § 30, 6; ((cf. 326 (305)): R. § 132, 5). Middle, the Sept. for תָּבַשׁ , הִלֵּךְ , לָּדַל , etc. **to cease, leave off,** (cf. Winer's Grammar, 253 (238)): **Luke 8:24; Acts 20:1; 1 Corinthians 13:8;** the action or state desisted from is indicated by the addition of a present participle (cf. Matthiae, § 551 d.; Passow, under the word, II. 3; (Liddell and Scott, I. 4); Winer's Grammar, § 45, 4;

(Buttmann, § 144,15)): **ἐπαύσατο λαλῶν, Luke 5:4 (Genesis 18:33; Numbers 16:31; Deuteronomy 20:9);** add, **Acts 5:42; Acts 6:13; Acts 13:10; Acts 20:31; Acts 21:32; Ephesians 1:16; Colossians 1:9; Hebrews 10:2;** the participle is lacking, as being evident

from the context, **Luke 11:1.** Passive (cf. Winer's Grammar, § 39, 3 and N.

3) **πέπανται ἁμαρτίας, hath got release (A. V. hath ceased) from sin, i. e. is no longer stirred by its incitements and seductions, 1 Peter 4:1;** cf. Kypke, Observations, at the passage, and Winer's Grammar, as above; (Buttmann, § 132, 5; but WH text **ἁμαρτίαις**, dative, **unto sins.**

Compare: **ἀναπαύω, ἐπαναπαύω, συναναπαύω (συναναπαύομαι), καταπαύω** ).

## Strong's Exhaustive Concordance

cease, leave, refrain.

A primary verb ("pause"); to stop (transitively or intransitively), i.e. Restrain, quit, desist, come to an end -- cease, leave, refrain.

## ◀ 1100. glóssa ▶

### Strong's Concordance

**glóssa: the tongue, a language**

**Original Word:** γλῶσσα, ης, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** glóssa

**Phonetic Spelling:** (gloce-sah')

**Definition:** the tongue, a language

**Usage:** the tongue, a language, a nation (usually distinguished by their speech).

### HELPS Word-studies

**1100** *glóssa* – tongue, used of flowing speech; (figuratively) speaking, inspired by God, like *the evidence of tongues*-speaking supplied by the Lord in the book of *Acts* to demonstrate the arrival of the new age of the covenant (i.e. NT times).

[The normative experience of the 120 believers received "tongues (**1100** /*glóssa*) as of fire" (Ac 2:3) and miraculously spoke in *other actual languages*, i.e. that they could not speak before (Ac 2:4f). This sign was repeated in Ac 10:46, 19:6 – furnishing *ample* proof (*three* attestations) that the Lord had incorporated all believers into Christ's (mystical) body (1 Cor 12:13).]

### NAS Exhaustive Concordance

#### Word Origin

from a prim. root glóch- (projecting point)

#### Definition

the tongue, a language

#### NASB Translation

tongue (25), tongues (25).

### Thayer's Greek Lexicon

STRONGS NT 1100: γλῶσσα

γλῶσσα, γλωσσης, ἡ (from Homer down), **the tongue**;

**1. the tongue**, a member of the body, the organ of speech: [Mark 7:33, 35](#); [Luke 1:64](#); [Luke 16:24](#); [1 Corinthians 14:9](#); [James 1:26](#); [James 3:5, 6, 8](#); [1 Peter 3:10](#); [1 John 3:18](#); ([Revelation 16:10](#)). By a poetic and rhetorical usage, especially Hebraistic, that member of the body which is chiefly engaged in some act has ascribed to it what belongs to the man; the **tongue** is so used in [Acts 2:26](#) ([ἡγαλλιάσατο ἡ γλῶσσα μου](#)); [Romans 3:13](#); [Romans 14:11](#); [Philippians 2:11](#) (the tongue of every man); of the little tongue-like flames symbolizing the gift of foreign tongues, in [Acts 2:3](#).

**2. a tongue**, i. e. the **language** used by a particular people in distinction from that of other nations: [Acts 2:11](#); hence, in later Jewish usage ([Isaiah 66:18](#); [Daniel 3:4](#); [Daniel 5:19](#) Theod.; Theod.; [Judges 3:8](#)) joined with [φυλή](#), [λαός](#), [ἔθνος](#), it serves to designate people of various languages (cf. Winer's Grammar, 32), [Revelation 5:9](#); [Revelation 7:9](#); [Revelation 10:11](#); [Revelation 11:9](#); [Revelation 13:7](#); [Revelation 14:6](#); [Revelation 17:15](#). [λαλεῖν ἐτέραις γλώσσαις](#) to speak with other than their native i. e. in foreign tongues, [Acts 2:4](#), cf. [Acts 2:6-11](#); [γλώσσαις λαλεῖν καιναῖς](#) to speak with new tongues which the speaker has not learned previously, [Mark 16:17](#) (but Tr text WH text omit; Tr marginal reading brackets [καιναῖς](#)); cf. DeWette on Acts, p. 27ff (correct and supplement his references by Meyer on [1 Corinthians 12:10](#); cf. also B. D. under the word **Tongues, Gift of**). From both these expressions must be carefully distinguished the simple phrases [λαλεῖν γλώσσαις](#), [γλώσσαις λαλεῖν](#), [λαλεῖν γλώσση](#), [γλώσση λαλεῖν](#) (and [προσεύχεσθαι γλώσση](#), [1 Corinthians 14:14](#)), to speak with (in) a tongue (the organ of speech), to speak with tongues; this, as appears from [1 Corinthians 14:7ff](#), is the gift of men who, rapt in an ecstasy and no longer quite masters of their own reason and consciousness, pour forth their glowing spiritual emotions in strange utterances, rugged, dark, disconnected, quite unfitted to instruct or to influence the minds of others: [Acts 10:46](#); [Acts 19:6](#); [1 Corinthians 12:30](#); [1 Corinthians 13:1](#); [1 Corinthians 14:2, 4-6, 13, 18, 23, 27, 39](#). The origin of the expression is apparently to be found in the fact, that in Hebrew the tongue is spoken of as the leading instrument by which the praises of God are proclaimed ([ἡ τῶν θείων ὕμνων μελωδός](#), [4 Macc. 10:21](#), cf. [Psalm 34:28](#) (); (); [Psalm 125:2](#) (); [Acts 2:26](#); [Philippians 2:11](#); [λαλεῖν ἐν γλώσση](#), [Psalm 38:4](#) ()), and that according to the more rigorous conception of inspiration nothing human in an inspired man was thought to be active except the tongue, put in motion by the Holy Spirit ([κατάχρηται ἕτερος αὐτοῦ τοῖς φωνητηριοῖς ὀργάνοις, στόματι καὶ γλωττη πρὸς μηνυσιν ὧν ἂν θέλη](#), Philo, rer. div. haer. § 53 (i. 510, Mang. edition)); hence, the contrast [διατουνως](#) (critical editions [τῶ νοις](#)) [λαλεῖν](#), [1 Corinthians 14:19](#) cf. [1 Corinthians 14:9](#). The plural in the phrase [γλώσσαις λαλεῖν](#), used even of a single person ([1 Corinthians 14:5f](#)), refers to the various motions of the tongue. By metonymy, of the cause for the effect, [γλώσσαις tongues](#) are equivalent to [λόγοι ἐν γλώσση](#) ([1 Corinthians 14:19](#)) words spoken in a tongue (Zungenvorträge): [1 Corinthians 13:8](#); [1 Corinthians 14:22](#); [γέννη γλωσσῶν](#), [1 Corinthians 12:10, 28](#), of which two kinds are mentioned

viz. *προσευχή* and *ψαλμός*, 1 Corinthians 14:15; *γλῶσσαν ἔχω*, something to utter with a tongue, 1 Corinthians 14:26. (On 'Speaking with Tongues' see, in addition to the discussions above referred to, Wendt in the 5th edition of Meyer on Acts (Acts 2:4); Heinrici, Korinthierbriefe, i., 372ff; Schaff, Hist. of the Chr. Church, i. 234-245 (1882); Farrar, St. Paul, i. 95ff.)

## Strong's Exhaustive Concordance

tongue.

Of uncertain affinity; the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

## ◀ 1388. *dolos* ▶

### Strong's Concordance

*dolos*: a bait, fig. craft, deceit

**Original Word:** δόλος, ου, ό

**Part of Speech:** Noun, Masculine

**Transliteration:** *dolos*

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

**Definition:** a bait, craft, deceit

**Usage:** deceit, guile, treachery.

### HELPS Word-studies

**1388 *dólos* – properly, bait; (figuratively) deceit (trickery) using *bait* to *alure* ("hook") people, especially those *already festering in excessive, emotional pain* (brought on by themselves).**

**1388 /*dólos* ("deceit motivated by *guile*") uses *decoys* to snare (deceive) people which implies *treachery* to exploit the naive (undiscerning) – *baiting* them through (with) their *own greed*.**

[1388 (*dólos*) is the root of: 1386 (*dólios*), 1387 (*dolióō*) and 1389 (*dolóō*).]

## NAS Exhaustive Concordance

### Word Origin

from the root del-

### Definition

a bait, fig. craft, deceit

### NASB Translation

deceit (9), stealth (2).

## Thayer's Greek Lexicon

### STRONGS NT 1388: δόλος

**δόλος, δόλου, ό** (from **δέλω**, to catch with a bait ((?); Latindolus, cf. Curtius, § 271); see **δελεάζω** above); properly, **bait**, Homer, *Odyssey* 12, 252; a lure, snare; hence, **craft, deceit, guile**: [Matthew 26:4](#); [Mark 14:1](#); [Mark 7:22](#); [John 1:47](#) (48); [Acts 13:10](#); [2 Corinthians 12:16](#); [Romans 1:29](#); [1 Thessalonians 2:3](#) (**οὐκ ἔστι ἐν δόλω**, there is no deceit under it); [1 Peter 2:\(1\), 22](#), and [Revelation 14:5](#) Rec., after [Isaiah 53:9](#); **λαλεῖν δόλον** to speak deceitfully ([Psalm 33:14](#) ()), [1 Peter 3:10](#).

## Strong's Exhaustive Concordance

craft, deceit, guile, subilty.

From an obsolete primary verb, dello (probably meaning to decoy; compare **deleazo**); a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subilty.

see GREEK **deleazo**

## ◀ 1578. ekklinó ▶

### Strong's Concordance

**ekklinó**: to deviate, to turn away (from someone or something)

**Original Word**: ἐκκλίνω

**Part of Speech**: Verb

**Transliteration**: ekklinó

**Phonetic Spelling**: (ek-klee'-no)

**Definition:** to deviate, to turn away (from someone or something)

**Usage:** (lit: I bend away from), I fall away from, turn away (from), deviate.

## HELPS Word-studies

**1578** *ekklínō* (from **1537** /*ek*, "out from and to" and **2827** /*klínō*, "bend") – properly, to bow out (turn away), with its inevitable *outcome* (out-come); exclude; *fully* avoid by deliberate, decisive rejection (turning away from).

## NAS Exhaustive Concordance

### Word Origin

from *ek* and *klinó*

### Definition

to deviate, to turn away (from someone or something)

### NASB Translation

turn away (2), turned aside (1).

## Thayer's Greek Lexicon

### STRONGS NT 1578: ἐκκλίνω

ἐκκλίνω (**Romans 16:17** T Tr WH); 1 aorist ἐξέκλινα; in Greek writings from Thucydides down; the Sept. chiefly for כָּרַס and כִּטְּוּ; intransitive, **to turn aside, deviate** (from the right way and course, **Malachi 2:8** (cf. **Deuteronomy 5:32**)); metaphorically and absolutely, **to turn (oneself) away** (Buttmann, 144f (126f); Winer's Grammar, 251 (236)), either from the path of rectitude, **Romans 3:12** (**Psalm 13:3** ()); or from evil (amalisdeclinare, Cicero, Tusc. 4, 6): **ἀπό κακοῦ**, **1 Peter 3:11** (**Psalm 33:15** ()); **Psalm 36:27** ()); **ἀπό** with the genitive of person **to turn away from, keep aloof from, one's society; to shun one**: **Romans 16:17** (**οὐς**, Ignatius ad Eph. 7, 1 [ET]).

## Strong's Exhaustive Concordance

avoid, eschew, go out of the way.

From *ek* and *klino*; to deviate, i.e. (absolutely) to shun (literally or figuratively), or (relatively) to decline (from piety) -- avoid, eschew, go out of the way.

see GREEK *ek*

see GREEK *klino*

## ◀ 2212. zéteó ▶

### Strong's Concordance

**zéteó:** to seek

**Original Word:** ζητέω

**Part of Speech:** Verb

**Transliteration:** zéteó

**Phonetic Spelling:** (dzay-teh'-o)

**Definition:** to seek

**Usage:** I seek, search for, desire, require, demand.

### HELPS Word-studies

**2212 zētēō** – properly, to seek by *inquiring*; to investigate to reach a *binding* (*terminal*) resolution; to search, "getting to the bottom of a matter."

### NAS Exhaustive Concordance

**Word Origin**

of uncertain origin

**Definition**

to seek

**NASB Translation**

deliberating (1), demanding (1), inquire (1), looking (11), made efforts (1), search (4), searched (1), seek (36), seek after (1), seeking (35), seeks (9), sought (4), striving (1), tried (1), trying (6), kept trying to obtain (2).

### Thayer's Greek Lexicon

**STRONGS NT 2212:** ζητέω

ζητέω, ζητῶ; imperfect 3 person singular ἐζήτει, plural ἐζήτουν; future ζητήσω; 1 aorist ἐζήτησα; passive, present ζητοῦμαι; imperfect 3 person singular ἐζητεῖτο ([Hebrews 8:7](#)); 1 future ζητηθήσομαι ([Luke 12:48](#)); (from Homer on); the Sept. for שׁוֹרֵף, and much more often for שׁוֹרֵף; **to seek**, i. e.

#### 1. to seek in order to find;

**a.** universally and absolutely: [Matthew 7:7](#); [Luke 11:9f](#) (see εὐρίσκω, 1 a); **τινα**, [Mark 1:37](#); [Luke 2:48](#) ([Luke 2:45](#) R L marginal reading), ([Luke 4:42](#) Rec.); [John 6:24](#); [John 18:4, 7](#); [Acts 10:19](#), and often; followed by ἐν with the dative of place, [Acts 9:11](#); with the accusative of the thing (**μαργαρίτας**), of buyers, [Matthew 13:45](#); something lost, [Matthew 18:12](#); [Luke 19:10](#); **τί ἐν τίνι**, as fruit on a tree, [Luke 13:6f](#); **ἀνάπαυσιν**, a place of rest, [Matthew 12:43](#); [Luke 11:24](#); after the Hebrew (שׁוֹרֵף שׁוֹרֵף ... (cf. Winer's Grammar, 33 (32);

18)) ψυχὴν τίνος, to seek, plot against, the life of one, [Matthew 2:20](#); [Romans 11:3](#), ([Exodus 4:19](#), etc.); universally, τί ζητεῖς; what dost thou seek? what dost thou wish? [John 1:38](#) (39); ([John 4:27](#)).

**b. to seek (i. e. in order to find out) by thinking, meditating, reasoning; to inquire into:** περὶ τίνος ζητεῖτε μετ' ἀλλήλων; [John 16:19](#); followed by indirect discourse, πῶς, τί, τινα: [Mark 11:18](#); [Mark 14:1, 11](#); [Luke 12:29](#); [Luke 22:2](#); [1 Peter 5:8](#); τὸν Θεόν, to follow up the traces of divine majesty and power, [Acts 17:27](#) (universally, to seek the knowledge of God, [Wis. 1:1](#) [Wis. 13:6](#); ([Philo, monarch. i. § 5](#))).

**c. to seek after, seek for, aim at, strive after:** εὐκαιρίαν, [Matthew 26:16](#); [Luke 22:6](#); ψευδομαρτυρίαν, [Matthew 26:59](#); [Mark 14:55](#); τὸν θάνατον, an opportunity to die, [Revelation 9:6](#); λύσιν, [1 Corinthians 7:27](#); τὴν βασιλείαν τοῦ Θεοῦ, [Matthew 6:33](#); [Luke 12:31](#); τὰ ἄνω, [Colossians 3:1](#); εἰρήνην, [1 Peter 3:11](#); ἀφθαρσίαν etc. [Romans 2:7](#); δόξαν ἐκ τίνος, [1 Thessalonians 2:6](#); τὴν δόξαν τὴν παρὰ τίνος, [John 5:44](#); τὰ τίνος, the property of one, [2 Corinthians 12:14](#); τὴν δόξαν Θεοῦ, to seek to promote the glory of God, [John 7:18](#); [John 8:50](#); τό θέλημα τίνος, to attempt to establish, [John 5:30](#); τό σύμφορον τίνος, to seek to further the profit or advantage of one, [1 Corinthians 10:33](#), equivalent to ζητεῖν τὰ τίνος, [1 Corinthians 10:24](#); [1 Corinthians 13:5](#); [Philippians 2:21](#); ὑμᾶς, to seek to win your souls, [2 Corinthians 12:14](#); τὸν Θεόν, to seek the favor of God (see ἐκζητέω, a.), [Romans 10:20](#); ([Romans 3:11](#) Tr marginal reading WH marginal reading). followed by an infinitive (Buttmann, 258 (222); [Winers Grammar](#), § 44, 3) to seek i. e. desire, endeavor: [Matthew 12:46](#) ( (WH in marginal reading only)); ; [Mark 4:19](#) (L Tr marginal reading); [Mark 12:12](#); [Luke 5:18](#); [Luke 6:19](#); [Luke 9:9](#); [John 5:18](#); [John 7:4](#) (Buttmann, § 142, 4); [John 5:19](#); [Acts 13:8](#); [Acts 16:10](#); [Romans 10:3](#); [Galatians 1:10](#); [Galatians 2:17](#); followed by ἵνα (Buttmann, 237 (205)), [1 Corinthians 14:12](#).

**2. to seek i. e. require, demand:** (σημεῖον, [Mark 8:12](#) L T Tr WH; [Luke 11:29](#) T Tr WH); σοφίαν, [1 Corinthians 1:22](#); δοκιμήν, [2 Corinthians 13:3](#); τί παρὰ τίνος, to crave, demand something from someone, [Mark 8:11](#); [Luke 11:16](#); [Luke 12:48](#); ἐν τίνι, the dative of person, to seek in one, i. e. to require of him, followed by ἵνα, [1 Corinthians 4:2](#). (Compare: ἀναζητέω, ἐκζητέω, ἐπιζητέω, συζητέω.)

## Strong's Exhaustive Concordance

desire, endeavour, seek after.

Of uncertain affinity; to seek (literally or figuratively); specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life) -- be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means). Compare [punthanomai](#).

see GREEK [punthanomai](#)

## Barnes Notes on the New Testament:

### [1 Peter 3:8](#)

**Finally** - As the last direction, or as general counsel in reference to your conduct in all the relations of life.

The apostle had specified most of the important relations which Christians sustain, [1 Peter 2:13-25](#); [1 Peter 3:1-7](#); and he now gives a general direction in regard to their conduct in all those relations.

Be ye all of one mind - **See the notes at [Romans 12:16](#).** The word used here ([ὁμόφρων homophrōn](#)) does not elsewhere occur in the New Testament.

*It means, of the same mind; like-minded; and the object is to secure harmony in their views and feelings.*

**Having compassion one of another - "Sympathizing,"** (συμπαθεῖς *sumpatheis*;) entering into one another's feelings, and evincing a regard for each other's welfare. See the notes at [Romans 12:15](#). **Compare [1 Corinthians 12:26](#); [John 11:35](#).**

The Greek word used here does occur not elsewhere in the New Testament. It describes that state of mind which exists when we enter into the feelings of others as if they were our own, as the different parts of the body are affected by that which affects one. See the notes at [1 Corinthians 12:26](#).

**Love as brethren** - Margin, "loving to the;" that is, the brethren. The Greek word ([φιλάδελφος philadelphos](#)) does not elsewhere occur in the New Testament. It means loving one's brethren; that is, loving each other as Christian brethren - Robinson, Lexicon. Thus, it enforces the duty so often enjoined in the New Testament, that of love to Christians as brethren of the same family. See the notes at [Romans 12:10](#). **Compare Hebrews 13:1; John 13:34.**

***Be pitiful*** - The word used here (εὐσπλαγχνος *eusplangchnos*) occurs nowhere else in the New Testament, except in [Ephesians 4:32](#), where it is rendered "tender-hearted." See the notes at that verse.

**Be courteous** - This word also φιλόφρων (philophrōn) occurs nowhere else in the New Testament. **It means "friendly-minded, kind, courteous."** Later editions of the New Testament, instead of this, read (ταπεινόφρονες tapeinophrones) of a lowly or humble mind. See Hahn. The sense is not materially varied. In the one word, the idea of "friendliness" is the one that prevails; in the other, that of **"humility."** Christianity requires both of these virtues, and either word enforces an important injunction. The authority is in favor of the latter reading; and though Christianity requires that we should be courteous and gentlemanly in our treatment of others, this text can hardly be relied on as a proof-text of that point.

#### [1 Peter 3:9](#)

*Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.*

Not rendering evil for evil - See the [Matthew 5:39](#), [Matthew 5:44](#) notes; [Romans 12:17](#) note.

Or railing for railing - See the notes at [1 Timothy 6:4](#). Compare [Mark 15:29](#); [Luke 23:39](#).

But contrariwise blessing - In a spirit contrary to this. See the notes at [Matthew 5:44](#).

Knowing that ye are thereunto called, that ye should inherit a blessing - **"Knowing that you were called to be Christians in order that you should obtain a blessing infinite and eternal in the heavens. Expecting such a blessing yourselves, you should be ready to scatter blessings on all others.** You should be ready to bear all their reproaches, and even to wish them well.

*The hope of eternal life should make your minds calm; and the prospect that you are to be so exalted in heaven should fill your hearts with benignity and love." There is nothing which is better suited to cause our hearts to overflow with benignity, to make us ready to*

*forgive all others when they injure us, than  
the hope of salvation.*

Cherishing such a hope ourselves, we cannot but wish that all others may share it, and this will lead us to wish for them every blessing,

A man who has a hope of heaven  
should abound in every virtue...

and show that he is a sincere well-wisher of the race. Why should one who expects soon to be in heaven harbor malice in his bosom? Why should he wish to injure a fellow-worm? How can he?

1 Peter 3:10

*For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*

For he that will love life - Greek, "He willing, (θέλωv thelōn,) or that wills to love life." It implies that there is some positive desire to live; some active wish that life should be prolonged.

This whole passage 1 Peter 3:10-12 is  
taken, with some slight variations,  
from Psalm 34:12-16.

In the Psalm this expression is, "What man is he that desireth life, and loveth many days, that he may see good?" The sense is substantially the same. It is implied here that it is right to love life, and to desire many days. The desire of this is referred to by the psalmist and by the apostle, without any expression of disapprobation, and the way is shown by which length of days may be secured.

## *Life is a blessing; a precious gift of God.*

We are taught so to regard it by the instinctive feelings of our nature; for we are so made as to love it, and to dread its extinction.

**Though we should be prepared to resign it when God commands, yet there are important reasons why we should desire to live. Among them are the following:**

**(1) Because,** as already intimated, life, as such, is to be regarded as a blessing. We instinctively shrink back from death, as one of the greatest evils; we shudder at the thought of annihilation. **It is not wrong to love that, in proper degree, which, by our very nature, we are prompted to love;** and we are but acting out one of the universal laws which our Creator has impressed on us, when, with proper submission to his will, we seek "to lengthen out our days as far as possible.

**(2) that we may see the works of God, and survey the wonders of his hand on earth.** The world is full of wonders, evincing the wisdom and goodness of the Deity; and the longest life, nay, many such lives as are allotted to us here, could be well employed in studying his works and ways.

**(3) that we may make preparation for eternity.** Man may, indeed, make preparation in a very brief period; but the longest life is not too much to examine and settle the question whether we have a well-founded hope of heaven. If man had nothing else to do, the longest life could be well employed in inquiries that grow out of the question whether we are suited for the world to come. **In the possibility, too, of being deceived, and in view of the awful consequences that will result from deception, it is desirable that length of days should be given us that we may bring the subject to the severest test, and so determine it, that we may go sure to the changeless world.**

**(4) that we may do good to others.** We may, indeed, do good in another world; but there are ways of doing good which are probably confined to this. What good we may do hereafter to the inhabitants of distant worlds, or what ministrations, in company with angels, or without them, we may exercise toward the friends of God on earth after we leave it, we do not know; but there are certain things which we are morally certain we shall not be permitted to do in the future world. We shall not:

**(a) personally labor for the salvation of sinners, by conversation and other direct efforts;**

**(b) we shall not illustrate the influence of religion by example in sustaining us in trials, subduing and controlling our passions, and making us dead to the world;**

**(c) we shall not be permitted to pray for our impenitent friends and kindred, as we may now;**

**(d) we shall not have the opportunity of contributing of our substance for the spread of the gospel, or of going personally to preach the gospel to the perishing;**

**(e) we shall not be employed in instructing the ignorant, in advocating the cause of the oppressed and the wronged, in seeking to remove the fetters from the slave, in dispensing mercy to the insane, or in visiting the prisoner in his lonely cell;**

**(f) we shall not have it in our power to address a kind word to an impenitent child, or seek to guide him in paths of truth, purity, and salvation.**

*What we can do personally and directly for the salvation of others is to be done in this world; and, considering how much there is to be done, and how useful life may be on the earth, it is an object which we should desire, that our days may be lengthened out, and should use all proper means that it may be done. While we should ever be ready and willing to depart when God calls us to go; while we should*

*not wish to linger on these mortal shores beyond the time when we may be useful to others, yet, as long as He permits us to live, we should regard life as a blessing, and should pray that, if it be His will, we may not be cut down in the midst of our way.*

"Love not thy life, nor hate; but what thou livest.

Live well; how long, or short, permit to heaven."

Paradise Lost.

And see good days - In the Psalm Psa 34:12 this is, "and loveth many days, that he may see good." The quotation by Peter throughout the passage is taken from the Septuagint, excepting that there is a change of the person from the second to the third: in the psalm, e. g., "refrain thy tongue from evil," etc.; in the quotation, "let him refrain his tongue from evil," etc.

**"Good days"** are prosperous days; happy days; days of usefulness; days in which we may be respected and loved.

***Let him refrain his tongue from evil –***

The general meaning of all that is said here is, ***"let him lead an upright and pious life; doing evil to no one, but seeking the good of all men."***

**To refrain the tongue from evil, is to avoid all slander, falsehood; "obscenity, and profaneness, and to abstain from uttering erroneous and false opinions.**

Compare [James 1:26](#); [James 3:2](#).

*And his lips that they speak no guile -*

**No deceit; nothing that will lead others astray. The words should be an exact representation of the truth.**

Rosenmuller quotes a passage from the Hebrew book Musar, which may be not an inappropriate illustration of this: "A certain Assyrian wandering through the city, cried and said, "Who will receive the elixir of life?" The daughter of Rabbi Jodus heard him, and went and told her father. "Call him in," said he. When he came in, Rabbi Jannei said to him, "What is that elixir of life which thou art selling?" He said to him, "Is it not written, What man is he that desireth life, and loveth days that he may see good? Keep thy tongue from evil, and thy lips that they speak no guile. Lo, this is the elixir of life which is in the mouth of a man!"

[1 Peter 3:11](#)

*Let him eschew evil, and do good; let him seek peace, and ensue it.*

***Let him eschew evil - Let him avoid all evil.*** Compare [Job 1:1](#).

***And do good - In any and every way;*** by endeavoring to promote the happiness of all. **Compare the notes at [Galatians 6:10](#).**

*Let him seek peace, and ensue it* - **Follow it; that is, practice it.**

See the [Matthew 5:9](#) note; [Romans 12:18](#) note.

The meaning is, that a peaceful spirit will contribute to length of days:

(1) **A peaceful spirit** - a calm, serene, and equal temper of mind - is favorable to health, avoiding those corroding and distracting passions which do so much to wear out the physical energies of the frame; and,

(2) such a spirit will preserve us from those contentions and strifes to which so many owe their death. Let anyone reflect on the numbers that are killed in duels, in battles, and in brawls, and he will have no difficulty in seeing how a peace filled spirit will contribute to length of days.

[1 Peter 3:12](#)

*For the eyes of the Lord are over the righteous* - That is, He is their Protector. His eyes are indeed on all people, but the language here is that which describes continual guardianship and care.

*And his ears are open unto their prayers* -

**He hears their prayers.** As he is a hearer of prayer, **they are at liberty to go to him at all times, and to pour out their desires before him.**

This passage is taken from [Psalm 34:15](#), and **it is designed to show the reason why a life of piety will contribute to length of days.**

*But the face of the Lord is against them that do evil -*  
Margin, upon.

The sense of the passage, however, is against.

The Lord sets his face against them: an expression denoting disapprobation, and a determination to punish them.

His face is not mild and benignant toward them, as it is toward the righteous.

*The general sentiment in these verses [1 Peter 3:10-12](#) is, that while length of days is desirable, it is to be secured by virtue and religion, or that virtue and religion will contribute to it.*

This is not to be understood as affirming that all who are righteous will enjoy long life, for we know that the righteous are often cut down in the midst of their way; and that in fire, and

flood, and war, and the pestilence, the righteous and the wicked often perish together.

**But still there is a sense in which it is true that a life of virtue and religion will contribute to length of days, and that the law is so general as to be a basis of calculation in reference to the future:**

I. Religion and virtue contribute to those things which are favorable to length of days, which are conducive to health and to a vigorous constitution. Among those things are the following:

- (a) a calm, peaceful, and contented mind - avoiding the wear and tear of the raging passions of lusts, avarice, and ambition;
- (b) temperance in eating and drinking - always favorable to length of days;
- (c) industry - one of the essential means, as a general rule, of promoting long life;
- (d) prudence and economy - avoiding the extravagancies by which many shorten their days; and,
- (e) a conscientious and careful regard of life itself.

Religion makes men feel that life is a blessing, and that it should not be thrown away. Just in proportion as a man is under the influence of religion, does he regard life as of importance, and does he become careful in preserving it. Strange and paradoxical as it may seem, the lack of religion often makes people reckless of life,

and ready to throw it away for any trifling cause. Religion shows a man what great issues depend on life, and makes him, therefore, desirous of living to secure his own salvation and the salvation of all others.

II. Multitudes lose their lives who would have preserved them if they had been under the influence of religion. To see this, we have only to reflect:

(a) on the millions who are cut off in war as the result of ambition, and the want of religion;

(b) on the countless hosts cut down in middle life, or in youth, by intemperance, who would have been saved by religion;

(c) on the numbers who are the victims of raging passions, and who are cut off by the diseases which gluttony and licentiousness engender;

(d) on the multitude who fall in duels, all of whom would have been saved by religion;

(e) on the numbers who, as the result of disappointment in business or in love, close their own lives, who would have been enabled to bear up under their troubles if they had had religion; and,

(f) on the numbers who are cut off from the earth as the punishment of their crimes, all of whom would have continued to live if they had had true religion.

III. God protects the righteous. He does it by saving them from those vices by which the lives of so many are shortened; and often, we have no reason to doubt, in answer to their prayers, when, but for those prayers, they would have fallen into crimes that would have consigned them to an early grave, or encountered

dangers from which they would have had no means of escape. No one can doubt that in fact those who are truly religious are saved from the sins which consign millions to the tomb; nor is there any less reason to doubt that a protecting shield is often thrown before the children of God when in danger.

Compare [Psalm 91](#).

## Clarke's N.T. Commentary

### [1 Peter 3:8](#)

*Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:*

Be ye all of one mind - **Unity, both in the family and in the Church, being essentially necessary to peace and salvation.** See on [Romans 12:16](#) (note); [Romans 15:5](#) (note).

Having compassion - Συμπαθεις· Being sympathetic; feeling for each other; **bearing each other's burdens.**

Love as brethren - Φιλαδελφοι· Be lovers of the brethren.

Pitiful - Ευσπλαγχνοι· ***Tender-hearted; let your bowels yearn over the distressed and afflicted.***

Courteous - Φιλοφρονες· Be friendly-minded; acquire and cultivate a friendly disposition. But instead of this word, ταπεινοφρονες, be humble-minded, is the reading of ABC, more than twenty others, with the Syriac, Arabic of Erpen, Coptic, Armenian, Slavonic, and some

of the fathers. This is probably the true reading, and Griesbach has admitted it into the text.

[1 Peter 3:9](#)

*Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.*

Not rendering evil for evil - Purposing, saying,

**doing nothing but good; and invariably returning good for evil.**

*Ye are thereunto called -*

This is your calling - your business in life, to do good, and to do good for evil, and to implore God's blessing even on your worst enemies. And this is not only your duty, but your interest; for in so doing you shall obtain God's blessing, even life for evermore.

[1 Peter 3:10](#)

*For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*

For he that will love life - This is a quotation from [Psalm 34:12-16](#), as it stands in the Septuagint; only the aorist of the imperative is changed from the second into the third person, etc.

**He who wishes to live long and prosperously, must act as he is here directed:**

- 1. He must refrain from evil-speaking, lying, and slandering.**
- 2. He must avoid flattery and fair speeches, which cover hypocritical or wicked intentions.**

3. He must avoid evil, keep going away *εκκλινατω*, from evil.

4. He must do good; he must walk in the way of righteousness.

5. He must live peaceably with all men; seek peace where it has been lost; restore it where it has been broken; and pursue it where it seems to be flying away.

He who lives thus must live happy in himself. And as excess in action and passion always tends to the shortening of life, and nothing preys on the constitution more than disorderly passions, he must live not only happiest but longest who avoids them.

It is an edifying story that is told in the book Mussar, chap. 1., quoted by Rosenmuller: "A certain person, travelling through the city, continued to call out, Who wants the elixir of life? The daughter of Rabbi Joda heard him, and told her father. He said, Call the man in. When he came in, the rabbi said, What is that elixir of life thou sellest? He answered, Is it not written, What man is he that loveth life, and desireth to see good days, let him refrain his tongue from evil, and his lips from speaking guile? This is the elixir of life, and is found in the mouth of man."

**1 Peter 3:11**

*Let him eschew evil, and do good; let him seek peace, and ensue it.*

**1 Peter 3:12**

*For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.*

For the eyes of the Lord are upon the righteous; And his ears to their supplication: And the face of the Lord is upon the workers of evil.

[1 Peter 3:12](#) *The eyes of the Lord are over the righteous* - That is, **He is continually under God's notice and his care; God continually watches for him and watches over him, and he is under his constant protection.**

*And his ears are open unto their prayers* -

**The original is very emphatic**: The eyes of the Lord are upon the righteous, and his ears to their prayers. The righteous man ever attracts the Divine notice, and wherever he is, there is the ear of God; for, as every righteous man is a man of prayer, wherever he prays, there is the ear of God, into which the prayer, as soon as formed, enters.

But the face of the Lord - Far from his eye being upon them, or his ear open to their requests, (for prayer they have none), his face, his approbation, his providence and blessing, are turned away from them; and he only looks upon them to abhor them, and to turn the arm of his justice against them.

## New Bible Commentary (D.A. Carson)

**Notes. 8** *Live in harmony* is lit. 'be of the same mind'. This comes about when we share the mind of Christ (see Phil. 2:5; Col. 3:2). We can then enter into the feelings of others (*sympathetic* comes from a Greek word meaning 'feeling with') and share God's love for them. This quality of loving as brothers or sisters has been mentioned before in 1:22 and will be emphasized again in 4:8: it should be the hallmark of Christian fellowship. *Compassionate* brings a new Christian meaning to an old Greek word for 'courageous'. *Humble* (see also 5:5-6)

shows that the secret of the character described here lies in a realistic estimate of oneself and a high concern for others. V 9 picks up the picture of 2:23 (see the references there to the example of Jesus, together with Lk. 6:27–28; 23:34). *This* could refer to the inheriting of a blessing, or to the life of repaying cursing with blessing. The words used here, reminding us of 2:21, as well as the quotation from Ps. 34, suggest that Peter is emphasizing his reasons for godly living in the face of opposition. Such Christian obedience will inherit the blessing God has prepared (cf. Rom. 8:17–18). This blessing will be enjoyed to the full in the life to come, but the OT writer obviously had in mind the blessings of a walk with God in this life. God’s eyes are on his children to keep them safe and his ears are open to them to hear and answer their prayers. **10–12** The quotation of Ps. 34:12–16 is altered grammatically to fit the context. *Life* was probably intended by the psalmist to refer to temporal existence on earth. Peter may well be using the word (as in v 7) of eternal life, especially as he changes the original ‘loves life and desires to see many good days’ to (lit.) ‘he who wishes to love life and to see good days’.<sup>1</sup>

## The Bible Knowledge Commentary

### 1. A COMPASSIONATE CONDUCT (3:8–12)

3:8–12. **Finally** introduces a new section rather than giving a summary of the previous exhortations to specific groups (cf. “finally” in Phil. 3:1; 1 Thes. 4:1). Peter now addressed all his readers (**all of you**) and gave practical principles for living peacefully in a hostile pagan culture. First Peter 3:8–9 is Peter’s exposition of Psalm 34:12–16, which he then quoted (1 Peter 3:10–12). Peter constructed his thoughts around the three exhortations in the psalm.

**Whoever would love life ... must first keep his tongue from evil** (3:10). Verse 8 is a listing of Christian characteristics that keep a tongue from evil. **Harmony** (*homophrones*) could be translated “like-minded.” Christians are urged to **be sympathetic** (*sympatheis*), to **love as brothers** (*philadelphoi*), to **be compassionate** (*eusplanchnoi*; cf. *splanchna* in Phil. 2:2; Phile. 7, 20), and **humble** (*tapeinophrones*). Of these five characteristics listed in 1 Peter 3:8 only the word for “compassionate” is found more than once in the New Testament and it is only used twice (here and in Eph. 4:32). This unique vocabulary stresses the importance of these Christian virtues which keep one **from deceitful** (*dolon*; cf. 1 Peter 2:1, 22) **speech**.

The second exhortation, taken from Psalm 34:14, is foreshadowed by 1 Peter 3:9, **do not repay evil with evil** (cf. Rom. 12:17). Turning **from evil** (1 Peter 3:11) requires that there be no retaliation for ill treatment. Jesus taught this same law of love: “If someone strikes you on the right cheek, turn to him the other also” (Matt. 5:39).

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<sup>1</sup> David H. Wheaton, “1 Peter,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1378–1379.

Third, rather than returning evil, Christians are to **seek peace** (*eirenēn*; cf. 1 Peter 1:2; 5:14) **and pursue it** (Ps. 34:14). Peace is pursued by returning a **blessing** (1 Peter 3:9) when an insult is given. “Blessing” (*eulogountes*) here means to speak well of someone. This differs from the word “blessed” (*makarioi*, “fortunate or privileged” in verse 14; cf. 4:14; Matt. 5:3–11). Jesus said, “Pray for those who persecute you” (Matt. 5:44), and Paul wrote, “When we are cursed, we bless” (1 Cor. 4:12). This is the compassionate way that Christians should pursue peace. As a result, believers **inherit a blessing** (1 Peter 3:9; cf. 1:4; 3:7), **for the eyes of the Lord** (v. 12) watch over **the righteous and His ears are attentive to their prayer**. The “eyes” and “ears” of the Lord are figures of speech, anthropomorphisms which attribute human physical characteristics to God. Here the figures emphasize God’s watchful oversight and careful attention to His people’s needs (cf. 2:25).<sup>2</sup>

### [Matthew Henry's Concise Commentary](#)

3:8-13 Though Christians cannot always be exactly of the same mind, yet they should have compassion one of another, and love as brethren. If any man desires to live comfortably on earth, or to possess eternal life in heaven, he must bridle his tongue from wicked, abusive, or deceitful words. He must forsake and keep far from evil actions, do all the good he can, and seek peace with all men. For God, all-wise and every where present, watches over the righteous, and takes care of them. None could or should harm those who copied the example of Christ, who is perfect goodness, and did good to others as his followers.

### [New American Standard Commentary: \(Schreiner\)](#)

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<sup>2</sup> Roger M. Raymer, [“1 Peter,”](#) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 849–850.

## ***Conclusion: Live a Godly Life (3:8–12)***

<sup>8</sup> Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble. <sup>9</sup> Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing. <sup>10</sup> For,

“Whoever would love life  
and see good days  
must keep his tongue from evil  
and his lips from deceitful speech.  
<sup>11</sup> He must turn from evil and do good;  
he must seek peace and pursue it.  
<sup>12</sup> For the eyes of the Lord are on the righteous  
and his ears are attentive to their prayer,  
but the face of the Lord is against those who do evil.”

The conclusion to all of 2:11–3:7 is now drawn in these verses.

**Verse 8 in a chiasm (see p. 164) summarizes appropriate relationships in the community, emphasizing particularly the need for brotherly love.**

**Verse 9 addresses how believers respond to those who inflict evil upon them. They are not to respond by inflicting evil in return but by praying that God will bless their tormentors.** The reason believers are called to bless others is so that they themselves will inherit the eschatological blessing of eternal life on the last day.

**The Old Testament citation commencing in v. 10 confirms that blessing others is necessary to receive eternal life, being linked to v. 9 by “for.” The life and good days of v. 10 are nothing other than eternal life and the future inheritance.** Those who wish to enjoy such must refrain from speaking evil, make a clean break with evil in their lives, and live in the realm of goodness. They must be people who seek out peace and live peaceably.

**Verse 12 confirms the interpretation proposed. The Lord’s favor rests on those who are righteous, but he turns his face forever against those who practice evil.**

### **3:8**

The conclusion to all of 2:11–3:7 is introduced with the word “finally” (*telos*).

Now **the whole community is addressed as “all of you” (*pantes*).**

It seems that Peter addressed relationships within the church in v. 8 and relationships with unbelievers in v. 9, though certainty on this matter is impossible.

In the Greek of v. 8 there are five adjectives

without any verb.

The NIV supplies the verb “live,” which captures well the implied imperative.<sup>193</sup> Probably the implied imperative comes from the “to be” (*eimi*) verb, and the text would read, “You must be harmonious,” etc.

When we look at all five words together, we

see that obeying these exhortations would lead to smooth relationships within the church (and with outsiders in most cases).

A. The call to **“harmony”** (*homophrones*) is common in the New Testament, even though this term only appears here (cf. Rom 15:5; 1 Cor 1:10; 2 Cor 13:11; Phil 2:1–2; 4:2). Presumably this admonition and others would be

unnecessary if churches were not prone to suffer from division and dissension.

B. Believers are also to be **“sympathetic”** (*sympatheis*), caring deeply about the needs, joys, and sorrows of others (cf. Rom 12:15; 1 Cor 12:26).

C. The admonition to brotherly love (*philadelphoi*)— **“love as brothers”** in the NIV—is an indication that Peter addressed relationships among believers. The family love of believers for one another was important for Peter (cf. 1:22; 2:17; 5:9 and 2:11; 4:12). Their common relationship with Christ inducts them into the same family, and one

evidence of genuine Christian faith is a warm love for others as brothers and sisters (cf. also Rom 12:10; 1 Thess 4:9; Heb 13:1; 2 Pet 1:7).

**B2.** Believers are also to be full of ***compassion*** (*eusplanchnoi*) to those who are experiencing pain. In Eph 4:32 such compassion is rooted in the mercy experienced in the forgiveness of sins. Again, one of the marks of the Christian life is compassion (cf. 2 Cor 6:12; 7:15; Phil 1:8; 2:1; Col 3:12; Phlm 7, 12, 20; 1 John 3:17).

**A2.** Finally, believers are also summoned to be “humble” (*tapeinophrones*). Humility means, of

course, that others are considered more important than oneself (Phil 2:3–4) and that pride does not fill one's life (cf. Acts 20:19; Rom 12:16; 2 Cor 10:1; Eph 4:2; Col 3:12; Jas 1:9; 4:6; 1 Pet 5:5). Humility was scorned in the Greco-Roman world, and hence the distinctiveness of Christian vision for the moral life emerges. It seems that there is an A B C B' A' pattern in this verse, so that the verse functions as a chiasm.<sup>196</sup>

A Harmony

B Sympathy

C Brotherly Love

B' Compassion

A' Humility

*Harmony and humility belong together, for the primary means by which harmony is disrupted is pride and self-assertion. Sympathy and compassion are closely related and even hard to distinguish from each other. Brotherly love is the middle term, showing that it is the most important of all the virtues and that the other virtues are embraced in the call to love one another as a family.*

**3:9** If v. 8 focuses on relationships among fellow believers, it seems that v. 9 directs attention to how believers should respond to unbelievers who mistreat them, one of the central themes of 1 Peter.

On the other hand, it is possible that both believers and unbelievers are in view, and in any case the admonition remains the same. **Those who inflict evil or hurl insults at believers should not be repaid in kind, as tempting as it might be to strike back.** The use of the word “insult” (*loidoria*) hearkens back to 1 Pet 2:23, where the verbal root of the same word is used.

## When Jesus was “insulted,” he did not respond in kind.

The first part of the verse is similar to Paul’s injunction in **Rom 12:17**, “**Do not repay anyone evil for evil.**” Similar wording is found in **1 Thess 5:15**, “**Make sure that nobody pays back wrong for wrong.**” The Pauline formulation in **1 Cor 4:12** is quite similar to Peter’s: “**When we are cursed, we bless**” (*loidoroumenoi eulougoumen*). These admonitions, of course, are rooted in the teaching of Jesus himself. For example, in **Luke 6:28–29** we find this exhortation: “**Bless those who curse you, pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic**” (cf. **Matt 5:38–42**). Peter’s wording does not match the Pauline or Jesus tradition exactly, but it is closer to the Pauline than the Matthean or Lukan tradition. Perhaps Paul and Peter drew upon the same Jesus tradition here.

Instead of insulting others or responding in kind, believers are called on to bless others.

By “blessing” Peter means that believers are to ask God to show his favor and grace upon those who have conferred injury upon them.

The reason believers should bless is now explained (“because, *hoti*). They have been “called” to bless others. The words “to this” (*eis touto*) could point forward or backward. If they point forward, then the idea is that God has called believers to inherit the blessing of eternal life. More likely, though, as in 2:21, the pronoun “this” when attached to the verb “called” is retrospective. Believers have been called by God to bless others, so that they would inherit the blessing of eternal life (cf. also Gal 5:13; Eph 4:1, 4; Col 3:15).

Peter’s logic may seem strange at first glance. Christians are called to bless so that (*hina*) they will inherit the blessing of eternal life. **Is there the danger of works righteousness here, of suggesting that the blessing will be obtained by the merit of believers?**<sup>205</sup> Peter had already explicitly taught that God has begotten believers to new life (1:3, 23) and that he will preserve them to the end (1:5). Now he stressed the behavior that is necessary for those who identify themselves as Christians. He continued in the same vein in the subsequent **verses (3:10–12), where good behavior is deemed to be necessary to obtain eternal life. Nor is such teaching foreign to the rest of the New Testament since good works are often introduced as evidence that one is truly redeemed (Rom 2:6–10, 27–29; 1 Cor 6:9–11; 2 Cor 5:10; Gal 5:19–21; 2 Pet 1:5–11; 1 John 2:3–6; Rev 20:11–15).**

## 3:10

**In vv. 10–12 Peter cited Ps 34:12–16 (LXX 33:13–17).** He did not use an introductory formula, but the wording is clearly dependent upon the Septuagint. The main difference is that Peter altered the text from the second person singular to the third person singular. It is difficult to know whether the change is intentional or whether the text is cited from memory. **It is also imperative to note that Psalm 34 focuses on suffering and the Lord’s deliverance of those who are afflicted.** Peter already had alluded to it in 2:3 and now returned to it again.

The psalm was not selected arbitrarily since it addresses the issue faced by Peter’s readers. **The psalmist reminded his readers that the Lord rescues his own when they suffer and that he will judge the wicked.**

Meanwhile the righteous display their trust and hope in the Lord by renouncing evil and pursuing what is good. It is not difficult to see that:

**themes that are central in 1 Peter are evident in the psalm:**

- 1.the suffering of God's people,
- 2.their ultimate deliverance,
- 3.the judgment of the wicked, and
- 4.the notion that a godly life is evidence of hoping in God.

The most important feature for understanding the structure of the text is the **“for” (gar)** linking **vv. 10–12 to v. 9**.

I summarize the logic of the text as follows:

*You were called to bless so that you will inherit the blessing of eternal life (v. 9).*

*For anyone who wishes to experience the life of the age to come must shun evil speech and do good to all, in order*

*to receive that blessing (vv. 10–11).  
For the Lord’s favor is on the righteous,  
but he will judge the wicked (v. 12).*

In the historical context of the psalm, “life” (*zōēn*) and “good days” (*hēmeras agathas*) refer to life and blessing in this world. But for Peter this language almost certainly referred to the *eschaton*, to end-time salvation.

We have already seen in 1:4 that the “inheritance” refers to eschatological salvation.

The language of the psalm, therefore, is understood typologically in that the promise of life and good days in the land points toward and anticipates life in the world to come.

Similarly, the language of 3:7 also demonstrates that Peter thought of the coming reward since “joint heirs of the grace of life” (RSV) signifies life in the future age. It is doubtful, contrary to some, that a reference to *both* this life and the age to come is intended. **Peter was not promising good days in this world since persecution and troubles are to be expected (1:6–7; 3:13–17; 4:12–19).**

He was providing a motivation for believers to bless those who persecute them and to live in a way that pursues peace. They are to refrain from speaking evil and from guile so that they will obtain the eschatological reward, eternal life itself.

**We must insist again that such a theology is not works righteousness, nor does it compromise the theme that salvation is by grace.**

Peter believed that those who have received new life from God will live transformed lives and that such lives provide evidence (necessary evidence!) that they have been converted.

Michaels rightly says that the blessing ***“is not earned by the performance of good works, it nevertheless belongs to those who demonstrate good works.”***

**To sum up,**

the good behavior enjoined in **2:11–3:7** is crucial for experiencing

# the eschatological inheritance of **1:3–9**.

That the tongue would refrain from speaking evil hearkens back to 3:9, “Do not repay evil with evil.” And the exhortation to avoid deceit (*dolon*) reminds us of 2:1, where believers are enjoined to put aside “all deceit” (*panta dolon*).

## **3:11**

The Christian life is not one of passivity for Peter.

**We have seen that he gives all the credit to God for the new life of Christians (1:3, 23). They have been begotten by the Father, and no one can take any credit for being born. Yet the priority of God’s grace can never be used to deny the need to take action. A life of goodness does not simply happen as believers meditate quietly in their rooms. Believers must make a conscious effort to “turn” (*ekklinatō*) from evil. They must devote themselves to what is “good,”**

and we have seen often in 1 Peter that goodness was especially prized by Peter (see commentary on 2:18).

Peace can easily be disrupted, especially when others mistreat and even abuse us. Hence, believers must “seek” (zētēsātō) and “pursue” (diōxātō) peace. Such peace will only be preserved if believers do not insult and revile others, if they extend forgiveness to those who injure them.

### 3:12

Verse 12 differs from the Old Testament citation only in the addition of “for” (*hoti*) to the text. Peter explained why good behavior is imperative. The reason is the same that we have already seen in v. 9 and in the relationship between v. 9 and vv. 10–11. **Achtemeier wrongly and surprisingly, given his recognition of the logic of the text, says that believers may be included in those who practice what is evil. But the point of the text is that the Lord’s favor is on those who live in such a righteous way.<sup>215</sup> In other words, he will bless them with the inheritance promised in vv. 7, 9 and with the future life of the age to come noted in v. 10. The hearing of their prayers (cf. v. 7) reveals that they are truly members of God’s people.**

Conversely, the Lord will turn away his face from those who practice evil, which means they will not obtain an eternal inheritance but God’s punishment.

Indeed, in the very next line of Psalm 34, which Peter did not cite here, it is said that those who are wicked will be destroyed by God.

Peter's omission of this line does not indicate that he diverged from the meaning of the psalm. What he included has already made that point clear. *We have now seen on numerous occasions that living a godly life does not earn salvation but is an evidence of it.* Peter was hardly suggesting that believers will live perfectly and that such perfection is necessary to obtain an inheritance. But he was insisting that a transformed life is necessary to obtain the inheritance.<sup>3</sup>

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<sup>3</sup> Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 147–168.