

# *“Fighting Harmony”*

1 Peter 3:13-17

October 15, 2023

**INTRO:** Today, what do you think of when I say “war”?  
What would you have said had I asked 3 months ago?  
**What do the current wars have to do with you?**

## **PRAYER**

### **CONTEXT:**

- ~ 1<sup>st</sup> Peter... *“No Matter What!”*
  - 1 letter... 2 parts... 3 subsets
- ~ “Holy Harmony” (2:8 – 3:18)
  - *Finally, Family, Finding, Fixing...*
  - It’s time for ***FIGHTING Harmony!***
- ~ Today is like the Matthew 5-7 sermon...

**BIG IDEA:** *Holy harmony fights miraculously,  
Messianically, and missionally...  
**No matter what!***

### **PREVIEW:**

1. Fighting Harmony’s **FLOW**
2. Fighting Harmony’s **FIGHT**
3. Fighting Harmony’s **FACTS**

**TEXT:** 2 Timothy 3:16-17 is our “umbrella text” today  
(over our teaching text: 1 Peter 3:13-17)

## I. Fighting-Harmony’s **FLOW** (3X)

(Receive it... Unpack it. Apply it!)

**NOTE:** Context is critical with God’s Word, will, & ways!

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.” 13Now who is there to **harm** you **if** you are **zealous** for what is **good**? 14**But/Indeed even if** you should **suffer** for **righteousness’** sake, you will be **blessed**. Have **no fear** of them, **nor be troubled**, 15**but** in your **hearts honor** **Christ the Lord as holy**, always being prepared to **make a defense** to **anyone** who asks you for a **reason** for the **hope** that is in you; yet do it **with gentleness** and **respect**, 16having a **good conscience**, so that, when you are **slandered**, those who **revile** your **good behavior in Christ** may be **put to shame**. 17**For** it is better to **suffer for doing good**, **if** that should **be God’s will**, than for doing evil. 18For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,

## II. Fighting-Harmony's **FIGHT**

v.13a ***“Now, who is there to harm you... suffer...”***

Similar to **Romans 8:31**:

***“...If God is for us, who can be against us?”***

**Previous Peter**: ***“for a little while, ...grieved by various trials”***  
***“...tested by fire...”******“submit (even) to the unjust”*** ***“passions of the flesh wage war against your soul...”*** ***“...endure sorrows while suffering unjustly...”******“...do good and suffer...”*** ***“to this you are called”*** ***“to follow in the (suffering) steps of Christ...”***

### **A. *Biblical Christians are NOT wimpy pacifists!*** JDP

#### **Luke 22:36**

And He (Jesus) said to them, ***“But now, whoever has a money belt is to take it along... and whoever has no sword is to sell his coat and buy one.***

### **B. *Biblical Christians... BE disciplined WARRIORS!***

- a. Read **Ephesians 6:10-20** & **Hebrews 10-12**
- b. Read **Jude...** and ***“fight/contend for the faith”***

#### **Titus 2:15**

***Declare these things; exhort and rebuke with all authority. Let no one disregard you.***

C. The Church fights for harmony on **many fronts**:

**VIDEO:** *"Biblical Transgression"*

a. Physically

Thomas Aquinas summarized God's guardrails when it comes to war/fighting this way:

*"Just/Justice INTO war. (Cause)*  
*Just/Justice IN war. (Means)*  
*Just/Justice POST war." (Results)*

Sun Tzu – *The Art Of War*

"The art of war is of vital importance... It is a matter of life and death, a road either to safety or to ruin. Hence, it is a subject of inquiry which can on no account be neglected."

**VIDEO:** *"The Bible & Self Defense"*

***Great results can be achieved with small forces.***

*"A leader leads by example not by force."*

*"We cannot enter into alliances until we are acquainted with the designs of our neighbors."*

*"Even the finest sword plunged into salt water will eventually rust."*

*"If there is disturbance in the camp, the general's authority is weak."*

***"The expert in battle moves the enemy and is not moved by him."***

## There are five essentials for victory:

- (1) He will win who knows when to fight and when not to fight;
- (2) he will win who knows how to handle both superior and inferior forces;
- (3) he will win whose army is animated by the same spirit within all its ranks;
- (4) he will win who, prepared himself, waits to take the enemy unprepared;
- (5) he will win who has military capacity and is not interfered with...

**“Victorious warriors win first and then go to war,  
while defeated warriors go to war first and then seek to win.”**

b. Spiritually (vs. the world, the flesh, & the Devil)

- i. Fabrications: ***“Did God really say...”***
- ii. Foes: ***“disguised as angels of light...”***

**VIDEO:** *“God In O.T. War”*

- iii. Fakes: ***“wolves”*** & ***“children of the Devil”***
- iv. Fears: ***“...BE strong & courageous!”***

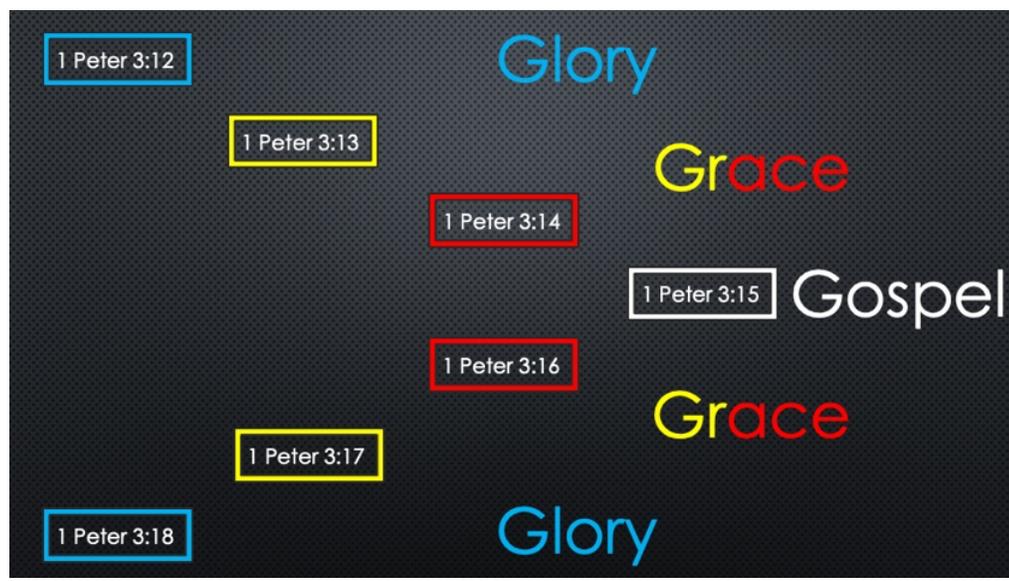
*“The Devil said: ‘You can’t handle the storm.’  
But the warrior replied: ‘I am the storm!’”*  
- Anonymous

- v. Family: see Christ’s sword... & koinonia!
  - ~ Holy fights for harmony in lost families
  - ~ Holy fights for harmony in God’s family
    - Sinful Heads, Hearts, & Hands
    - Pride, Stubbornness, Unteachable
    - Unbelief, Self-centered, & Divisive

*It is a holy fight for harmony that fights  
righteously for biblical light, love, & life. - JDP*

- c. Locally, Regionally, Globally.... & TOTALLY!
- i. Acts 1:8 = "1 Faith, 1 Family, 1 Focus!"
  - ii. Luke 14:27 = *No matter what!*

### III. Fighting-Harmony's *FACTS*



#### A. FOUNDATION: v.12 & 18 = God's GLORY

1. Our holy Creator God harmonizes His seeing, hearing, protecting, & judging
2. **Christ Jesus IS The crucified Creator God!**

*Creator and crucified... King and risen Christ...  
**Jesus...** has His glory most greatly displayed  
 through His merciful grace and  
 miraculous gospel! - JDP*

B. FAMILY v.13-14 & 16-17 = God's GRACE

*A rhetorical question w/ Incredible Inspiration!*

**13** Now who is there to **harm** you **if** you are **zealous** for what is **good**?

~ **Harm** vs. Pain

**Illustration:** (Consider a medical needle piercing the skin with medicine)

(For the true Christian)

*Even the worst and unimaginable temporary pain cannot produce eternal harm!*

~ **If** this is a verifying condition

~ **Zealous** PASSION vs. obligation/tradition

~ **Good** per God's Word, will, ways vs. self!

**14** But/Indeed even if you should **suffer** for **righteousness'** sake, you will be **blessed**.  
Have **no fear** of them, **nor be troubled**,

*Redeeming response of remarkable reassurance*

- ~ *Even if* = *No matter what!*
- ~ *Suffer* = *Pain without harm!*
- ~ *Righteousness* = *God's Word, will, & way!*
- ~ *Blessed* = *Eternal beauty & beatitudes!*
- ~ *No fear... nor troubled* = *No sin is okay!*

**16**having a **good conscience**, **so that**, **when** you are **slandered**, those who **revile** your **good behavior in Christ** may be **put to shame**.

*Truth in Love's declared purity and purpose...*

~ **Good conscience**

- Conscience is our inner compass...
- **"Good"** vs. "clear"
  - **God designed & aligned**
  - Man assessed & affirmed

~ **So that...** purpose/resulting...

~ **Good behavior in Christ**

- Faithful obedience
- Miraculous vs. mechanical
- ALL per God's Word, will, & ways!

~ **Put to shame** (their/your day of reckoning)

**17****For** it is better to **suffer** for doing good, **if** that should **be God's will**, than **for doing evil**.

*Sanctifying surrender & sovereign suffering*

~ ***For it is better to suffer...***

- Not all suffering is “bad”
- See **our call to suffer...**
- See Genesis 50:20 & Romans 8:28

~ ***If that should be God’s will*** (see above)

- Accept God’s will...
- Don’t ask why.
- BE blessed!

C. **FAITH** v.15

= God’s **GOSPEL**

*A Commanding Commission... Our mMm mandate*

**15**but in your **hearts** **honor** **Christ the Lord** as **holy**, **always** being prepared to **make a defense** to **anyone** who asks you for **a reason** for the **hope** that **is in you**; yet do it **with gentleness** and **fear/respect**,

A. **Miracle:**

- But* = divinely empowered contrast
- In your hearts* =
  - Dead people don’t respond...*
  - Dead people do no self-surgeries*
  - Dead people left alone will rot.*

## B. MESSIAH:

- i. *“honor as holy”* = literal **SANCTIFY**
- ii. *Christ* = Messiah... **SAVIOR**
- iii. *The* = definite article – **SPECIFIC**
- iv. *Lord* = **SOVEREIGN God**

## C. Mission:

- i. *Always* = mission is a 24/7/365 call
- ii. *BEing prepared* =
  1. BE **ready**
  2. BE **real**
  3. BE **responsive**
  4. BE **reasonable**
  5. BE **righteous**
- iii. *To give a REASON*
  1. *Reason* = **LOGOS**
  2. *Give your word on The Word!* JDP
- iv. *For the HOPE that is IN you*
  1. Who is Creator, Christ, & King?
  2. What is your testimony: **BC@AD**
  3. What is The Gospel:
    - a. mMm
    - b. Stickman Gospel
  4. WHO is/is not The Church:
    - a. The Gospel
    - b. Stickman Church
- v. *Yet do it with gentleness & fear*
  1. With Christlikeness...
  2. Fear/Awe/Respect for Christ!

## REVIEW:

*Holy harmony fights miraculously, Messianically,  
and missionally... No matter what!*

## T/S:           **Some insightful applications...**

"If you want something you have never had, you must be willing to do something you have never done." — Thomas Jefferson

"Hard work beats talent when talent doesn't work hard."  
— Tim Notke

"You don't have to be great to start,  
but you have to start to be great." — Zig Ziglar

"Life begins at the end of your comfort zone." — Neale D. Walsch

"If it is important to you, you will find a way.  
If not, you'll find an excuse." — Ryan Blair

## CLOSE:

God's Word is clear...

*Christianity is a "fighting harmony" that is going to fight  
& be fought until Christ returns!*

(When it comes to war... **Sun Tzu put it this way**)

**T/S:**       *"If you know the enemy and you know yourself,  
you need not fear the result of a hundred battles.*

I invite you to BE ready with us this way!

The righteous fight for holy harmony **IS** the  
righteous response for God's holy family!

JDP



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

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

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

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

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

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

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

# PRAYER

**WORSHIP:** *My Uncomfortable Question; Fight Song; Defender!*

## Research NOTES:

## 1 Peter 3:13-17

**13**Now who is there to **harm** you **if** you are **zealous** for what is **good**? **14**But/Indeed **even if** you should **suffer** for **righteousness'** sake, you will be **blessed**. Have **no fear** of them, **nor be troubled**, **15**but in your **hearts** honor **Christ the Lord as holy**, always **being prepared** to **make a defense** to **anyone** who asks you for **a reason** for the **hope** that is in you; yet do it **with gentleness** and **respect**, **16**having a **good conscience**, so that, **when** you are **slandered**, those who **revile** your **good behavior in Christ** may be **put to shame**. **17**For it is better to **suffer for doing good**, **if** that should **be God's will**, **than for doing evil**.

### 1 Peter 3:13ff NASB

**13**And who is [f]there to harm you if you prove zealous for what is good? **14**But even if you should suffer for the sake of righteousness, you [g]are blessed. AND DO NOT FEAR THEIR [h]INTIMIDATION, AND DO NOT BE IN DREAD, **15**but [i]sanctify Christ as Lord in your hearts, always *being* ready to make a [j]defense to everyone who asks you to give an account for the hope that is in you, but with gentleness and respect; **16**[k]and keep a good conscience so that in the thing in which you are slandered, those who disparage your good behavior in Christ will be put to shame. **17**For it is better, if [l]God should will it *so*, that you suffer for doing what is right rather than for doing what is wrong. **18**For Christ also [m]suffered for sins once for all *time*, *the* just for *the* unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the [n]spirit; **19**in [o]which He also went and made proclamation to the spirits in prison, **20**who once were disobedient when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through *the* water. **21**Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God [p]for a good conscience—through the resurrection of Jesus Christ, **22**who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

## New American Commentary: Schreiner

### (1) *The Blessing of Suffering for Christ (3:13–17)*

<sup>13</sup> Who is going to harm you if you are eager to do good? <sup>14</sup> But even if you should suffer for what is right, you are blessed. “Do not fear what they fear; do not be frightened.” <sup>15</sup> But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, <sup>16</sup> keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander. <sup>17</sup> It is better, if it is God’s will, to suffer for doing good than for doing evil.

*Peter concluded v. 12 by promising that the Lord’s favor is on the righteous, but he will punish evildoers.*

He drew an inference from v. 12 in v. 13.

**It follows, therefore, that  
no one can ultimately harm those  
who are zealous in doing good.**

The promise of the heavenly inheritance guarantees that the distresses of this life do not constitute the last word.

**Verse 14 restates the thesis of v. 13.**

*Believers may be distressed by persecution now, but in actuality they are blessed by God himself and will enjoy the eschatological reward.*

**Since no one can ultimately harm believers and since they live under God's blessing, they are exhorted in v. 15 not to fear.**

Those who have God's promise of blessing realize that any pain in this life is short-lived.

Instead of fearing what unbelievers might do, believers are to set apart Christ as Lord in their hearts and to respond to those who ask them about their end-time hope with humility and the fear of the Lord.

Their good conduct will be the basis for the eschatological shame of their opponents since the latter did not respond to goodness when observing it.

Peter only wanted to be sure (v. 17) that believers suffer for doing what is good instead of deserving censure because of evil behavior.

**3:13** Even though I begin a new section here, this verse is closely linked to the preceding verses.

The word *kai*, which is left untranslated by the NIV, is usually translated "and" or "but." In this instance, however, it is almost equivalent to "therefore."<sup>216</sup> Peter had just affirmed in v. 12 that the Lord will look with favor on the righteous, but he sets his face against those who practice evil.

He speaks here of the final judgment, where those who live righteously will be rewarded and the wicked will be judged.

## A rhetorical question is employed to stimulate the thinking of Peter's readers.

Who will inflict harm upon believers if they pursue what is good? The NRSV is a bit more helpful than the NIV in that it clarifies even more explicitly that the future is in view, "Now who will harm you if you are eager to do what is good?"

**Some commentators understand Peter to speak of this life, so the meaning is that people will ordinarily treat believers well if they practice righteousness. The logical connection between vv. 12 and 13 suggests that this interpretation is incorrect.**

Furthermore, the future tense of the participle (*ho kakōsōn*) probably refers to judgment day. The point of the rhetorical question, then, is that no one will harm believers ultimately on the day of judgment, for God (as 3:10–12 teaches) will reward them for their faithfulness.

**The link with the previous verses is also indicated in the last clause of the verse, "if you are eager to do good."**

**Godly behavior is also described as doing “good” in 3:11, which summarizes all that is required in 3:8–12.**

*The word translated “eager” literally means “zealous” (zēlōtai), demonstrating an ardent pursuit of virtue, even in the face of persecution.*

Peter was not promising, then, that believers would escape rejection and harm in this world.

Some understand Peter to say that usually the righteous will escape harm but occasionally they will encounter suffering.<sup>221</sup> This view should be rejected, for Peter did not suggest that sufferings are rare.

*Suffering stalks the believer until this present evil age comes to an end.*

Instead, Peter assured believers that nothing can ultimately harm them if they continue to walk in God’s paths, that the pain inflicted on them now is only temporary, and that they will be vindicated by God on the last day.

**The thought is quite similar to Rom 8:31:**  
*“What, then, shall we say in response to this?  
If God is for us, who can be against us?”*

Paul was scarcely saying that believers face no opposition. **His point was that no one can ultimately and finally triumph over believers since God will vindicate them on the last day.**

**3:14** The conjunction “but” (*alla*) introducing v. 14 does not provide a contrast but a clarification of v. 13. Hence, it could be translated as “*indeed.*”

The suffering of Christians might suggest that the assertion in v. 13 is false. **Believers can be harmed, even killed, by opponents. Peter, however, did not conceive of the suffering of believers as contradicting the claim of v. 13.** Those who suffer for the sake of righteousness, those who endure opposition because of their zeal for what is good, are “blessed” (*makarioi*; see also 4:14). The blessing comes from God himself, showing that **believers are beneficiaries when they are afflicted.**

In what sense are they blessed? Peter hardly could have meant that sufferings are themselves pleasant, for then, obviously, they would not be sufferings. He was almost certainly drawing on the Jesus tradition here, for...

Jesus himself taught in **Matt 5:10–12** (cf. Luke 6:22–23) that those who suffer are blessed because of the eschatological reward they will receive.

**We can see now why the word “but” should be translated “indeed.”**

The train of thought is as follows: “No one will be able to harm believers on the future day if they are zealous for good” (v. 13). Indeed, even present suffering is not a sign of punishment but of God’s blessing both now and especially in the future, in the day when he rewards his people with eternal life.

Peter used the optative form of the verb “suffer” (*paschoite*), which leads some scholars to the conclusion that suffering is unusual and a remote possibility for Christians. Such an understanding of the verbal form flies in the face of the context of the rest of 1 Peter, where it is quite evident that Christians in Asia Minor were facing suffering (cf. 1:6–7; 2:12, 19–21; 4:12–19; 5:9–10). Furthermore, such a view is difficult to square with the rest of Christian tradition, where suffering is part and parcel of the believer’s life. The purpose of the optative, then, is not to suggest that suffering is unlikely.

Rather, the optative is used because suffering, though not a constant experience in the Christian life, is always a threat and could erupt at any time. Peter was not teaching that suffering is rare, only that it is not perpetual. The suffering envisioned is “for what is right” (*dia dikaiosynēn*) and hence excludes trouble that comes because of ignorance or sin (cf. 2:20; 4:15). Righteousness is another way of describing “the good” for which believers are zealous in 3:13.

Peter now draws two implications (in this verse and the next) from the fact that suffering is an indication of God’s blessing.

These two implications are the main point of the text and are expressed as imperatives.

1. Since believers are blessed by God when they suffer, they should not fear what unbelievers can do to them. The NIV understands the first phrase differently, translating it, “Do not fear what they fear.”<sup>231</sup> The NIV rendering fits with the allusion to Isaiah, which will receive attention below. In the Petrine context, however, we probably have a reference to the fear that unbelievers could strike into the hearts of Christians.<sup>232</sup> This interpretation is reflected in the NASB, “Do not fear their intimidation.”

2. The second imperative, **“do not be frightened,”** bears the same idea and simply restates the first imperative.<sup>233</sup> **The admonition fits with Peter’s emphasis on only fearing God. Fear of human beings, even of those who persecute, is forbidden.** The reason fear is prohibited relates back to vv. 13–14a. Since no one can ultimately harm believers and since even their suffering is a sign of God’s blessing, then it follows that they should not fear what others can do to them.

Peter alluded in this verse and the next to Isa 8:12–13. The text is reshaped slightly to fit Petrine themes, though we again do not know if the text was carefully altered or if it is cited from memory. Apparently, **the Isaiah text was important for Peter, for we saw in 1 Pet 2:8 that he appealed to Isa 8:14, in the texts collected on the stone.**

The context of Isaiah 7–8 is important. The Southern Kingdom of Judah was threatened by the Northern Kingdoms of Israel and Aram (approximately modern day Syria). These two countries were threatening to remove Ahaz as king of Judah and to install a certain Tabeel as king in his stead. The threat filled Ahaz and Judah with terror (Isa 7:2), but **Isaiah promised that the Lord would preserve Judah**, that Israel and Aram would be vanquished by Syria, and that the Lord would provide a sign to demonstrate the faithfulness of his word. Judah and Ahaz were to respond by trusting in the Lord’s promise. **In Isa 8:11–15 the Lord commands his people not to fear** the plot hatched by Israel and Aram.

**They should only fear Yahweh, the God of Israel, and put their trust in him alone.**

*Those who trust in him will find him to be a sanctuary, but those who fail to trust will stumble, fall, and be broken.*

We can see from this short synopsis of Isaiah that Peter appropriately applied the prophecy to his situation. Just as Judah had enemies in the days of Ahaz, so the Petrine readers faced opponents in their day. Just as Judah was tempted to fear their foes, so **the Petrine readers were liable to fear what their persecutors might do to them.** Hence, the words of Isaiah still spoke to Peter's day.

Believers are not to fear the suffering unbelievers might administer to them. They are to trust in the Lord, believing that he will vindicate his own.

### 3:15

Peter here stated the 2<sup>nd</sup> implication from vv. 13–14a, continuing to allude to Isaiah 8.

1. Negatively, believers are to refrain from fear.
2. ***Positively, they are “to set apart Christ as Lord” in their “hearts.”*** The differences from the

Septuagint are more substantial than in v. 14. In Isa 8:13 the “LORD” (*kyrios*) is clearly Yahweh, but here Peter added the word “Christ” (*Christon*). The words “in your hearts” are also lacking in Isaiah. The move from Yahweh to

Christ is common in the New Testament,

reflecting the conviction that Jesus the Messiah deserves the same honor as Yahweh.

In addition, Peter's change reflects the situation his readers faced, for they were persecuted because of their allegiance to Jesus Christ as Lord. **Peter exhorted his readers to continue to treat Christ as the holy one, fearing him instead of those who are harming them.** Christ is already Lord in any case, but believers demonstrate and acknowledge his lordship in their lives by honoring his name (cf. Matt 6:9).

Some scholars argue that the construction should be translated as "set apart the Lord, namely, Christ." The meaning does not change dramatically if this interpretation is correct, though more emphasis is placed on Christ's identification as Lord, so that Peter would have been stressing that what was said about Yahweh in the Old Testament was now true of Jesus Christ. But two arguments suggest that we should interpret the construction as it is interpreted in the NIV, "set apart Christ as Lord." First, "Lord" lacks the article, but "Christ" has one, and it would be more natural in an appositional relationship if both nouns lacked or retained the article. Second, it seems more likely in context that Peter did not want to stress that Christ is Lord but that believers should set him apart and treat him *as Lord*. The place where Christ is to be set apart as Lord is "in your hearts." We should not understand the heart as our inner and private lives, which are inaccessible to others.

The heart is the origin of human behavior (cf. 1:22; 3:4), and from it flows everything people do.

Hence...

setting apart Christ as Lord in the heart is not merely a private reality but will be evident to all when believers suffer for their faith. The inner and outer life are

## inseparable, for what happens within will inevitably be displayed to all, especially when one suffers.

How the next sentence relates to the previous one is difficult to discern. The NIV understandably turns the adjective “prepared” (*hetoimoi*) into an imperative, “be prepared,” for something needs to be supplied to make the construction sensible. Technically speaking, perhaps, a participle (*ontes*) links this phrase to the main verb above (“set apart,” *hagiasate*). In any case, the adjective ends up *functioning* like an imperative, and so the NIV is not far off.

## *Believers are to be ready constantly to respond to those who ask about their faith.*

What Peter emphasized is that they were to **be prepared to provide a “defense”** (NRSV, *apologia*—rendered “answer” by NIV) to those who ask about the Christian faith.

The word “defense” suggests to some scholars a reference to formal court cases in which believers responded to legal accusations (cf. Luke 12:11; 21:14; Acts 19:33; 22:1; 24:10; 25:8, 16; 26:1–2, 24; Phil 1:7, 16; 2 Tim 4:16). **We have already seen in the introduction that the persecution in 1 Peter was sporadic and informal and does not represent the kind of state-sponsored persecution under Pliny and Trajan (see introduction). Hence, the text does not address primarily formal legal situations.** It envisions instead informal circumstances when believers are asked spontaneously about their faith. This interpretation is supported by the words **“everyone who asks you”** (*panti tō aitounti hymas*), suggesting that believers respond to a wide variety of people, not exclusively in court situations. The admonition here, of course, also applies to legal settings, nor does it preclude the possibility that believers occasionally faced legal charges.<sup>243</sup> What I am saying is that **the admonition cannot be restricted to courtroom appearances.**

The exhortation here is instructive, for Peter assumed that believers have solid intellectual grounds for believing the gospel.

The truth of the gospel is a public truth that can be defended in the public arena. This does not mean, of course, that every Christian is to be a highly skilled apologist for the faith. It does mean that **every believer should grasp the essentials of the faith and should have the ability to explain to others why they think the Christian faith is true.**

Achtemeier remarks that in this respect we have an interesting difference between the Christian faith and mystery religions, for the latter required secrecy of their adherents.

Interestingly enough **Peter used the word “hope” (*elpis*) rather than “faith” here.**

We have already seen in 1:21 (see commentary) that the two words are closely linked. **“Hope” was a central word for Peter, focusing on the eschatological inheritance that awaits believers (1:3; cf. 1:13).**

*The implication is that unbelievers will recognize by the way believers respond to difficulties that their hope is in God rather than in pleasant earthly circumstances.*

The “hope that you have” is literally “the hope that is in you” (NRSV) or “the hope among you” (*tēs en hymin elpidos*). Some scholars favor the latter, arguing that the focus is not on the

individual but the hope that is shared by the whole community. Social scientific studies of the New Testament era have rightly emphasized the community in the ancient world. Modern Western culture is highly individualistic, and the emphasis on personal freedom sets us apart from our ancestors. Nevertheless, we must beware of an overreaction, for early Christians did teach that individuals needed to repent and believe and were responsible for their decisions (cf.

Acts 2:37–38; 3:19; Rom 10:9, etc.). In this case the translation of the NRSV, “the

hope that is in you,” is to be preferred.<sup>248</sup>

The phrase is parallel to “in your hearts,” focusing attention on the inner life from which outward actions flow.

*The New Testament does not separate the inner from the outer, the private from the public, for whatever is on the inside is manifested on the outside.*

Here...

The hope that animates believers will become so evident that unbelievers will ask for an explanation.

When believers encounter a hostile world and are challenged concerning their faith, the temptation to respond harshly increases. Defending a position could easily be transmuted into attacking one’s opponents. Hence, *Peter added that the defense must be made “with gentleness and reverence”* (NRSV, *meta prautētos kai phobou*).

The NRSV translation is to be preferred over the NIV's "with gentleness and respect." The latter's use of the word "respect" suggests that Christians should treat unbelievers in a fitting way when questioned, and obviously Peter would not disagree. We have seen throughout the commentary, however, that "fear" in 1 Peter is always directed toward God (see the commentary on 2:18). Furthermore, "gentleness" or "humility" also becomes a reality when creatures consider themselves in relation to God. Still, Peter probably had in view gentleness toward other people and reverence before God.<sup>251</sup> Such fear and humility are required for wives as well (3:2, 4), suggesting again that the instruction for the wives functions as a pattern for all oppressed believers.

**Those who fear God and live in humility will treat their opponents with dignity and refrain from lashing out against them.**

What Peter emphasized, however, is the **relation with God that enables believers to respond appropriately to unbelievers.**

### **3:16** Verse 15 blends right into v. 16, being joined by a participle.

We also have another piece of evidence that suggests that "gentleness and reverence" in v. 15 focus on the relationship of believers to God. The phrase "keeping a clear conscience" functions as an imperatival participle, even if it is technically instrumental. Again, Peter specified what is involved when believers defend their faith.

**When Peter spoke of a "clear conscience" (*suneidēsin agathēn*, lit., "a good conscience"), he referred to the relationship of believers to God.**

As **Goppelt** says, "*They have the certainty of living by faith, without being perfect therein.*" *They live in God's presence in all they do, and hence they must*

*not resort to revenge, anger, or sin when they are called upon to defend their hope.*

Why should believers live in fear and humility before God and maintain a good conscience?

In a purpose clause (“so that,” *hina*) the intention is explicated, **“so that”** those who abuse the good conduct of believers will be humiliated on the last day.

We receive further evidence that the primary form of persecution in 1 Peter was not physical but social. The situation addressed is “when you are maligned” (NRSV, *en hō katalaleisthe*).

Unbelievers are “those who speak maliciously” (*ho epēreazontes*) about Christians. Formal court cases are not envisioned here but negative verbal attacks in the public square.

The latter, of course, can lead to the former, and when verbal opposition ratchets up, physical violence may not be far behind. **What unbelievers criticize, shockingly, is the “good behavior” of believers.** The word for “behavior” (*anastrophēn*) was a favorite of Peter’s, often designating the kind of conduct that is pleasing to God (1:15; 3:1–2; by way of contrast 1:18, and see the verbal form in 1:17).

*That the behavior in view is distinctively Christian is clear by the prepositional phrase “in Christ” (en Christō).*

The **“in Christ”** language pervades the Pauline letters, with the phrase appearing seventy-three times, and it is used outside Paul only in 1 Peter (cf. also 5:10, 14); but Peter did

not develop the phrase in the same way as Paul, and here it **is virtually equivalent to “Christian.”**

Peter continued to emphasize that the conduct of believers is related to the Lord, where all conduct is in the sphere of Christ. Further, **Christians should only be abused for their “good” conduct. Believers are to live righteously so that those who abuse their good conduct will “be ashamed” (*kataischynthōsin*).** Commentators are divided about whether unbelievers will feel ashamed during this life by recognizing the conduct of unbelievers or whether the shame is eschatological, referring to the humiliation experienced on the day of judgment. In support of the former it seems that Peter expected unbelievers to recognize the good conduct of believers now.<sup>256</sup> **When Christians persist in doing good and refrain from revenge even when censured, unbelievers cannot help but notice the goodness of those who claim to be Christ’s.** The first option is certainly a possibility; neither was Peter denying that some will take notice of the good conduct of believers. Still, **his focus here was on the end time, the day of judgment. Three pieces of evidence support this interpretation.**

1. First, the verb “put to shame” in 1 Pet 2:6 refers to the last day, and though the term does not always refer to the future, it often bears this meaning (Rom 5:5; 9:33; 10:11; 1 Cor 1:27).
2. Second, and most important, believers are already abused and criticized for their good behavior in Christ. It is difficult to see how “more good behavior” would suddenly lead unbelievers to feel ashamed. Some non-Christians are persuaded, despite the godly conduct of Christians, that they are troublemakers. Peter called on believers to continue to live righteously when threatened. Peter probably had in view unbelievers who are hardened toward believers, who have made up their minds (come what may) that Christians are socially dangerous. Hence, he exhorted his readers to continue to please God and live in a godly fashion, so that on the day of judgment unbelievers will recognize that they were mistaken all along.
3. Third, the language of 1 Pet 2:12 is parallel to 3:16 in a number of respects: the call to good conduct, the maligning by unbelievers, and the need to continue to live righteously when oppressed.

We have seen that there are good reasons to think **in 1 Pet 2:12 that the righteous conduct of believers will lead some unbelievers to salvation to the glory of God, and that some would respond with repentance is not denied here.** But Peter emphasized another truth in this verse. **Some unbelievers refuse to acknowledge the goodness of the lives of believers. On the**

last day, however, they will be put to shame by God himself and will be compelled to acknowledge that believers lived righteously.

## First Peter **2:12** and **3:16** do NOT contradict each other.

They contemplate different responses to the godly lives of believers: **some unbelievers will see their good conduct and glorify God by believing the gospel (1 Pet 2:12), but others refuse to believe and will only admit the goodness of believers on the day that God judges them.**

**3:17** The word “for” (NRSV, *gar*) links v. 17 to the preceding, though the connecting word is unfortunately omitted by the NIV. **Scholars debate the meaning of the verse, and so we must pursue this issue before explaining how it relates to the preceding.**

Is the verse saying that it is better for Christians to suffer when they do good than it is for them to suffer for doing evil? Such a view is supported by many commentators.<sup>258</sup> Others object that such an interpretation is prosaic and so obvious that it hardly needs to be said. Therefore, they understand the verse eschatologically. It is better to suffer now for doing good than it is to suffer on the day of judgment for practicing evil.

Supporting this latter view is the eschatological focus of the argument in 3:10–12 and in 3:16. Further, the wording is parallel in some respects to Mark 9:43, 45, 47. Despite some provocative arguments favoring the latter view, I think Peter was not referring to the final judgment in this verse, even though I agree that eschatology informs 3:10–12 and 3:16. Such an eschatological focus is not evident here. The parallels in Mark are hardly decisive since those verses explicitly refer to end-time judgment and salvation. The Petrine formulation lacks such eschatological language. Further, **the idea expressed in this verse is also communicated in 4:15–16 (cf. 2:20).** Such a sentiment may seem prosaic, but it may be said in response that...

Peter knew human nature, realizing that even Christians may be apt to explain all suffering as an indication of their righteousness, when some of it may be deserved and come to them because of their sins.

Neither is the verse merely a secular sentiment since the suffering Peter envisioned was for the good done because of one's relationship with God. Further, nowhere else did Peter use the word "suffer" (*paschō*) to refer to eschatological judgment, but only to the difficulties faced during the present evil age.

*We have noted in the above verses that the good conduct of believers is rooted in their relationship with God. Verse 17, then, explains that the opposition Christians receive must be for good behavior, not their shortcomings.*

**Another feature of v. 17 must be noted.**

The suffering of believers is attributed to the will of God (cf. 1:6).

The optative of the verb “suffer” (paschoi) is used because Peter did not know the extent to which God wills the suffering of each believer. He realized that some will experience more vilification and even bodily harm than others. Such opposition, however, is not outside God’s control. The suffering each believer endures represents God’s will for them. Peter did not deny the reality of Satan and his evil ragings in the persecution of the church (5:8), nor did he exempt from responsibility human beings who persecute the church (2:12; 3:16). Nevertheless, ultimately, no one can touch God’s children apart from his permission. This is also the message of the Book of Job. Satan could only inflict damage on Job with God’s acquiescence.

*Naturally God's intentions and motives in allowing suffering are remarkably different from Satan's, and hence, God remains unalterably good in the process, while Satan is irremediably evil.<sup>1</sup>*

## **CLOSING Context:**

### **[1 Peter 1:6](#)**

In this you greatly rejoice, though now for a little while you may have had to suffer grief in various trials

### **[1 Peter 2:15](#)**

For it is God's will that by doing good you should silence the ignorance of foolish men.

### **[1 Peter 2:20](#)**

How is it to your credit if you are beaten for doing wrong and you endure it? But if you suffer for doing good and you endure it, this is commendable before God.

### **[1 Peter 4:15](#)**

Indeed, none of you should suffer as a murderer or thief or wrongdoer, or even as a meddler.

## **The New Bible Commentary – D.A. Carson**

**13–16** Peter's confidence in God's sovereignty as well as in his justice leads him to a rhetorical question, *Who is going to harm you if you are eager to do good?* The remark which follows suggests that zeal on the Christian's part for what is right is not likely to lead to persecution. This seems strangely inconsistent with the warnings of Jesus (e.g. Mt. 5:10–12), the teaching and

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<sup>1</sup> Thomas R. Schreiner, [1, 2 Peter, Jude](#), vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 168–179.

experience of Paul (e.g. Acts 14:22) and Peter's own words in the next chapter (4:12–19), or even vs 16 and 17 here. In view of this it is probably right to lay the stress in this question on the verb *to harm* (13). **Persecution may well come upon the Christian, but it cannot ultimately do injury. In fact the experience can lead to blessing (14; cf. 1:6–9) and the outcome can be left in God's hands (4:19) as he watches over his own and their persecutors (3:12).** So believers are urged not to *be frightened*. The positive antidote to fear is to be found in giving Christ the special place that is his due at the centre of our lives. There he is to reign as Lord. Such true fear of the Lord, expressing itself both in upright behaviour and with a well-thought-out statement of faith, will drive out all lesser fears and eventually shame the detractors.

## The New Testament Commentary – Grudem

### **3. How to act when you suffer for righteousness (3:13–4:19)**

#### *a. Know that you are blessed (3:13–14a)*

**13. Here Peter begins a new section dealing specifically with the problem of persecution by unbelievers.**

Although this theme has been hinted at in 1:6; 2:12, 15, 19; 3:1 and 9, this is the first time Peter confronts persecution as his primary subject and deals with it at length.

In the first sentence, the phrase *to harm you* may also be translated 'who will harm you' or 'who is going to harm you' (NIV). **The sentence is a rhetorical question with the force, 'Is there really anyone who will harm those who are eager to do good?'** It implies that harm is not the normal expectation, for usually those who do what is right are rewarded, not punished. (This is a witness to the restraining influence of God's 'common grace' given to all people, as it finds expression in conscience and human government.)

**14a.** None the less, this is not always so. Though persecution of the righteous is abnormal, it does happen, so Peter recognizes the possibility that Christians may *suffer for righteousness' sake*. The verb form (optative) is the one a writer would use to speak of an event he considered unlikely, and the phrase *even if* contributes further to the sense of unlikelihood implied. (Though suffering of all kinds may be widespread, suffering *for righteousness' sake* may still be unlikely.)

**Yet Peter must realize that this 'unlikely' possibility is happening to some of his readers, and he must tell them how to respond.**

*You will be blessed* (or, 'you are blessed'; the Gk. text does not contain a verb but a plural adjective which applies to the readers, 'if you suffer ... (you) blessed ones', and it most naturally indicates blessing which comes at the same time as the suffering, not after it). This blessing includes the favour of God in general, but more specifically **the readers would think of the blessing promised to the 'righteous' in verse 12.** The word *makarios* ('blessed') has the sense 'blessed, happy', with emphasis on blessing which comes from God (cf. Matt. 5:11–12).

*b. Trust Christ (3:14b–15a)*

**14b.** Peter makes specific reference to the persecutors when he says, *Have no fear of them*. The passage is an inexact but fairly close quotation from Isaiah 8:12–13 (LXX), which (at least in the Heb. text) is a warning not to fear what the faithless people fear (see NIV). But this context does not concern avoiding the groundless fears which unbelievers experience: **it rather counsels Christians not to be afraid when facing hostile opposition.** So the sense, 'Do not fear a fear of them' or **'Do not fear them'** is preferable, and it is certainly an acceptable way of translating Peter's words.

Though it is generally better to understand New Testament citations of the Old Testament as carrying the same sense in both places, where the New Testament context strongly favours a slight change of sense or referent we must adopt an interpretation which is faithful to its new context (especially when, as in this case, there is no formal citation but simply a duplication of several expressions). Peter is apparently borrowing a familiar phrase from the Old Testament but using it in a different context and with different application.

*Nor be troubled* uses a term (*tarassō*) which means ‘be shaken up, disturbed, frightened’, and often implies emotional turmoil (note its use in Matt. 2:3; 14:26; John 13:21; 14:1; etc.).

**15a.** The alternative to fear is to focus attention on someone else: *But in your hearts reverence Christ as Lord*. *Reverence* translates *hagiazō*, which normally means ‘sanctify, make holy’, but here seems to have the sense, ‘treat as holy, regard reverently’ (it has a similar sense in Matt. 6:9, ‘hallowed be thy name’, or ‘may your name be revered’). The phrase is also an adaptation of part of Isaiah 8:13, ‘But the LORD of hosts, him you shall regard as holy; let him be your fear, and let him be your dread.’ **Thus, the sense of fear or reverence for the Lord rather than fear of men is reinforced—yet Peter stops short of applying to Christ the admonitions to ‘fear’ the Lord in Isaiah 8:13.**

To reverence *Christ as Lord* means really to believe that Christ, not one’s human opponents, is truly in control of events.

To have such reverence *in your hearts* is to maintain continually a deep-seated inward confidence in Christ as reigning Lord and King, who even now has ‘angels, authorities, and powers subject to him’ (3:22).

c. *Use this opportunity to witness while doing right (3:15b–22)*

**15b.** *Yet the stance of Christians toward unbelievers must never be merely passive or neutral, and Peter does not stop with an admonition not to fear. He goes on to encourage preparation for active witness which will win the unbeliever to Christ.*

Peter envisages the need to respond to allegations of wrongdoing which Christians face from their opponents, so he says: *Always be prepared to make a defence to any one who calls you to account for the hope that is in you.* **The word defence (apologia)**

almost always has a sense of 'reply to an accusation' (cf. Acts 22:1; 25:16; 1 Cor. 9:3; Phil. 1:7, 16).

Although some maintain that formal legal charges are in view here (so Beare, p. 164), Kelly's point that *always* and *any one* are extremely general (p. 143) is well taken: whether to formal charges or informal accusations, Christians should be prepared to give an answer (Kelly notes the non-technical uses of *apologia* in 1 Cor. 9:3; 2 Cor. 7:11; Plato, *Politicus* 285e).

However, since the questioning is concerning *the hope that is in you*, Peter must be assuming that the inward hope of Christians results in lives so noticeably different that unbelievers are prompted to ask why they are so distinctive (cf. 4:4). Christians therefore should always be ready (prepared) to give an answer.

Paul provides a good example of seizing the offensive and bearing testimony to Christ even when on trial himself (Acts 22:1–21; 24:10–24; 26:1–23, 25b–29). **In hostile situations the opportunity for witness to Christ often comes unexpectedly; the Christian who is not always ready to answer will miss it.**

Yet such witness must be given *with gentleness and reverence*, not attempting to overpower the unbeliever with the force of human personality or aggressiveness, but trusting the Holy Spirit himself quietly

to persuade the listener. (The word *gentleness* and its related adjective 'gentle' are discussed in the note at 3:4.)

16.

*Keep your conscience clear (or **'good, morally right': agathos**) demands far more than mere outward morality.*

**This does not imply that sinless perfection is possible, but it does imply that a Christian should aim to have a 'good conscience' before God.**

**This can be maintained by**

1. (1) avoiding conscious or willful disobedience to God throughout each day; and
2. (2) continuing to practice immediate repentance and prayer for forgiveness (and therefore for a cleansing of the conscience) whenever one becomes aware of any sin in one's life.

**While other parts of the New Testament mention effectiveness in prayer (1 John 3:21–22) and confidence of access to God in worship (Heb. 10:22) as benefits of a clear conscience, here witness to others is the motive:**

Christians should keep their consciences clear *so that, when you are abused, those who revile your good behaviour in Christ may be put to shame.* (A similar motive for righteous conduct is given in 2:12, 15; cf. 3:1–2.) *Abused* refers to verbal, not physical abuse, since it translates *katalaleō*, ‘speak evil of’ (the same term is used in 2:12, and three times in Jas 4:11). *Revile* implies insulting or threatening speech, while *behaviour* represents *anastrophē*, the word Peter frequently uses to speak of conduct or pattern of life (see note at 1:15). The hope that opponents will *be put to shame* does not suggest that their shame is something good in itself, but that it will issue in the silencing of their slander and subsequently in their considering and believing the gospel (cf. 2:12, 15; Matt. 5:16; Rom. 12:20–21).

17. Developing a theme he had touched on earlier when addressing servants (2:19–20), Peter again emphasizes the value of suffering unjustly. Although the RSV translates *it is better to suffer for doing right ... than for doing wrong*, the Greek text does not make it explicit that the suffering is specifically *for* the right that one does; this sense has to be derived from the larger context (see v. 14, where Peter speaks of suffering ‘for righteousness’ sake’).

*The phrase if that should be God’s will again (as in v. 14) uses the unusual optative mood, indicating something which Peter thought possible but unusual, not ordinarily to be expected.*

But why is it *better* to suffer for doing right than for doing wrong?

In this context...

**it is because such wrongful suffering patiently endured is so remarkable that it becomes a powerful form of witness, leading unbelievers to salvation (cf. 2:12; 3:1-2).**

*This understanding is confirmed by the following verse, which shows that Christ himself also suffered unjustly 'that he might bring us to God'. (Verse 18 begins with a hoti, 'for, because', indicating that the verse gives a reason to support v. 17.) Just as Christ endured unjust suffering for our salvation, Peter reasons, so we are blessed by God if we endure unjust suffering for the salvation of others.*

Of course, the parallel is not complete at every point, for Jesus' suffering not only bore witness, but also actually earned our salvation because he died as our substitute (see notes at 1:19; 2:24). By contrast we can in no sense bear the wrath of God against the sins of others. None the less the example of Christ's willingness to suffer for our sake provides a powerful encouragement for us to be willing even to suffer while witnessing, in order that others might be saved (cf. Col. 1:24). **This kind of suffering is much 'better', for deserved suffering because of wrong one has done is hardly a witness to others.**<sup>2</sup>

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<sup>2</sup> Wayne A. Grudem, [\*1 Peter: An Introduction and Commentary\*](#), vol. 17, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 158–163.

## Barnes Notes on the N.T.

### [1 Peter 3:13](#)

*And who is he that will harm you, if ye be followers of that which is good?*

And who is he that will harm you, if ye be followers of that which is good? - This question is meant to imply, that as a general thing they need apprehend no evil if they lead an upright and benevolent life. The idea is, that God would in general protect them, though the next verse shows that the apostle did not mean to teach that there would be absolute security, for it is implied there that they might be called to suffer for righteousness" sake. While it is true that the Saviour was persecuted by wicked people, though his life was wholly spent in doing good; while it is true that the apostles were put to death, though following his example; and while it is true that good people have often suffered persecution, though laboring only to do good, still it is true as a general thing that a life of integrity and benevolence conduces to safety, even in a wicked world.

People who are upright and pure; who live to do good to others who are characteristically benevolent and who are imitators of God - are those who usually pass life in most tranquillity and security, and are often safe when nothing else would give security but confidence in their integrity. A man of a holy and pure life may, under the protection of God, rely on that character to carry him safely through the world and to bring him at last to an honored grave. Or

**should he be calumniated when living, and his sun set under a cloud, still his name will be vindicated, and justice will ultimately be done to him when he is dead.** The world ultimately judges right respecting character, and renders "honor to whom honor is due." Compare [Psalm 37:3-6](#).

### [1 Peter 3:14](#)

*But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;*

But and if ye suffer for righteousness" sake - Implying that though, in general, a holy character would constitute safety, yet that there was a possibility that they might suffer persecution. Compare the [Matthew 5:10](#) note; [2 Timothy 3:12](#) note.

Happy are ye - Perhaps alluding to what the Saviour says in [Matthew 5:10](#); "Blessed are they which are persecuted for righteousness" sake." On the meaning of the word happy or blessed, see the notes at [Matthew 5:3](#). The meaning here is, not that they would find positive enjoyment in persecution on account of righteousness, but that they were to regard it as a blessed condition; that is, as a condition that might be favorable to salvation; and they were not therefore, on the whole, to regard it as an evil.

And be not afraid of their terror - Of anything which they can do to cause terror. There is evidently an allusion here to [Isaiah 8:12-13](#); "Neither fear ye their fear, nor be afraid.

Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." See the notes at that passage. Compare [Isaiah 51:12](#); [Matthew 10:28](#). "Neither be troubled." With apprehension of danger. Compare the notes at [John 14:1](#). If we are true Christians, we have really no reason to be alarmed in view of anything that can happen to us. God is our protector, and he is abundantly able to vanquish all our foes; to uphold us in all our trials; to conduct us through the valley of death, and to bring us to heaven. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come," [1 Corinthians 3:21-22](#).

#### [1 Peter 3:15](#)

*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*

***But sanctify the Lord God in your hearts –***

**In [Isaiah 8:13](#) this is, "*sanctify the Lord of hosts himself;*" that is, in that connection, regard him as your Protector, and be afraid of him, and not of what man can do.**

The sense in the passage before us is,

"In your hearts, or in the affections of the soul, regard the Lord God as holy, and act toward him with that confidence which a proper respect for one so great and so holy demands.

In the midst of dangers, be not intimidated; dread not what man can do, but evince proper reliance on a holy God, and flee to him with the confidence which is due to one so glorious." This contains, however, a more general direction, applicable to Christians at all times. It is, that in our hearts we are to esteem God as a holy being, and in all our deportment to act toward him as such. **The object of Peter in quoting the passage from Isaiah, was to lull the fears of those whom he addressed, and preserve them from any alarms in view of the persecutions to which they might be exposed; the trials which would be brought upon them by people.** Thus, in entire accordance with the sentiment as employed by Isaiah, he says, "Be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts."

That is...

"in order to keep the mind calm in trials, sanctify the Lord in your hearts; regard him as your holy God and Saviour; make him your refuge. This will allay all your fears, and secure you from all that you dread."

The sentiment of the passage then is, that the sanctifying of the Lord God in our hearts, or proper confidence in him as a holy and righteous God, will deliver us from fear.

As this is a very important sentiment for Christians, it may be proper, in order to a just exposition of the passage, to dwell a moment on it:

## I. What is meant by our sanctifying the Lord God?

It cannot mean to make him holy, for he is perfectly holy, whatever may be our estimate of him; and our views of him evidently can make no change in his character. The meaning therefore must be, that we should regard him as holy in our estimate of him, or in the feelings which we have toward him. This may include the following things:

(1) To esteem or regard him as a holy being, in contradistinction from all those feelings which rise up in the heart against him - the feelings of complaining and murmuring under his dispensations, as if he were severe and harsh; the feelings of dissatisfaction with his government, as if it were partial and unequal; the feelings of rebellion, as if his claims were unfounded or unjust.

(2) to desire that he may be regarded by others as holy, in accordance with the petition in the Lord's prayer, Matthew 6:9, "hallowed be thy name;" that is, "let thy name be esteemed to be holy everywhere;" a feeling in opposition to that which is regardless of the honor which he may receive in the world. When we esteem a friend, we desire that all due respect should be shown him by others; we wish that all who know him should have the same views that we have; we are sensitive to his honor, just in proportion as we love him.

(3) to act toward him as holy: that is, to obey his laws, and acquiesce in all his requirements, as if they were just and good. This implies:

(a) that we are to speak of him as holy, in opposition to the language of disrespect and irreverence so common among mankind;

(b) that we are to flee to him in trouble, in contradistinction from withholding our hearts from him, and flying to other sources of consolation and support.

**II. What is it to do this in the heart?** Sanctify the Lord God in your hearts; that is, in **contradistinction from a mere external service**. This may imply the following things:

**(1) In contradistinction from a mere intellectual assent** to the proposition that he is holy. **Many admit the doctrine that God is holy into their creeds, who never suffer the sentiment to find its way to the heart. All is right on this subject in the articles of their faith; all in their hearts may be murmuring and complaining.**

*In their creeds he is spoken of as just and good; in their hearts they regard him as partial and unjust, as severe and stern, as unamiable and cruel.*

**(2) in contradistinction from a mere outward form of devotion.** In our prayers, and in our hymns, we, of course, "ascribe holiness to our Maker." But how much of this is the mere language of form! How little does the heart accompany it! And **even in the most solemn and sublime ascriptions of praise, how often are the feelings of the heart entirely at variance with what is expressed by the lips!**

*What would more justly offend us, than for a professed friend to approach us with the language of friendship, when every feeling of his heart belied his expressions, and we knew that his honeyed words were false and hollow!*

### III. Such a sanctifying of the Lord in our hearts will save us from fear.

We dread danger, we dread sickness, we dread death, we dread the eternal world. We are alarmed when our affairs are tending to bankruptcy; we are alarmed when a friend is sick and ready to die; we are alarmed if our country is invaded by a foe, and the enemy already approaches our dwelling. The sentiment in the passage before us is, that if we sanctify the Lord God with proper affections, we shall be delivered from these alarms, and the mind will be calm:

- (1) The fear of the Lord, as Leighton (in loc.) expresses it, "as greatest, overtops and **nullifies all lesser fears: the heart possessed with this fear hath no room for the other.**" **It is an absorbing emotion;**

# making everything else comparatively of no importance.

*If we fear God, we have nothing else to fear.*

The highest emotion which there can be in the soul is the fear of God; and when that exists, the soul will be calm amidst all that might tend otherwise to disturb it.

"What time I am afraid," says David, "I will trust in thee," [Psalm 56:3](#). "We are not careful," said Daniel and his friends, "to answer thee, O king. Our God can deliver us; but if not, we will not worship the image," [Daniel 3:16](#).

**(2)** if we sanctify the Lord God in our hearts, there will be a belief that he will do all things well, and the mind will be calm. However dark his dispensations may be, we shall be assured that everything is ordered aright. In a storm at sea, a child may be calm when he feels that his father is at the helm, and assures him that there is no danger. In a battle, the mind of a soldier may be calm, if he has confidence in his commander, and he assures him that all is safe. So, **in anything, if we have the assurance that the best thing is done that can be, that the issues will all be right, the mind will be calm.** But in this respect **the highest confidence that can exist, is that which is reposed in God.**

**(3) there will be the assurance that all is safe.**

*"Though I walk," says David, "through the valley of the shadow of death, I will fear no evil, for thou art with me," Psalm 23:4.*

*"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Psalm 27:1.*

*"God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof," Psalm 46:1-3.*

Let us ever then regard the Lord as holy, just, and good. Let us flee to him in all the trials of the present life, and in the hour of death repose on his arm.

Every other source of trust will fail; and whatever else may be our reliance, when the hour of anguish approaches, that reliance will fail, and that which we dreaded will overwhelm us. Nor riches, nor honors, nor earthly friends, can save us from those alarms, or be a security for our souls when "the rains descend, and the floods come, and the winds blow" upon us.

# And be ready always - That is:

**(a)** Be always able to do it; have such reasons for the hope that is in you that they can be stated; or, have good and substantial reasons; and,

**(b)** Be willing to state those reasons on all proper occasions.

No man ought to entertain opinions for which a good reason cannot be given; and every man ought to be willing to state the grounds of his hope on all proper occasions.

*A Christian should have such intelligent views of the truth of his religion, and such constant evidence in his own heart and life that he is a child of God, as to be able at any time to satisfy a candid inquirer that the Bible is a revelation from heaven, and that it is proper for him to cherish the hope of salvation.*

**To give an answer** - Greek, "**An apology**," (ἀπολογία apologian.)

This word formerly did not mean, as the word apology does now, an excuse for anything that is done as if it were wrong, but **a defense** of anything. We apply the word now to denote something written or said in extenuation of what appears to others to be

wrong, or what might be construed as wrong - as when we make an apology to others for not fulfilling an engagement, or for some conduct which might be construed as designed neglect. The word originally, however, referred rather to that which was thought not to be true, than that which might be construed as wrong; and the defense or "apology" which

Christians were to make of their religion, was not on the supposition that others would regard it as wrong, but in order to show them that it was true.

The word used here is rendered "defense," [Acts 22:1](#); [Philippians 1:7](#), [Philippians 1:17](#); answer, [Acts 25:16](#); [1 Corinthians 9:3](#); [2 Timothy 4:16](#); [1 Peter 3:15](#); and clearing of yourselves in [2 Corinthians 7:11](#).

*We are not to hold ourselves ready to make an apology for our religion as if it were a wrong thing to be a Christian; but we are always to be ready to give reasons for regarding it as true.*

**To every man that asketh you** - Anyone has a right respectfully to ask another on what grounds he regards his religion as true; for every man has a common interest in religion, and in knowing what is the truth on the subject. If any man, therefore, asks us candidly and respectfully by what reasons we have been led to embrace the gospel, and on what grounds we, regard it as true, **we are under obligation to state those grounds in the best manner that we are able.**

We should regard it not as an impertinent intrusion into our private affairs, but as an opportunity of doing good to others, and to honor the Master whom we serve. Nay, **WE should hold ourselves in readiness to state the grounds of our faith and hope, whatever maybe the motive of the inquirer, and in whatever manner the request may be made.**

Those who were persecuted for their religion, were under obligation to make as good a defense of it as they could, and to state to their persecutors the "reason" of the hope which they entertained. **And so now, if a man attacks our religion; if he ridicules us for being Christians; if he tauntingly asks us what reason we have for believing the truth of the Bible, it is better to tell him in a kind manner, and to meet his taunt with a kind and strong argument, than to become angry, or to turn away with contempt.**

The best way to disarm him is to show him that by embracing religion we are not fools in understanding; and, by a kind temper, to convince him that the influence of religion over us when we are abused and insulted, is a reason why we should love our religion, and why he should too.

***A reason of the hope that is in you*** - Greek, "an account," (λόγον logon.) That is, you are to state on what ground you cherish that hope. This refers to the whole ground of our hope, and includes evidently two things:

**(1) The reason why we regard Christianity as true,** or as furnishing a ground of hope for people; and,

**(2) the reason which we have ourselves for cherishing a hope of heaven,** or the experimental and practical views which we have of religion, which constitute a just ground of hope.

It is not improbable that the former of these was more directly in the eye of the apostle than the latter, though both seem to be implied in the direction to state the reasons which ought to satisfy others that it is proper for us to cherish the hope of heaven. The first part of this duty - **that we are to state the reasons why we regard the system of religion which we have embraced as true - implies, that we should be acquainted with the evidences of**

**the truth of Christianity, and be able to state them to others.** Christianity is founded on evidence; and though it cannot be supposed that every Christian will be able to understand all that is involved in what are called the evidences of Christianity, or to meet all the objections of the enemies of the gospel; yet every man who becomes a Christian should have such intelligent views of religion, and of the evidences of the truth of the Bible, that he can show to others that the religion which he has embraced has claims to their attention, or that it is not a mere matter of education, of tradition, or of feeling.

It should also be an object with every Christian to increase his acquaintance with the evidences of the truth of religion, not only for his own stability and comfort in the faith, but **that he may be able to defend religion if attacked, or to guide others if they are desirous of knowing what is truth.** The second part of this duty, that we state the reasons which we have for cherishing the hope of heaven as a personal matter, implies:

(a) that there should be, in fact, a well-founded hope of heaven; that is, that we have evidence that we are true Christians, since it is impossible to give a "reason" of the hope that is in us unless there are reasons for it;

(b) that we be able to state in a clear and intelligent manner what constitutes evidence of piety, or what should be reasonably regarded as such; and,

(c) that we be ever ready to state these reasons.

A Christian should always be willing to converse about his religion. He should have such a deep conviction of its truth, of its importance, and of his personal interest in it; he should have a hope so firm, so cheering, so sustaining, that he will be always prepared to converse on the prospect of heaven and to endeavor to lead others to walk in the path to life.

***With meekness - With modesty***; without any spirit of ostentation; with gentleness of manner. This seems to be added on the supposition that they sometimes might be rudely assailed; that the questions might be proposed in a spirit of evil; that it might be done in a taunting or insulting manner. Even though this

should be done, they were not to fall into a passion, to manifest resentment, or to retort in an angry and revengeful manner; but, in a calm and gentle spirit, they were to state the reasons of their faith and hope, and leave the matter there.

**And fear - Margin, "reverence."** The sense seems to be, "in the fear of God; with a serious and reverent spirit; as in the presence of Him who sees and hears all things." It evidently does not mean with the fear or dread of those who propose the question, but with that serious and reverent frame of mind which is produced by a deep impression of the importance of the subject, and a conscious sense of the presence of God. It follows, from the injunction of the apostle here:

(1) that every professing Christian should have clear and intelligent views of his own personal interest in religion, or such evidences of piety that they can be stated to others, and that they can be made satisfactory to other minds;

(2) that every Christian, however humble his rank, or however unlettered he may be, may become a valuable defender of the truth of Christianity;

(3) that we should esteem it a privilege to bear our testimony to the truth and value of religion, and to stand up as the advocates of truth in the world.

Though we may be rudely assailed, it is an honor to speak in defense of religion.

*Though we are persecuted and reviled, it is a privilege to be permitted in any way to show our fellow-men that there is such a thing as true religion, and that man may cherish the hope of heaven.*

### [1 Peter 3:16](#)

*Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*

***Having a good conscience*** - That is,  
**a conscience that does not accuse you of having done wrong.**

Whatever may be the accusations of your enemies, so live that you may be at all times conscious of uprightness. Whatever you suffer, see that you do not suffer the pangs inflicted by a guilty conscience, the anguish of remorse.

On the meaning of the word "conscience," see the notes at [Romans 2:15](#).

The word properly means the judgment of the mind respecting right and wrong; or the judgment which the mind passes on the immorality of its own actions, when it instantly approves or condemns them.

There is always a feeling of obligation connected with operations of conscience, which precedes, attends, and follows our actions. "Conscience is first occupied in ascertaining our duty, before we proceed to action; then in judging of our actions when performed."

A "good conscience" implies two things:

**(1) That it be properly enlightened to know what is right and wrong,** or that it be not under the dominion of ignorance, superstition, or fanaticism, prompting us to do what would be a violation of the divine law; and,

(2) that its dictates must always be obeyed.

Without the first of these -  
clear views of that which is  
right and wrong -  
conscience becomes an  
unsafe guide; for it merely  
prompts us to do what we  
esteem to be right, and if  
our views of what is right  
and wrong are erroneous,  
we may be prompted to do  
what may be a direct  
violation of the law of God.

Paul thought he **"ought"** to do many things contrary to the name of Jesus of Nazareth [Acts 26:9](#);

the Saviour said, respecting his disciples, that **the time would come when whosoever should kill them would think that they were doing God service, [John 16:2](#)**;

and Solomon says,

*"There is a way which seemeth right unto a man, but the end thereof are the ways of death,"*

[Proverbs 14:12](#); [Proverbs 16:25](#)

**Under an unenlightened and misguided conscience, with the plea and pretext of religion, the most atrocious crimes have been committed; and no man should infer that he is certainly doing right, because he follows the promptings of conscience.**

No man, indeed, should act against the dictates of his conscience; but there may have been a previous wrong in not using proper means to ascertain what is right.

*Conscience is not revelation,  
nor does it answer  
the purpose of a revelation.*

**It communicates no new truth to the soul, and is a safe guide only so far as the mind has been properly enlightened to see what is truth and duty.**

*Its office is "to prompt us to the performance of duty," not "to determine what is right."*

The other thing requisite that we may have a good conscience is, that its decisions should be obeyed. Conscience is appointed to be the "vicegerent" of God in inflicting punishment, if his commands are not obeyed. It pronounces a sentence on our own conduct. **Its penalty is remorse; and that penalty will be demanded if its promptings be not regarded.** It is an admirable device, as a part of the moral government of God, urging man to the performance of duty, and, **in case of disobedience, making the mind its own executioner.**

There is no penalty that will more certainly be inflicted, sooner or later, than that incurred by a guilty conscience. It needs no witnesses; no process for arresting the offender; no array of judges and executioners; no stripes, imprisonment, or bonds.

Its inflictions will follow the offender into the most secluded retreat; overtake him in his most rapid flight; find him out in northern snows, or on the sands of the equator; go into the most splendid palaces, and seek out the victim when he is safe from all the vengeance that man can inflict; pursue him into the dark valley of the shadow of death, or arrest him as a fugitive in distant worlds. No one, therefore, can over-estimate the importance of having a good conscience.

**A true Christian should aim, by incessant study and prayer, to know what is right, and then always do it, no matter what may be the consequences.**

***That, whereas they speak evil of you*** - They who are your enemies and persecutors. Christians are not to hope that people will always speak well of them, [Matthew 5:11](#); [Luke 6:26](#).

***As of evildoers*** - See the notes at [1 Peter 2:12](#).

***They may be ashamed*** - They may see that they have misunderstood your conduct, and regret that they have treated you as they have. We should expect, if we are faithful and true, that even our enemies will yet appreciate our motives, and do us justice. Compare [Psalm 37:5-6](#).

***That falsely accuse your good conversation in Christ -***  
**Your good conduct as Christians.** They may accuse you of insincerity, hypocrisy, dishonesty; of being enemies of the state, or of monstrous crimes; but the time will come when they will see their error, and do you justice. See the notes at [1 Peter 2:12](#).

#### **[1 Peter 3:17](#)**

*For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.*

***For it is better, if the will of God be so*** - That is, if God sees it to be necessary for your good that you should suffer, it is better that you should suffer for doing well than for crime. God often sees it to be necessary that his people should suffer. There are effects to be accomplished by affliction which can be secured in no other way; and some of the happiest results on the soul of a Christian, some of the brightest traits of character, are the effect of trials. But it should be our care that our sufferings should not be brought upon us for our own crimes or follies. No man can promote his own highest good by doing wrong, and then enduring the penalty which his sin incurs; and no one should do wrong with any expectation that it may be overruled for his own good. If we are to suffer, let it be by the direct hand of God, and not by any fault of our own. If we suffer then, we shall have the testimony of our own conscience in our favor, and the feeling that we may go to God for support. If we suffer for our faults, in addition to the outward pain of body, we shall endure the severest pangs which man can suffer - those which the guilty mind inflicts on itself.

## Sun Tzu: “The Art Of War”

*“The art of war is of vital importance... It is a matter of life and death, a road either to safety or to ruin. Hence, it is a subject of inquiry which can on no account be neglected.”*

*“Engage people with what they expect; it is what they are able to discern and confirms their projections. It settles them into predictable patterns of response, occupying their minds while you wait for the extraordinary moment — that which they cannot anticipate.”*

*“A leader leads by example not by force.”*

*“We cannot enter into alliances until we are acquainted with the designs of our neighbors.” “Even the finest sword plunged into salt water will eventually rust.”*

*“The whole secret lies in confusing the enemy, so that he cannot fathom our real intent.” “If he sends reinforcements everywhere, he will everywhere be weak.” “The supreme art of war is to subdue the enemy without fighting.” “Bravery without forethought, causes a man to fight blindly and desperately like a mad bull. Such an opponent, must not be encountered with brute force, but may be lured into an ambush and slain.” “Opportunities multiply as they are seized.”*

*“The opportunity of defeating the enemy is provided by the enemy himself.”*

*“If you fight with all your might, there is a chance of life; where as, death is certain if you cling to your corner.”*

*“The worst calamities that befall an army arise from hesitation.”*

*“If there is disturbance in the camp, the general's authority is weak.”*

*“When your army has crossed the border, you should burn your boats and bridges...”*

*"If your opponent is temperamental, seek to irritate him. Pretend to be weak, that he may grow arrogant. If he is taking his ease, give him no rest. If his forces are united, separate them. If sovereign and subject are in accord, put division between them. Attack him where he is unprepared, appear where you are not expected." "So, in war, the way is to avoid what is strong, and strike at what is weak." "Appear weak when you are strong and strong when you are weak."*  
*"Thus the expert in battle moves the enemy, and is not moved by him."*

*"Thus we may know that there are five essentials for victory: (1) He will win who knows when to fight and when not to fight; (2) he will win who knows how to handle both superior and inferior forces; (3) he will win whose army is animated by the same spirit throughout all its ranks; (4) he will win who, prepared himself, waits to take the enemy unprepared; (5) he will win who has military capacity and is not interfered with by the sovereign."*

*"If you know the enemy and you know yourself, you need not fear the result of a hundred battles.*

*"The wise warrior avoids the battle."*

*"Begin by seizing something which your opponent holds dear; then he will be amenable to your will."*

*"One may know how to conquer without being able to do it."*

*"When you surround an army, leave an outlet free. Do not press a desperate foe too hard."*

*"It is easy to love your friend, but sometimes the hardest lesson to learn is to love your enemy."*

*"Move not unless you see an advantage; use not your troops unless there is something to be gained; fight not unless the position is critical."*

*"He will win who knows when to fight and when not to fight."– Sun Tzu,  
"Maneuvering with an army is advantageous; with an undisciplined multitude, most dangerous." – Sun Tzu, The Art of War*

*"The clever combatant looks to the effect of combined energy, and does not require too much from individuals." – Sun Tzu, The Art of War*

*"The greatest victory is that which requires no battle."*

*"Build your opponent a golden bridge to retreat across."*

*"What the ancients called a clever fighter is one who not only wins, but excels in winning with ease."*

*"He who is prudent and lies in wait for an enemy who is not, will be victorious."*

*"In battle, there are not more than two methods of attack--the direct and the indirect; yet these two in combination give rise to an endless series of maneuvers."*

*"Plan for what is difficult while it is easy, do what is great while it is small."*

*"Those skilled at making the enemy move do so by creating a situation to which he must conform; they entice him with something he is certain to take, and with lures of ostensible profit they await him in strength."*

*"There are five dangerous faults which may affect a general: (1) Recklessness, which leads to destruction; (2) cowardice, which leads to capture; (3) a hasty temper, which can be provoked by insults; (4) a delicacy of honor which is sensitive to shame; (5) over-solicitude for his men, which exposes him to worry and trouble."*

*"All warfare is based on deception. Hence, when we are able to attack, we must seem unable; when using our forces, we must appear inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near."*

*"It is more important to out-think your enemy than to out-fight him."*

## Key WORD Studies:

### ◀ 2559. kakoó ▶

#### Strong's Concordance

kakoó: to ill-treat

**Original Word:** κακόω

**Part of Speech:** Verb

**Transliteration:** kakoó

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

**Definition:** to ill-treat

**Usage:** I treat badly, afflict, embitter, make angry.

#### HELPS Word-studies

**Cognate:** 2559 *kakōō* – to inflict *misery* (ill-treatment, vexation); to harm, injure. [See 2556](#) (*kakos*).

#### NAS Exhaustive Concordance

**Word Origin**

from [kakos](#)

**Definition**

to ill-treat

**NASB Translation**

embittered (1), harm (2), mistreat (1), mistreated (2).

#### Thayer's Greek Lexicon

STRONGS NT 2559: κακόω

κακόω, κακῶ: future κακώσω; 1 aorist ἐκάκωσα; (κακός);

1. to oppress, afflict, harm, maltreat: [τινα](#), [Acts 7:6, 19](#); [Acts 12:1](#); [Acts 18:10](#); [1 Peter 3:13](#) ([Exodus 5:22](#); [Exodus 23:9](#) Alex.; in Greek writings from Homer down).

2. by a usage foreign to the classics, to embitter (Vulg. ad iracundiam concito); render evil affected ([Psalm 105:32](#) ()); Josephus, Antiquities 16, 1, 2; 7, 3; 8,

6): τήν ψυχὴν τίνος κατὰ τίνος, against one, [Acts 14:2](#).

## Strong's Exhaustive Concordance

to mistreat, harm

From [kakos](#); to injure; figuratively, to exasperate -- make evil affected, entreat evil, harm, hurt, vex.

see GREEK [kakos](#)

## Englishman's Concordance

### [Acts 7:6 V-FIA-3P](#)

**GRK:** αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια

**NAS:** AND THAT THEY WOULD BE ENSLAVED *AND MISTREATED* FOR FOUR HUNDRED

**KJV:** and *entreat [them] evil* four hundred

**INT:** it and *ill-treat [it]* years four hundred

### [Acts 7:19 V-AIA-3S](#)

**GRK:** γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας

**NAS:** of our race *and mistreated* our fathers

**KJV:** kindred, *and evil entreated* our

**INT:** race of us *ill-treated* the fathers

### [Acts 12:1 V-ANA](#)

**GRK:** τὰς χεῖρας κακῶσαί τινας τῶν

**NAS:** to the church *in order to mistreat* them.

**KJV:** [his] hands *to vex* certain

**INT:** [his] hands *to ill-treat* some of those

### [Acts 14:2 V-AIA-3P](#)

**GRK:** ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς

**NAS:** of the Gentiles *and embittered* them against

**KJV:** their minds *evil affected* against

**INT:** stirred up and *poisoned* the minds

### [Acts 18:10 V-ANA](#)

**GRK:** σοι τοῦ κακῶσαί σε διότι

**NAS:** will attack *you in order to harm* you, for I have many

**KJV:** shall set on thee *to hurt* thee: for

**INT:** you *to harm* you because

### [1 Peter 3:13 V-FPA-NMS](#)

**GRK:** τίς ὁ κακῶσων ὑμᾶς ἐὰν

**NAS:** Who *is there to harm* you if you prove

**KJV:** And who *[is] he that will harm* you, if  
**INT:** who [is] he that *will harm* you if

**Strong's Greek 2559**  
**6 Occurrences**

◀ **2207. zélótés** ▶

**Strong's Concordance**

**zélótés:** zealous

**Original Word:** ζηλωτής, οὔ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** zélótés

**Phonetic Spelling:** (dzay-lo-tace')

**Definition:** zealous

**Usage:** one who is eagerly devoted to a person or a thing, a zealot.

**HELPS Word-studies**

**Cognate:** 2207 *zēlōtēs* – a person with *zealous* enthusiasm who (literally) "*boils over* with passion" ("someone *burning with zeal*," J. Thayer). [See 2205](#) (*zēlos*).

[2707](#) /*kataphrontēs* ("a zealous person") is used of "one who is *deeply committed* to something and therefore zealous – 'enthusiast, zealous person' " (*L & N*, 1, 25.77).

[This term is also used of the extreme faction of the Pharisees called "*zealots* of the Law" (Lk 6:15; Ac 1:13).]

**NAS Exhaustive Concordance**

**Word Origin**

from [zéloó](#)

**Definition**

zealous

**NASB Translation**

zealous (6).

**Thayer's Greek Lexicon**

## STRONGS NT 2207: ζηλωτής

ζηλωτής, ζηλωτου, ό (ζηλόω), **one burning with zeal; a zealot;**

1. absolutely, for the Hebrew זֵלֵם, used of God as jealous of any rival and sternly vindicating his control: [Exodus 20:5](#); [Deuteronomy 4:24](#), etc. From the time of the Maccabees () there existed among the Jews a class of men, called **Zealots**, who rigorously adhered to the Mosaic law and endeavored even by a resort to violence, after the example of Phinehas ([Numbers 25:11](#), [ζηλωτής Φινης](#) 4 Macc. 18:12), to prevent religion from being violated by others; but in the latter days of the Jewish commonwealth they used their holy zeal as a pretext for the basest crimes, Josephus, b. j. 4, 3, 9; 4, 5, 1; 4, 6, 3; 7, 8, 1. To this class perhaps Simon the apostle had belonged, and hence, got the surname **ό ζηλωτής**: [Luke 6:15](#); [Acts 1:13](#); (cf. Schürer, Neutest. Zeitgesch., Index under the word Zeloten; Edersheim, Jesus the Messiah, i. 237ff).

2. with the genitive of the object: with the genitive of the thing, **most eagerly desirous of, zealous for, a thing;**

*a.* to acquire a thing (zealous of) (see [ζηλόω](#), 2): [1 Corinthians 14:12](#); [Titus 2:14](#); [1 Peter 3:13](#) L T Tr WH ([ἀρετῆς](#), Philo, praem. et poen. § 2; [τῆς εὐσεβείας](#), de monarch. 50:1, § 3; [εὐσεβείας καί δικαιοσύνης](#), de poenit. § 1; [τῶν πολεμικων ἔργων](#), Diodorus 1, 73; [περί τῶν ἀνηκόντων εἰς σωτηρίαν](#), Clement of Rome, 1 Cor. 45, 1 [ET]).

*b.* to defend and uphold a thing, vehemently contending for a thing (zealous for): [νόμου](#), [Acts 21:20](#) (2 Macc. 4:2); [τῶν πατρικῶν παραδόσεων](#), [Galatians 1:14](#) ([τῶν αἰγυπτιακων πλασματων](#), Philo, vit. Moys. iii. § 19; [τῆς ἀρχαίας καί σώφρονος ἀγωγῆς](#), Diodorus excerpt., p. 611 (from 50:37, vol. 2:564 Didot)); with the genitive of person: [Θεοῦ](#), intent on protecting the majesty and authority of God by contending for the Mosaic law, [Acts 22:3](#). (In secular authors also **an emulator, admirer, imitator, follower of anyone.**)

### Strong's Exhaustive Concordance

Zealot

From [zeloo](#); a "zealot" -- zealous.

see GREEK [zeloo](#)

### Englishman's Concordance

### Luke 6:15 N-AMS

GRK: τὸν καλούμενον **Ζηλωτὴν**

INT: who [was] called *Zealot*

### Acts 1:13 N-NMS

GRK: Σίμων ὁ **ζηλωτῆς** καὶ Ἰούδας

INT: Simon the *Zealot* and Judas [brother]

### Acts 21:20 N-NMP

GRK: καὶ πάντες **ζηλωταὶ** τοῦ νόμου

NAS: and they are all *zealous* for the Law;

KJV: they are all *zealous* of the law:

INT: and all *zealous ones* for the law

### Acts 22:3 N-NMS

GRK: πατρῶου νόμου **ζηλωτῆς** ὑπάρχων τοῦ

NAS: being *zealous* for God

KJV: and was *zealous* toward God,

INT: ancestral law *a zealous one* being the

### 1 Corinthians 14:12 N-NMP

GRK: ὑμεῖς ἐπεὶ **ζηλωταὶ** ἐστε πνευμάτων

NAS: you, since *you are zealous* of spiritual

KJV: ye are *zealous* of spiritual

INT: you since *zealous* you are of spiritual gifts

### Galatians 1:14 N-NMS

GRK: μου περισσοτέρως **ζηλωτῆς** ὑπάρχων τῶν

NAS: more extremely *zealous* for my ancestral

KJV: more exceedingly *zealous* of the traditions

INT: of me more abundantly *zealous* being of the

### Titus 2:14 N-AMS

GRK: λαὸν περιούσιον **ζηλωτὴν** καλῶν ἔργων

NAS: possession, *zealous* for good

KJV: people, *zealous* of good

INT: a people specially chosen *zealous* of good works

### 1 Peter 3:13 N-NMP

GRK: τοῦ ἀγαθοῦ **ζηλωταὶ** γένησθε

NAS: you prove *zealous* for what is good?

INT: for that which [is] good *zealous* you should be

## ◀ 3958. paschó ▶

### Strong's Concordance

paschó: to suffer, to be acted on

**Original Word:** πάσχω

**Part of Speech:** Verb

**Transliteration:** paschó

**Phonetic Spelling:** (pas'-kho)

**Definition:** to suffer, to be acted on

**Usage:** I am acted upon in a certain way, either good or bad; I experience ill treatment, suffer.

### HELPS Word-studies

**3958** *pásxō* (a primitive verb) – properly, to feel *heavy emotion*, especially *suffering*; *affected*, experiencing feeling (literally "*sensible*" = "*sensed-experience*"); "the feeling of the mind, emotion, passion" (J. Thayer).

3958/*pásxō* ("to *experience* feeling") relates to any part of us that feels strong emotion, passion, or suffering – especially "*the capacity* to feel suffering" (J. Thayer). The Lord has privileged us to have great capacity for *feeling* (passion, emotion, affections). Indeed, this is inherent because all people are created in the divine image. Note for example how Jesus in His perfect (sinless) humanity keenly *felt* (3958/*pásxō*, see Lk 17:25, 22:15, 24:26,46, etc.).

[3958/*pásxō* ("experiencing strong feeling") is the root of: [3804](#) /*páthēma* ("passions, sufferings"), [3805](#) /*pathētós* ("suffering") and [3806](#) /*páthos* ("strong feeling, passion").]

### NAS Exhaustive Concordance

**Word Origin**

akin to [penthos](#)

**Definition**

to suffer, to be acted on

**NASB Translation**

endured (1), endured...sufferings (1), suffer (22), suffered (10), suffering (4), suffers (2).

### Thayer's Greek Lexicon

## STRONGS NT 3958: πάσχω

πάσχω; 2 aorist ἔπαθον; perfect πέπονθα ([Luke 13:2](#); [Hebrews 2:18](#)); from Homer down; **to be affected** or have been affected, **to feel, have a sensible experience, to undergo**; it is a vox media — used in either a good or a bad sense; as, ὅσα πεπονθασι καὶ ὅσα αὐτοῖς ἐγένετο, of perils and deliverance from them, [Esther 9:26](#) (for πῆξῃ); hence, κακῶς πάσχειν, **to stiffer sadly, be in bad plight**, of a sick person, [Matthew 17:15](#) where L Tr text WH text κακῶς ἔχειν (on the other hand, εὖ πάσχειν, **to be well off, in good case**, often in Greek writings from Pindar down).

**1.** in a bad sense, of misfortunes, **to suffer, to undergo evils, to be afflicted** (so everywhere in Homer and Hesiod; also in the other Greek writings where it is used absolutely): absolutely, [Luke 22:15](#); [Luke 24:46](#); [Acts 1:3](#); [Acts 3:18](#); [Acts 17:3](#); [1 Corinthians 12:26](#); [Hebrews 2:18](#); [Hebrews 9:26](#); [1 Peter 2:19f, 23](#); [1 Peter 3:17](#); [1 Peter 4:15, 19](#); [Hebrews 13:12](#); ὀλίγον, a little while, [1 Peter 5:10](#); πάσχειν τί, [Matthew 27:19](#); [Mark 9:12](#); [Luke 13:2](#); (); [Acts 28:5](#); [2 Timothy 1:12](#); ([Hebrews 5:8](#) cf. Winer's Grammar, 166 (158)

*a.*; Buttmann, § 143, 10); [Revelation 2:10](#); παθήματα πάσχειν, [2 Corinthians 1:6](#); τί ἀπό with the genitive of person, [Matthew 16:21](#); [Luke 9:22](#); [Luke 17:25](#); πάσχειν ὑπό with the genitive of person, [Matthew 17:12](#); ὑπό τίνος, [Mark 5:28](#); [1 Thessalonians 2:14](#); πάσχειν ὑπέρ τίνος, in behalf of a person or thing, [Acts 9:16](#); [Philippians 1:29](#); [2 Thessalonians 1:5](#); with the addition of a dative of reference or respect (cf. Winer's Grammar, § 31, 6), σαρκί, [1 Peter 4:1a](#); ἐν σαρκί, *ibid.* b (yet G L T Tr WH omit ἐν; cf. Winer's Grammar, 412 (384)); πάσχειν περί with the genitive of the thing and ὑπέρ with the genitive of person [1 Peter 3:18](#) (R G WH marginal reading; cf. Winer's Grammar, 373 (349); 383 (358) note); πάσχειν διά δικαιοσύνην, [1 Peter 3:14](#).

**2.** in a good sense, of pleasant experiences; but nowhere so unless either the adverb εὖ or an accusative of the thing be added (Ἵπομνησαι, ὅσα παθοντες ἐξ αὐτοῦ (i. e. Θεοῦ) καὶ πηλικων εὐεργεσιῶν μεταλαβόντες ἀχάριστοι πρὸς αὐτόν γένονται, Josephus, Antiquities 3, 15, 1; examples from Greek authors are given in Passow, under the word, II. 5; (Liddell and Scott, under the word, II. 2)): [Galatians 3:4](#), on which see γέ, 3 c. (Compare: προπάσχω, συμπάσχω.)

### Strong's Exhaustive Concordance

to suffer

Including the forms patho (path'-o), and pentho (pen'-tho), used only in certain tenses for it apparently a primary verb; to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

## Englishman's Concordance

### [Matthew 16:21 V-ANA](#)

**GRK:** καὶ πολλὰ παθεῖν ἀπὸ τῶν

**NAS:** to Jerusalem, *and suffer* many things

**KJV:** Jerusalem, and *suffer* many things of

**INT:** and many things *to suffer* from the

### [Matthew 17:12 V-PNA](#)

**GRK:** ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν

**NAS:** is going *to suffer* at their hands.

**KJV:** the Son of man *suffer* of them.

**INT:** of man is about *to suffer* from them

### [Matthew 17:15 V-PIA-3S](#)

**GRK:** καὶ κακῶς πάσχει πολλάκις γὰρ

**INT:** and miserably *suffers* often indeed

### [Matthew 27:19 V-AIA-1S](#)

**GRK:** πολλὰ γὰρ ἔπαθον σήμερον κατ'

**NAS:** for last night *I suffered* greatly

**KJV:** for *I have suffered* many things

**INT:** many things indeed *I suffered* today in

### [Mark 5:26 V-APA-NFS](#)

**GRK:** καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν

**NAS:** *and had endured* much at the hands

**KJV:** And *had suffered* many things of

**INT:** and much *having suffered* under many

### [Mark 8:31 V-ANA](#)

**GRK:** ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι

**NAS:** must *suffer* many things

**KJV:** of man must *suffer* many things, and

**INT:** of man many things *to suffer* and to be rejected

### [Mark 9:12 V-ASA-3S](#)

**GRK:** ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ

**NAS:** of Man *that He will suffer* many things

KJV: that *he must suffer* many things,  
INT: that many things *he should suffer* and be set at nought

#### Luke 9:22 V-ANA

GRK: ἀνθρώπου πολλά παθεῖν καὶ ἀποδοκιμασθῆναι

NAS: must *suffer* many things

KJV: of man must *suffer* many things, and

INT: of man many things *to suffer* and to be rejected

#### Luke 13:2 V-RIA-3P

GRK: ὅτι ταῦτα πεπόνθασι

NAS: because *they suffered* this

KJV: because *they suffered* such things?

INT: because such things *they have suffered*

#### Luke 17:25 V-ANA

GRK: αὐτὸν πολλά παθεῖν καὶ ἀποδοκιμασθῆναι

NAS: He must *suffer* many things

KJV: must he *suffer* many things, and

INT: him many things *to suffer* and to be rejected

#### Luke 22:15 V-ANA

GRK: τοῦ με παθεῖν

NAS: Passover with you before *I suffer*;

KJV: before I *suffer*:

INT: I *suffer*

#### Luke 24:26 V-ANA

GRK: ταῦτα ἔδει παθεῖν τὸν χριστὸν

NAS: for the Christ *to suffer* these things

KJV: Christ *to have suffered* these things,

INT: these things was it needful for *to suffer* the Christ

#### Luke 24:46 V-ANA

GRK: οὕτως γέγραπται παθεῖν τὸν χριστὸν

NAS: that the Christ *would suffer* and rise again

KJV: Christ *to suffer*, and

INT: Thus it has been written *should suffer* the Christ

#### Acts 1:3 V-ANA

GRK: μετὰ τὸ παθεῖν αὐτὸν ἐν

NAS: after *His suffering*, by many

KJV: after his *passion* by many  
INT: after *had suffered* he with

### Acts 3:18 V-ANA

GRK: τῶν προφητῶν παθεῖν τὸν χριστὸν  
NAS: that His Christ *would suffer*, He has thus  
KJV: that Christ *should suffer*, he hath  
INT: the prophets *[that] should suffer* the Christ

### Acts 9:16 V-ANA

GRK: ὀνόματός μου παθεῖν  
NAS: he must *suffer* for My name's  
KJV: he must *suffer* for my  
INT: name of me *to suffer*

### Acts 17:3 V-ANA

GRK: χριστὸν εἶδει παθεῖν καὶ ἀναστῆναι  
NAS: had *to suffer* and rise again  
KJV: must needs *have suffered*, and  
INT: Christ it behoved *to have suffered* and to have risen

### Acts 28:5 V-AIA-3S

GRK: τὸ πῦρ ἔπαθεν οὐδὲν κακόν  
NAS: into the fire *and suffered* no  
KJV: into the fire, *and felt* no harm.  
INT: the fire *suffered* no injury

### 1 Corinthians 12:26 V-PIA-3S

GRK: καὶ εἴτε πάσχει ἓν μέλος  
NAS: one member *suffers*, all the members  
KJV: one member *suffer*, all the members  
INT: And if *suffers* one member

### 2 Corinthians 1:6 V-PIA-1P

GRK: καὶ ἡμεῖς πάσχομεν  
NAS: which we also *suffer*;  
KJV: also *suffer*: or whether  
INT: also we *suffer*

### Galatians 3:4 V-AIA-2P

GRK: τοσαῦτα ἐπάθετε εἰκὴ εἶ  
NAS: *Did you suffer* so many things

**KJV:** *Have ye suffered* so many things  
**INT:** So many things *did you suffer* in vain if

### **Philippians 1:29 V-PNA**

**GRK:** ὑπὲρ αὐτοῦ **πάσχειν**  
**NAS:** in Him, but also *to suffer* for His sake,  
**KJV:** but also *to suffer* for his sake;  
**INT:** concerning him *to suffer*

### **1 Thessalonians 2:14 V-AIA-2P**

**GRK:** τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς  
**NAS:** for you also *endured* the same  
**KJV:** ye also *have suffered* like things of  
**INT:** the same things them *suffered* also you

### **2 Thessalonians 1:5 V-PIA-2P**

**GRK:** ἧς καὶ **πάσχετε**  
**NAS:** for which indeed *you are suffering*.  
**KJV:** ye also *suffer*:  
**INT:** which also *you suffer*

### **2 Timothy 1:12 V-PIA-1S**

**GRK:** καὶ ταῦτα **πάσχω** ἀλλ' οὐκ  
**NAS:** I also *suffer* these things,  
**KJV:** also *suffer* these things:  
**INT:** also these things *I suffer* but not

### **Strong's Greek 3958** **42 Occurrences**

## ◀ 3107. makarios ▶

### **Strong's Concordance**

**makarios:** blessed, happy

**Original Word:** μακάριος, α, ον

**Part of Speech:** Adjective

**Transliteration:** makarios

**Phonetic Spelling:** (mak-ar'-ee-os)

**Definition:** blessed, happy

**Usage:** happy, blessed, to be envied.

## HELPS Word-studies

**3107** *makários* (from *mak-*, "become long, large") – properly, when God *extends* His *benefits* (the advantages *He confers*); *blessed*.

[3107](#) /*makários* ("blessed") describes a believer in *enviable* ("fortunate") position from receiving *God's provisions (favor)* – which (literally) *extend* ("make long, large") His grace (benefits). This happens with receiving (obeying) the Lord's inbirthings of faith. Hence, faith ([4102](#) /*pístis*) and [3107](#) (*makários*) are closely associated (Ro 4:5-7,14:22,23; Rev 14:12,13).

## NAS Exhaustive Concordance

### Word Origin

from makar (happy)

### Definition

blessed, happy

### NASB Translation

blessed (1), blessed (46), fortunate (1), happier (1), happy (1).

## Thayer's Greek Lexicon

### STRONGS NT 3107: μακάριος

**μακάριος**, **μακαρία**, **μακάριον** (poetic **μάκαρ**) (from Pindar, Plato down), **blessed**, **happy**: joined to names of God, [1 Timothy 1:11](#); [1 Timothy 6:15](#) (cf. **μακαρες Θεοί** in Homer and Hesiod); **ἐλπίς**, [Titus 2:13](#); as a predicate, [Acts 20:35](#); [1 Peter 3:14](#); [1 Peter 4:14](#); **ἡγοῦμαι τινα μακάριον**, [Acts 26:2](#); **μακαραριος ἐν τίνι**, [James 1:25](#). In congratulations, the reason why one is to be pronounced blessed is expressed by a noun or by a participle taking the place of the subject, **μακάριος ὁ** etc. (Hebrew מְבָרָךְ הוּא, [Psalm 1:1](#); [Deuteronomy 33:29](#), etc.) blessed the man, who etc. (Winer's Grammar, 551 (512f)): [Matthew 5:3-11](#); [Luke 6:20-22](#); [John 20:29](#); [Revelation 1:3](#); [Revelation 16:15](#); [Revelation 19:9](#); [Revelation 20:6](#); [Revelation 22:14](#); by the addition to the noun of a participle which takes the place of a predicate, [Luke 1:45](#); [Luke 10:23](#); [Luke 11:27](#); [Revelation 14:13](#); followed by **ὅς** with a finite verb, [Matthew 11:6](#); [Luke 7:23](#); [Luke 14:15](#); [Romans 4:7f](#); the subject noun intervening, [Luke 12:37, 43](#); [Luke 23:29](#); [James 1:12](#); **μακάριοι ... ὅτι**, [Matthew 13:16](#); [Matthew 16:17](#); [Luke 14:14](#); followed by **ἐάν**, [John 13:17](#); [1 Corinthians 7:40](#). (See Schmidt, chapter 187, 7.)

## Strong's Exhaustive Concordance

blessed, happy.

A prolonged form of the poetical makar (meaning the same); supremely blest; by extension, fortunate, well off -- blessed, happy(X -ier).

## **Englishman's Concordance**

### **Matthew 5:3 Adj-NMP**

**GRK:** ΜΑΚΑΡΙΟΙ οί πτωχοί

**NAS:** *Blessed* are the poor in spirit,

**KJV:** *Blessed* [are] the poor in spirit:

**INT:** *Blessed [are]* the poor

### **Matthew 5:4 Adj-NMP**

**GRK:** μακάριοι οί πενθοῦντες

**NAS:** *Blessed* are those who mourn,

**KJV:** *Blessed* [are] they that mourn: for

**INT:** *Blessed* they who mourn

### **Matthew 5:5 Adj-NMP**

**GRK:** μακάριοι οί πραεῖς

**NAS:** *Blessed* are the gentle,

**KJV:** *Blessed* [are] the meek: for

**INT:** *Blessed* the meek

### **Matthew 5:6 Adj-NMP**

**GRK:** μακάριοι οί πεινῶντες

**NAS:** *Blessed* are those who hunger

**KJV:** *Blessed* [are] they which do hunger

**INT:** *Blessed* they who hunger

### **Matthew 5:7 Adj-NMP**

**GRK:** μακάριοι οί ἐλεήμονες

**NAS:** *Blessed* are the merciful,

**KJV:** *Blessed* [are] the merciful: for

**INT:** *Blessed* the merciful

### **Matthew 5:8 Adj-NMP**

**GRK:** μακάριοι οί καθαροί

**NAS:** *Blessed* are the pure in heart,

**KJV:** *Blessed* [are] the pure in heart:

**INT:** *Blessed* the pure

### **Matthew 5:9 Adj-NMP**

**GRK:** μακάριοι οί εἰρηνοποιοί

**NAS:** *Blessed* are the peacemakers,

KJV: *Blessed* [are] the peacemakers: for  
INT: *Blessed* the peacemakers

#### Matthew 5:10 Adj-NMP

GRK: μακάριοι οἱ δεδιωγμένοι  
NAS: *Blessed* are those  
KJV: *Blessed* [are] they which are persecuted  
INT: *Blessed* they who have been persecuted

#### Matthew 5:11 Adj-NMP

GRK: μακάριοί ἐστε ὅταν  
NAS: *Blessed* are you when [people] insult  
KJV: *Blessed* are ye, when  
INT: *Blessed* are you when

#### Matthew 11:6 Adj-NMS

GRK: καὶ μακάριός ἐστιν ὃς  
NAS: *And blessed* is he who  
KJV: *And blessed* is [he], whosoever  
INT: *And blessed* is he who

#### Matthew 13:16 Adj-NMP

GRK: ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ  
NAS: *But blessed* are your eyes, because  
KJV: *But blessed* [are] your eyes,  
INT: of you moreover *blessed* [are] the eyes

#### Matthew 16:17 Adj-NMS

GRK: εἶπεν αὐτῷ Μακάριος εἶ Σίμων  
NAS: said *to him*, *Blessed* are you, Simon  
KJV: unto him, *Blessed* art thou,  
INT: said to him *Blessed* are you Simon

#### Matthew 24:46 Adj-NMS

GRK: μακάριος ὁ δοῦλος  
NAS: *Blessed* is that slave whom  
KJV: *Blessed* [is] that servant,  
INT: *Blessed* [is] the servant

#### Luke 1:45 Adj-NFS

GRK: καὶ μακαρία ἡ πιστεύσασα  
NAS: *And blessed* [is] she who believed

KJV: And *blessed* [is] she that believed:  
INT: and *blessed* [is] the [one] having believed

#### Luke 6:20 Adj-NMP

GRK: αὐτοῦ ἔλεγεν **Μακάριοι** οἱ πτωχοί  
NAS: He [began] to say, *Blessed* [are] you [who are] poor,  
KJV: and said, *Blessed* [be ye] poor:  
INT: of him said *Blessed* [are] the poor

#### Luke 6:21 Adj-NMP

GRK: μακάριοι οἱ πεινῶντες  
NAS: *Blessed* [are] you who hunger now,  
KJV: *Blessed* [are ye] that hunger now:  
INT: *Blessed* [you] who hunger

#### Luke 6:21 Adj-NMP

GRK: ὅτι χορτασθήσεσθε μακάριοι οἱ κλαίοντες  
NAS: for you shall be satisfied. *Blessed* [are] you who weep  
KJV: ye shall be filled. *Blessed* [are ye] that weep  
INT: for you will be filled *Blessed* [you] who weep

#### Luke 6:22 Adj-NMP

GRK: μακάριοί ἐστε ὅταν  
NAS: *Blessed* are you when men  
KJV: *Blessed* are ye, when  
INT: *Blessed* are you when

#### Luke 7:23 Adj-NMS

GRK: καὶ μακάριός ἐστιν ὃς  
NAS: *Blessed* is he who does not take  
KJV: And *blessed* is [he], whosoever  
INT: and *blessed* is who

#### Luke 10:23 Adj-NMP

GRK: ἰδίαν εἶπεν **Μακάριοι** οἱ ὀφθαλμοὶ  
NAS: privately, *Blessed* [are] the eyes  
KJV: privately, *Blessed* [are] the eyes  
INT: private he said *Blessed* [are] the eyes

#### Luke 11:27 Adj-NFS

GRK: εἶπεν αὐτῷ **Μακαρία** ἡ κοιλία  
NAS: and said *to Him*, *Blessed* is the womb

KJV: unto him, *Blessed* [is] the womb  
INT: said to him *Blessed* the womb

### Luke 11:28 Adj-NMP

GRK: εἶπεν Μενοῦν μακάριοι οἱ ἀκούοντες  
NAS: On the contrary, *blessed* are those  
KJV: Yea rather, *blessed* [are] they that hear  
INT: said Yes rather *blessed* they who hear

### Luke 12:37 Adj-NMP

GRK: μακάριοι οἱ δοῦλοι  
NAS: *Blessed* are those slaves  
KJV: *Blessed* [are] those servants,  
INT: *Blessed* [are] the servants

### Luke 12:38 Adj-NMP

GRK: εὗρη οὕτως μακάριοί εἰσιν ἐκεῖνοι  
NAS: [them] so, *blessed* are those  
KJV: find [them] so, *blessed* are those  
INT: finds [them] thus *blessed* are those

### Luke 12:43 Adj-NMS

GRK: μακάριος ὁ δοῦλος  
NAS: *Blessed* is that slave whom  
KJV: *Blessed* [is] that servant,  
INT: *Blessed* [is] the servant

### Strong's Greek 3107 50 Occurrences

## ◀ 1343. dikaiosuné ▶

### **Strong's Concordance**

dikaiosuné: righteousness, justice

**Original Word:** δικαιοσύνη, ης, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** dikaiosuné

**Phonetic Spelling:** (dik-ah-yos-oo'-nay)

**Definition:** righteousness, justice

**Usage:** (usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.

## HELPS Word-studies

**1343** *dikaiosýnē* (from [1349](#) /*dikē*, "a judicial verdict") – properly, *judicial approval* (the *verdict of approval*); in the NT, *the approval of God* ("divine approval").

[1343](#) /*dikaiosýnē* ("divine approval") is the regular NT term used for *righteousness* ("God's judicial approval"). [1343](#) /*dikaiosýnē* ("the approval of God") refers to *what is deemed right by the Lord* (after His examination), i.e. what is *approved in His eyes*.

## NAS Exhaustive Concordance

**Word Origin**

from [dikaios](#)

**Definition**

righteousness, justice

**NASB Translation**

right (1), righteousness (90).

## Thayer's Greek Lexicon

### STRONGS NT 1343: δικαιοσύνη

δικαιοσύνη, δικαιοσύνης, ἡ (δίκαιος); most frequently in the Sept. for דִּקְיָה and דִּקְיָה, rarely for דִּקְיָה; "the virtue or quality or state of one who is δίκαιος;"

**1.** in the broad sense, **the state of him who is such as he ought to be, righteousness** (German Rechtbeschaffenheit); **the condition acceptable to God** (German Gottwohlgefälligkeit);

**a.** universally: λόγος τῆς δικαιοσύνης (like λόγος τῆς καταλλαγῆς, λόγος τοῦ στανου), the doctrine concerning the way in which man may attain to a state approved of God, [Hebrews 5:13](#); βασιλεύς δικαιοσύνης, the king who himself has the approbation of God, and who renders his subjects acceptable to God, [Hebrews 7:2](#); cf. Bleek at the passage b. "integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting: [Matthew 3:15](#); [Matthew 5:6, 10, 20](#); [Matthew 6:1](#) G L T Tr, WH; [Acts 13:10](#); [Acts 24:25](#); [Romans 6:13, 16, 18-20](#) (opposed to ἁμαρτία, ἀνομία, and ἀκαθαρσία); [Romans 8:10](#) (opposed to ἁμαρτία); [Romans 14:17](#) (? (see c.)); [2 Corinthians 6:7, 14](#) (opposed to ἀνομία, as in Xenophon, mem. 1, 2, 24); [2 Corinthians 11:15](#); [Ephesians 5:9](#); [Ephesians 6:14](#); [Philippians 1:11](#); [1 Timothy 6:11](#); [2 Timothy 2:22](#); [2 Timothy 3:16](#); [2 Timothy 4:8](#); [Titus 3:5](#); [Hebrews 1:9](#); [Hebrews 12:11](#); [James 3:18](#); [1 Peter 3:14](#); [2 Peter 2:5, 21](#); [2 Peter 3:13](#), and very often in the O. T.; ἐν ὁδῷ δικαιοσύνης, walking in the way of righteousness equivalent to an upright,

righteous, man, [Matthew 21:32](#); [τοῦ Θεοῦ](#), the righteousness which God demands, [Matthew 6:33](#); [James 1:20](#); of righteousness which manifests itself in "beneficence: [2 Corinthians 9:9f](#) (cf. Tobit 14:11; Gesenius, Thesaurus iii., p. 1151; so Chaldean [ܩܪܝܢܐ](#), [Daniel 4:24](#), and in the Talmud and rabbinical writings (Buxtorf. col. 1891 (p. 941, Fischer edition); cf. Winer's Grammar, 32)); where [δίκαιος καὶ ὀσιότης](#) are connected — [Luke 1:75](#); [Ephesians 4:24](#), (Wis. 9:3; Clement of Rome, 1 Cor. 48, 4 [ET] and occasionally in secular writings) — the former denotes right conduct toward men, the latter piety toward God (cf. Plato, Gorgias, p. 507 b.; Grimm on Sap., p. 181f; (cf. Trench, § 88, p. 328f; for additional examples see Wetstein (1752) on Ephesians, the passage cited; cf. [ὀσιος](#)); [εὐσέβεια καὶ δικαιοσύνη](#), Diodorus 1, 2); [ποιεῖν τὴν δικαιοσύνην](#), to do righteousness, to live uprightly: [1 John 2:29](#); [1 John 3:7](#); [1 John 3:10](#) (not Lachmann); and in [Revelation 22:11](#) according to the text now accepted; in like manner [ἐργάζεσθαι δικαιοσύνην](#), [Acts 10:35](#); [Hebrews 11:33](#); [ζῆν τῇ δικαιοσύνῃ](#), to live, devote the life, to righteousness, [1 Peter 2:24](#); [πληροῦν πᾶσαν δικαιοσύνην](#), to perform completely whatever is right, [Matthew 3:15](#). When affirmed of Christ, [δικαιοσύνη](#) denotes his perfect moral purity, integrity, sinlessness: [John 16:8, 10](#); when used of God, his holiness: [Romans 3:5, 25f](#).

c. in the writings of Paul [ἡ δικαιοσύνη](#) has a peculiar meaning, opposed to the views of the Jews and Judaizing Christians. To understand this meaning, the following facts especially must be kept in view: the Jews as a people, and very many who had become converts from among them to Christianity, supposed that they secured the favor of God by works conformed to the requirements of the Mosaic law, as though by way of merit; and that they would thus attain to eternal salvation. But this law demands perfect obedience to all its precepts, and threatens condemnation to those who do not render such obedience ([Galatians 3:10, 12](#)). Obedience of this kind no one has rendered ([Romans 3:10](#)), neither Jews nor Gentiles ([Romans 1:24-2:1](#)) — for with the latter the natural law of right written on their souls takes the place of the Mosaic law ([Romans 2:14f](#)). On this account Paul proclaims the love of God, in that by giving up Christ, his Son, to die as an expiatory sacrifice for the sins of men he has attested his grace and good-will to mankind, so that they can hope for salvation as if they had not sinned. But the way to obtain this hope, he teaches, is only through faith (see [πίστις](#) (especially 1 b. and d.)), by which a man appropriates that grace of God revealed and pledged in Christ; and this faith is reckoned by God to the man as [δικαιοσύνη](#); that is to say, [δικαιοσύνη](#) denotes "the state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ (see [δικαιόω](#), 3 b.). In this sense [ἡ δικαιοσύνη](#) is used without an adjunct in [Romans 4:5f, 11](#); [Romans 5:17, 21](#); [Romans 9:30](#); [Romans 14:11](#) (? (see b.)); [1 Corinthians 1:30](#); [Galatians 5:5](#); [δικαιοσύνη Θεοῦ](#), [ἡ τοῦ Θεοῦ δικαιοσύνη](#), the righteousness which God ascribes, what God declares to be righteousness (Winer's Grammar, 186 (175)), [Romans 1:17](#); [Romans 3:21](#); [Romans 10:3](#); by a pregnant use, equivalent to that divine arrangement by which God leads men to a state acceptable to him, [Romans 10:4](#); as abstract for concrete, equivalent to those whom God accounts righteous, [2 Corinthians](#)

5:21; δικαιοσύνη Θεοῦ διὰ πίστεως, [Romans 3:22](#); ἡ δικαιοσύνη τῆς πίστεως, which is acquired by faith, or seen in faith, [Romans 4:11, 13](#); ἡ ἐκ Θεοῦ δικαιοσύνη which comes from God, i. e. is adjudged, imputed, [Philippians 3:9](#) (where the addition ἐπί τῇ πίστει depends on ἔχων, having ... founded upon faith (cf. Winer's Grammar, 137 (130); 392 (367); yet cf. Ellicott, at the passage)); ἡ ἐκ πίστεως δικαιοσύνη which comes from faith, [Romans 9:30](#); [Romans 10:6](#); ἡ διὰ πίστεως Χριστοῦ, [Philippians 3:9](#); ἡ κατὰ πίστιν δικαιοσύνη according to, appropriate to, faith, [Hebrews 11:7](#) (but it should be kept in mind that the conception of 'faith' in the Epistle to the Hebrews is broader than in Paul's writings (cf. e. g. Kurtz, at the passage)); Christ is called δικαιοσύνη, as being the one without whom there is no righteousness, as the author of righteousness, [1 Corinthians 1:30](#); εἰς δικαιοσύνην, unto righteousness as the result, to obtain righteousness, [Romans 10:4](#), [10](#); ἡ πίστις λογίζεται τίνι εἰς δικαιοσύνην, faith is reckoned to one for righteousness, i. e. is so taken into account, that righteousness is ascribed to it or recognized in it: [Romans 4:3, 6, 9, 22](#); [Galatians 3:6](#); [James 2:23](#); ἡ διακονία τῆς δικαιοσύνης (see διακονία, 2 b.), [2 Corinthians 3:9](#). Opposed to this δικαιοσύνη, arising from faith, is ἡ ἐκ νόμου δικαιοσύνη, a state acceptable to God which is supposed to result from obedience to the law, [Romans 10:5f](#); ἡ δικαιοσύνη ἐν νόμῳ relying on the law, i. e. on imaginary obedience to it, [Philippians 3:6](#); ἡ ἰδία δικαιοσύνη and ἡ ἐμὴ ἐδικαιοσυνη, such as one supposes that he has acquired for himself by his own works, [Romans 10:3](#) [Philippians 3:9](#), cf. [Galatians 2:21](#); [Galatians 3:21](#).

2. in a closer sense, **justice, or the virtue which gives each one his due**; it is said to belong to God and Christ, as bestowing ἰσότημον πίστιν upon all Christians impartially, [2 Peter 1:1](#); of judicial justice, [Romans 9:28](#) R G Tr marginal reading in brackets; κρίνειν ἐν δικαιοσύνη, [Acts 17:31](#); [Revelation 19:11](#). (See references under the word δικαίω at the end.)

## Strong's Exhaustive Concordance

righteousness.

From [dikaios](#); equity (of character or act); specially (Christian) justification -- righteousness.

see GREEK [dikaios](#)

## Englishman's Concordance

[Matthew 3:15](#) N-AFS

[GRK](#): πληρῶσαι πᾶσαν δικαιοσύνην τότε ἀφήσιν

[NAS](#): all *righteousness*. Then

KJV: all *righteousness*. Then  
INT: to fulfill all *righteousness* Then he permits

#### Matthew 5:6 N-AFS

GRK: διψῶντες τὴν δικαιοσύνην ὅτι αὐτοὶ  
NAS: and thirst *for righteousness*, for they shall be satisfied.  
KJV: thirst *after righteousness*: for  
INT: thirst for *righteousness* for they

#### Matthew 5:10 N-GFS

GRK: δεδιωγμένοι ἕνεκεν δικαιοσύνης ὅτι αὐτῶν  
NAS: for the sake *of righteousness*, for theirs  
KJV: for *righteousness' sake*: for  
INT: have been persecuted on account of *righteousness* for theirs

#### Matthew 5:20 N-NFS

GRK: ὑμῶν ἢ δικαιοσύνη πλεῖον τῶν  
NAS: to you that unless *your righteousness* surpasses  
KJV: your *righteousness* shall exceed  
INT: your *righteousness* above [that] of the

#### Matthew 6:1 N-AFS

GRK: δὲ τὴν δικαιοσύνην ὑμῶν μὴ  
NAS: of practicing *your righteousness* before  
INT: moreover the *righteousness* of you not

#### Matthew 6:33 N-AFS

GRK: καὶ τὴν δικαιοσύνην αὐτοῦ καὶ  
NAS: His kingdom *and His righteousness*, and all  
KJV: and his *righteousness*; and all  
INT: and the *righteousness* of him and

#### Matthew 21:32 N-GFS

GRK: ἐν ὁδῷ δικαιοσύνης καὶ οὐκ  
NAS: to you in the way *of righteousness* and you did not believe  
KJV: the way *of righteousness*, and  
INT: in [the] way *of righteousness* and not

#### Luke 1:75 N-DFS

GRK: ὁσιότητι καὶ δικαιοσύνη ἐνώπιον αὐτοῦ  
NAS: In holiness *and righteousness* before  
KJV: holiness and *righteousness* before him,  
INT: holiness and *righteousness* before him

### John 16:8 N-GFS

GRK: καὶ περὶ δικαιοσύνης καὶ περὶ  
NAS: sin *and righteousness* and judgment;  
KJV: and of *righteousness*, and of  
INT: and concerning *righteousness* and concerning

### John 16:10 N-GFS

GRK: περὶ δικαιοσύνης δέ ὅτι  
NAS: and concerning *righteousness*, because  
KJV: Of *righteousness*, because I go  
INT: concerning *righteousness* moreover because

### Acts 10:35 N-AFS

GRK: καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῶ  
NAS: Him and does *what is right* is welcome  
KJV: and worketh *righteousness*, is accepted  
INT: and works *righteousness* acceptable to him

### Acts 13:10 N-GFS

GRK: ἐχθρὸς πάσης δικαιοσύνης οὐ παύση  
NAS: of all *righteousness*, will you not cease  
KJV: of all *righteousness*, wilt thou  
INT: enemy of all *righteousness* not will you cease

### Acts 17:31 N-DFS

GRK: οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ  
NAS: the world *in righteousness* through  
KJV: in *righteousness* by  
INT: world in *righteousness* by a man

### Acts 24:25 N-GFS

GRK: αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας  
NAS: But as he was discussing *righteousness*, self-control  
KJV: of *righteousness*, temperance,  
INT: he concerning *righteousness* and self-control

### Romans 1:17 N-NFS

GRK: δικαιοσύνη γὰρ θεοῦ  
NAS: *For in it [the] righteousness* of God  
KJV: is *the righteousness* of God  
INT: *[the] righteousness* indeed of God

### Romans 3:5 N-AFS

GRK: ἡμῶν θεοῦ δικαιοσύνην συνίστησιν τί

**NAS:** demonstrates *the righteousness* of God,  
**KJV:** commend *the righteousness* of God,  
**INT:** of us God's *righteousness* commends what

### **Romans 3:21 N-NFS**

**GRK:** χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται  
**NAS:** from the Law *[the] righteousness* of God  
**KJV:** now *the righteousness* of God  
**INT:** apart from law *[the] righteousness* of God has been revealed

### **Romans 3:22 N-NFS**

**GRK:** δικαιοσύνη δὲ θεοῦ  
**NAS:** even *[the] righteousness* of God  
**KJV:** Even *the righteousness* of God  
**INT:** *[the] righteousness* moreover of God

### **Romans 3:25 N-GFS**

**GRK:** ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ  
**NAS:** [This was] to demonstrate *His righteousness*, because  
**KJV:** his *righteousness* for  
**INT:** a showing forth of the *righteousness* of him in respect of

### **Romans 3:26 N-GFS**

**GRK:** ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν  
**NAS:** for the demonstration, *[I say], of His righteousness* at the present  
**KJV:** his *righteousness*: that  
**INT:** [the] showing forth the *righteousness* of him in

### **Romans 4:3 N-AFS**

**GRK:** αὐτῷ εἰς δικαιοσύνην  
**NAS:** AND IT WAS CREDITED *TO HIM AS RIGHTEOUSNESS*.  
**KJV:** unto him for *righteousness*.  
**INT:** to him for *righteousness*

### **Romans 4:5 N-AFS**

**GRK:** αὐτοῦ εἰς δικαιοσύνην  
**NAS:** is credited *as righteousness*,  
**KJV:** is counted for *righteousness*.  
**INT:** of him for *righteousness*

### **Romans 4:6 N-AFS**

**GRK:** θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων  
**NAS:** credits *righteousness* apart

**KJV:** imputeth *righteousness* without  
**INT:** God credits *righteousness* apart from works

### **Romans 4:9 N-AFS**

**GRK:** πίστις εἰς δικαιοσύνην  
**NAS:** TO ABRAHAM *AS RIGHTEOUSNESS*.  
**KJV:** to Abraham for *righteousness*.  
**INT:** faith as *righteousness*

### **Romans 4:11 N-GFS**

**GRK:** σφραγίδα τῆς δικαιοσύνης τῆς πίστεως  
**NAS:** a seal *of the righteousness* of the faith  
**KJV:** a seal *of the righteousness* of the faith  
**INT:** a seal of the *righteousness* of the faith

### **Strong's Greek 1343** **92 Occurrences**

## ◀ 5399. phobeó ▶

### **Strong's Concordance**

**phobeó:** to put to flight, to terrify, frighten

**Original Word:** φοβέομαι

**Part of Speech:** Verb

**Transliteration:** phobeó

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

**Definition:** to put to flight, to terrify, frighten

**Usage:** I fear, dread, reverence, am afraid, terrified.

### **HELPS Word-studies**

**Cognate:** 5399 *phobéō* – to fear, withdraw (*flee*) from, avoid. [See 5401](#) (*phobos*).

### **NAS Exhaustive Concordance**

**Word Origin**

from [phobos](#)

**Definition**

to put to flight, to terrify, frighten

**NASB Translation**

afraid (39), am afraid (2), awestruck (1), fear (27), feared (5), fearful (2), fearing (6), fears (2), frightened (7), have...fear (1), respects (1), terrified (1).

## Thayer's Greek Lexicon

### STRONGS NT 5399: φοβέω

**φοβέω, φόβω**: passive, present **φοβοῦμαι**; imperfect **ἐφοβούμην**; 1 aorist **ἐφοβήθην**; future **φοβηθήσομαι**; (**φόβος**); from Homer down; **to terrify, frighten**, Wis. 17:9; **to put to flight by terrifying** (to scare away). Passive:

**1. to be put to flight, to flee** (Homer).

**2. to fear, be afraid**; the Sept. very often for **פָּחַד**; absolutely **to be struck with fear, to be seized with alarm**: of those who fear harm or injury, [Matthew 10:31](#); [Matthew 14:30](#); [Matthew 25:25](#); [Mark 5:33, 36](#); [Mark 10:32](#); [Mark 16:8](#); [Luke 8:50](#); [Luke 12:7, 32](#); [John 12:15](#); [John 19:8](#); [Acts 16:38](#); [Acts 22:29](#); ([Romans 13:4](#)); [Hebrews 13:6](#); [1 John 4:18](#); opposed to **ὑψηλοφρονεῖν**, [Romans 11:20](#); of those startled by strange sights or occurrences, [Matthew 14:27](#); [Matthew 17:7](#); [Matthew 28:5, 10](#); [Mark 6:50](#); [Luke 1:13, 30](#); [Luke 2:10](#); [Luke 9:34](#); ( L in brackets); [John 6:19, 20](#); [Acts 18:9](#); [Acts 27:24](#) (but in the last two passages perhaps the exhortation has a wider reference); [Revelation 1:17](#); with **σφόδρα** added, [Matthew 17:6](#); [Matthew 27:54](#); of those struck with amazement, ([Matthew 9:8](#) L T Tr WH); [Mark 5:15](#); [Luke 5:10](#); [Luke 8:25, 35](#). with an accusative of the contents (cognate accusative) (see **ἀγαπάω**, under the end): **φόβον μέγαν**, literally, to 'fear a great fear,' fear exceedingly, [Mark 4:41](#); [Luke 2:9](#) (1 Macc. 10:8); **φόβον αὐτῶν**, the fear which they inspire (see **φόβος**, 1), [1 Peter 3:14](#) ([Isaiah 8:12](#); **τοῦ Τανταλου**, to be filled with the same fear as Tantalus, Schol. ad Euripides, Or. 6); with the synonymous **πτώσις** (which see), [1 Peter 3:6](#). **τινα, to fear one, be afraid of one**, lest he do harm, be displeased, etc.: [Matthew 10:26](#); [Matthew 14:5](#); [Matthew 21:26, 46](#); [Mark 11:18, 32](#) (cf. Buttman, § 151, 11); ; [Luke 19:21](#); [Luke 20:19](#); [Luke 22:2](#); [John 9:22](#); [Acts 5:26](#) (cf. Buttman, § 139, 48; Winer's Grammar, 505 (471)); ; [Romans 13:3](#); [Galatians 2:12](#); **τόν Θεόν**, God, the judge and avenger, [Matthew 10:28](#); [Luke 12:5](#); [Luke 23:40](#) ([Exodus 1:17, 21](#); [1 Samuel 12:18](#)); **τί**, to fear danger from something, [Hebrews 11:23, 27](#); to fear (dread to undergo) some suffering, [Revelation 2:10](#). in imitation of the Hebrew (**פָּחַד** **לְ**), followed by **ἀπό τίνος** (cf. Buttman, § 147, 3): [Matthew 10:28](#); [Luke 12:4](#) ([Jeremiah 1:8, 17](#); [Jeremiah 10:2](#); [Leviticus 26:2](#); 1 Macc. 2:62 1 Macc. 8:12; [Judges 5:23](#)), as in the Greek writings, **φοβοῦμαι μή**, **to fear lest**, with the subjunctive aorist: Acts ( L T Tr WH); ; **μήπως**, lest perchance, [Acts 27:29](#) (here L **μήπω** (which see 2), others **μήπου** (which see)); [2 Corinthians 11:3](#); [2 Corinthians 12:20](#); **φοβηθῶμεν** (equivalent to let us take anxious care) **μήποτε τίς δοκῆ**, lest anyone may seem (see **δοκέω**, 2 at the end), [Hebrews 4:1](#); **φοβοῦμαι ὑμᾶς, μήπως κεκοπίακα**, [Galatians 4:11](#) (see **μήπως**, 1

b.); φοβοῦμαι with an infinitive **to fear** (i. e. hesitate) **to do something** (for fear of harm), [Matthew 1:20](#); [Matthew 2:22](#); [Mark 9:32](#); [Luke 9:45](#) (for numerous examples in the Greek writings from Aeschylus down see Passow, under the word, 2, vol. ii., p. 2315 {a}; (Liddell and Scott, under the word, Buttman, II. 4)).

**3. to reverence, venerate, to treat with deference or reverential obedience:** τινα, [Mark 6:20](#); [Ephesians 5:33](#); τὸν Θεόν, used of his devout worshippers, [Luke 1:50](#); [Luke 18:2, 4](#); [Acts 10:2, 22, 35](#); ([Colossians 3:22](#) Rec.); [1 Peter 2:17](#); [Revelation 14:7](#); [Revelation 19:5](#); also τὸν κύριον, [Colossians 3:22](#) (G L T Tr WH); [Revelation 15:4](#); τό ὄνομα τοῦ Θεοῦ, [Revelation 11:18](#) ([Deuteronomy 4:10](#); [Deuteronomy 5:29](#); [Deuteronomy 6:2, 13, 14](#); [Deuteronomy 13:4](#); [Deuteronomy 14:22\(23\)](#); [Proverbs 3:7](#); [Psalm 33:10](#) ()), and many other passages; very often in Sir., cf. Wahl, Clavis Apocr. V. T., under the word, at the end); οἱ φοβούμενοι τὸν Θεόν specifically, of proselytes: [Acts 13:16, 26](#) (see σέβω). Compare: ἐκφοβέω. [SYNONYMS: ἐκπλήσσεσθαι **to be astonished**, properly, to be struck with terror, of a sudden and startling alarm; but, like our **astonish** in popular use, often employed on comparatively slight occasions, and even then with strengthening particles (as σφόδρα [Matthew 19:25](#), ὑπερπερισσῶς [Mark 7:37](#)); πτόειν **to terrify, to agitate with fear**; τρέμειν, **to tremble**, predominantly physical; φόβειν **to fear**, the general term; often used of a protracted state. Cf. Schmidt, chapter 139.]

## Strong's Exhaustive Concordance

to fear

From [phobos](#); to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. Revere - be (+ sore) afraid, fear (exceedingly), reverence.

see GREEK [phobos](#)

## Englishman's Concordance

### [Matthew 1:20 V-ASP-2S](#)

**GRK:** Δαυίδ μὴ φοβηθῆς παραλαβεῖν Μαρίαν

**NAS:** of David, *do not be afraid* to take

**KJV:** thou son of David, *fear* not to take

**INT:** of David not *fear* to take to [you] Mary

### [Matthew 2:22 V-AIP-3S](#)

**GRK:** αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν

NAS: Herod, *he was afraid* to go  
KJV: Herod, *he was afraid* to go  
INT: of him Herod *he was afraid* there to go

### Matthew 9:8 V-AIP-3P

GRK: οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν  
NAS: saw [*this*], *they were awestruck*, and glorified  
INT: the crowds *marveled* and glorified

### Matthew 10:26 V-AMP-2P

GRK: μὴ οὖν φοβηθῆτε αὐτούς οὐδὲν  
NAS: Therefore *do not fear* them, for there is nothing  
KJV: *Fear* them not  
INT: Not therefore *you should fear* them nothing

### Matthew 10:28 V-ASP-2P

GRK: καὶ μὴ φοβεῖσθε ἀπὸ τῶν  
NAS: *Do not fear* those who kill  
KJV: And *fear* not them which  
INT: And not *you should fear* because of those who

### Matthew 10:28 V-PMM/P-2P

GRK: δυναμένων ἀποκτεῖναι φοβεῖσθε δὲ μᾶλλον  
NAS: but rather *fear* Him who is able  
KJV: but rather *fear* him which is able  
INT: are able to kill *you should fear* moreover rather

### Matthew 10:31 V-PMM/P-2P

GRK: μὴ οὖν φοβεῖσθε πολλῶν στρουθίων  
NAS: So *do not fear*; you are more valuable  
KJV: *Fear ye* not therefore,  
INT: Not therefore *you should fear* than many sparrows

### Matthew 14:5 V-AIP-3S

GRK: αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον  
NAS: to put him to death, *he feared* the crowd,  
KJV: to death, *he feared* the multitude,  
INT: him to kill *he feared* the multitude

### Matthew 14:27 V-PMM/P-2P

GRK: εἰμι μὴ φοβεῖσθε  
NAS: Take courage, *it is I; do not be afraid.*

KJV: be not *afraid*.

INT: It is not *fear*

### Matthew 14:30 V-AIP-3S

GRK: άνεμον ισχυρόν **έφοβήθη** και άρξάμενος

NAS: the wind, *he became frightened*, and beginning

KJV: boisterous, *he was afraid*; and

INT: wind boisterous *he was afraid* and having begun

### Matthew 17:6 V-AIP-3P

GRK: αυτών και **έφοβήθησαν** σφόδρα

NAS: face *down to the ground and were terrified*.

KJV: and were sore *afraid*.

INT: of them and *were terrified* greatly

### Matthew 17:7 V-PMM/P-2P

GRK: και μη **φοβείσθε**

NAS: Get *up, and do not be afraid*.

KJV: be not *afraid*.

INT: and not *be terrified*

### Matthew 21:26 V-PIM/P-1P

GRK: Έξ ανθρώπων **φοβούμεθα** τον όχλον

NAS: From men, *we fear* the people;

KJV: Of men; *we fear* the people; for

INT: From men *we fear* the multitude

### Matthew 21:46 V-AIP-3P

GRK: αυτον κρατησαι **έφοβήθησαν** τους όχλους

NAS: to seize *Him, they feared* the people,

KJV: on him, *they feared* the multitude,

INT: him to lay hold of *they feared* the crowds

### Matthew 25:25 V-APP-NMS

GRK: και **φοβηθεις** απελθών έκρυψα

NAS: *And I was afraid*, and went away

KJV: And *I was afraid*, and went and hid

INT: and *having been afraid* having gone away I hid

### Matthew 27:54 V-AIP-3P

GRK: τα γενόμενα **έφοβήθησαν** σφόδρα λέγοντες

NAS: became very *frightened* and said,

**KJV:** those things that were done, *they feared* greatly,  
**INT:** the things that took place *feared* greatly saying

#### **Matthew 28:5 V-PMM/P-2P**

**GRK:** γυναιξίν Μή φοβεῖσθε ὑμεῖς οἶδα  
**NAS:** to the women, *Do not be afraid*; for I know  
**KJV:** and said unto the women, *Fear* not ye:  
**INT:** women not *Fear* you I know

#### **Matthew 28:10 V-PMM/P-2P**

**GRK:** Ἰησοῦς Μή φοβεῖσθε ὑπάγετε ἀπαγγείλατε  
**NAS:** said *to them, Do not be afraid*; go  
**KJV:** Be not *afraid*: go tell  
**INT:** Jesus not *Fear* Go tell

#### **Mark 4:41 V-AIP-3P**

**GRK:** καὶ ἐφοβήθησαν φόβον μέγαν  
**NAS:** They became very much *afraid* and said  
**KJV:** And *they feared* exceedingly, and  
**INT:** And *they feared* [with] fear great

#### **Mark 5:15 V-AIP-3P**

**GRK:** λεγιῶνα καὶ ἐφοβήθησαν  
**NAS:** the legion; *and they became frightened*.  
**KJV:** and *they were afraid*.  
**INT:** legion and *they were afraid*

#### **Mark 5:33 V-APP-NFS**

**GRK:** δὲ γυνή φοβηθεῖσα καὶ τρέμουσα  
**NAS:** But the woman *fearing* and trembling,  
**KJV:** But the woman *fearing* and trembling,  
**INT:** and [the] woman *having been frightened* and trembling

#### **Mark 5:36 V-PMM/P-2S**

**GRK:** ἀρχισυναγῶγῳ Μή φοβοῦ μόνον πίστευε  
**NAS:** to the synagogue official, *Do not be afraid* [any] [longer], only  
**KJV:** Be not *afraid*, only believe.  
**INT:** ruler of the synagogue Not *fear* only believe

#### **Mark 6:20 V-IIM/P-3S**

**GRK:** γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην  
**NAS:** for Herod *was afraid* of John, knowing

[KJV](#): For Herod *feared* John, knowing  
[INT](#): indeed Herod *feared* John

### [Mark 6:50 V-PMM/P-2P](#)

[GRK](#): εἰμι μὴ φοβεῖσθε  
[NAS](#): to them, Take courage; *it is I, do not be afraid.*  
[KJV](#): be not *afraid.*  
[INT](#): am [he] not *fear*

### [Mark 9:32 V-IIM/P-3P](#)

[GRK](#): ῥῆμα καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι  
[NAS](#): [this] statement, *and they were afraid* to ask  
[KJV](#): and *were afraid* to ask  
[INT](#): saying and *were afraid* him to ask

### [Strong's Greek 5399](#)

#### [95 Occurrences](#)

## ◀ 5015. tarassó ▶

### Strong's Concordance

**tarassó**: to stir up, to trouble

**Original Word**: ταράσσω

**Part of Speech**: Verb

**Transliteration**: tarassó

**Phonetic Spelling**: (tar-as'-so)

**Definition**: to stir up, to trouble

**Usage**: I disturb, agitate, stir up, trouble.

### HELPS Word-studies

**5015** *tarássō* – properly, put in *motion* (to agitate back-and-forth, shake to-and-fro); (figuratively) to set in motion what *needs to remain still* (at ease); to "trouble" ("agitate"), causing inner perplexity (emotional agitation) from getting *too stirred up inside* ("upset").

[[5015](#) (*tarássō*) translates 46 Hebrew words in the *LXX* (*Abbott-Smith*), showing the enormous connotation power of OT Hebrew vocabulary.]

## NAS Exhaustive Concordance

### Word Origin

from a prim. root tarach-

### Definition

to stir up, to trouble

### NASB Translation

disturbed (1), disturbing (2), stirred (3), stirring (1), terrified (2), troubled (9).

## Thayer's Greek Lexicon

### STRONGS NT 5015: ταράσσω

**ταράσσω**; imperfect **ἐτάρασσον**; 1 aorist **ἐταραξα**; passive, present imperative 3 person singular **ταρασσέσθω**; imperfect **ἐταρασσομην**; perfect **τεταραγμαί**; 1 aorist **ἐταράχθην**; from Homer down; **to agitate, trouble** (a thing, by the movement of its parts to and fro);

**a.** properly: **τό ὕδωρ**, [John 5:4](#) (R L),<sup>7</sup> ([Ezekiel 32:2](#); **τόν Πόντον**, Homer, Odyssey 5, 291; **τό πέλαγος**, Euripides, Tro. 88; **τόν ποταμόν**, Aesop fab. 87 (25)).

**b.** tropically, "to cause one inward commotion, take away his calmness of mind, disturb his equanimity; to disquiet, make restless" (the Sept. for **לָרַעַ**, etc.; passive, **ταράσσομαι** for **לָרַעַ**, to be stirred up, irritated); **α. to stir up**: **τόν ὄχλον**, [Acts 17:8](#); (**τούς ὄχλους**, [Acts](#)

[17:13](#) L T Tr WH). **β. to trouble**: **τινα**, to strike one's spirit with fear or dread, passive, [Matthew 2:3](#); [Matthew 14:26](#); [Mark 6:50](#); [Luke 1:12](#); ([Luke 24:38](#)); [1 Peter 3:14](#); **παράσσεται ἡ καρδιά**, [John 14:1, 27](#); to affect with great pain or sorrow: **ἐαυτόν** (cf. our **to trouble oneself**), [John 11:33](#) (A. V. **was troubled** (some understand the word here of bodily agitation)) (**σεαυτόν μή ταρᾶσσε**, Antoninus 4, 26); **τετάρακται ἡ ψυχή**, [John 12:27](#) ([Psalm 6:4](#)); **ἐταράχθη τῷ πνεύματι**, [John 13:21](#). **γ. to render anxious or distressed, to perplex** the mind of one **by suggesting scruples or doubts** (Xenophon, mem. 2, 6, 17): [Galatians 1:7](#); [Galatians 5:10](#); **τιναλόγους**, [Acts 15:24](#). (Compare: **διαπαράσσω**, **ἐκπαράσσω**.)

## Strong's Exhaustive Concordance

trouble.

Of uncertain affinity; to stir or agitate (roil water) -- trouble.

## Englishman's Concordance

### **Matthew 2:3 V-AIP-3S**

**GRK:** βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα  
**NAS:** heard [*this*], *he was troubled*, and all  
**KJV:** had heard [*these things*], *he was troubled*, and  
**INT:** king Herod *he was troubled* and all

### **Matthew 14:26 V-AIP-3P**

**GRK:** θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι  
**NAS:** on the sea, *they were terrified*, and said,  
**KJV:** the sea, *they were troubled*, saying,  
**INT:** sea walking *were troubled* saying

### **Mark 6:50 V-AIP-3P**

**GRK:** εἶδον καὶ ἐταράχθησαν ὁ δὲ  
**NAS:** saw *Him and were terrified*. But immediately  
**KJV:** and *were troubled*. And  
**INT:** saw and *were troubled* and

### **Luke 1:12 V-AIP-3S**

**GRK:** καὶ ἐταράχθη Ζαχαρίας ἰδὼν  
**NAS:** Zacharias *was troubled* when he saw  
**KJV:** saw [*him*], *he was troubled*, and  
**INT:** and *was troubled* Zechariah having seen [him]

### **Luke 24:38 V-RPM/P-NMP**

**GRK:** αὐτοῖς Τί τεταραγμένοι ἐστέ καὶ  
**NAS:** to them, Why *are you troubled*, and why  
**KJV:** Why are ye *troubled?* and why  
**INT:** to them Why *troubled* are you and

### **John 5:4 V-IIA-3S**

**GRK:** κολυμβήθρα καὶ ἐτάρασεν τὸ ὕδωρ  
**KJV:** and *troubled* the water:  
**INT:** pool and *stirred* the water

### **John 5:7 V-ASP-3S**

**GRK:** ἵνα ὅταν ταραχθῇ τὸ ὕδωρ  
**NAS:** the water *is stirred* up, but while  
**KJV:** when the water *is troubled*, to put  
**INT:** that when *has been stirred* the water

### **John 11:33 V-AIA-3S**

**GRK:** πνεύματι καὶ ἐτάραξεν ἑαυτόν  
**NAS:** in spirit *and was troubled*,

KJV: in the spirit, and *was troubled*,  
INT: in spirit and *troubled* himself

### John 12:27 V-RIM/P-3S

GRK: ψυχή μου **τετάρρακται** καὶ τί  
NAS: My soul *has become troubled*; and what  
KJV: my soul *troubled*; and what  
INT: soul of me *has been troubled* and what

### John 13:21 V-AIP-3S

GRK: ὁ Ἰησοῦς **ἐταράχθη** τῷ πνεύματι  
NAS: this, *He became troubled* in spirit,  
KJV: said, *he was troubled* in spirit,  
INT: Jesus *was troubled* in spirit

### John 14:1 V-PMM/P-3S

GRK: Μὴ **ταρασσέσθω** ὑμῶν ἡ  
NAS: Do not let your heart *be troubled*; believe  
KJV: your heart *be troubled*: ye believe in  
INT: not *let trouble* of you the

### John 14:27 V-PMM/P-3S

GRK: ὑμῖν μὴ **ταρασσέσθω** ὑμῶν ἡ  
NAS: to you. Do not let your heart *be troubled*, nor  
KJV: heart *be troubled*, neither  
INT: to you not *let be troubled* of you the

### Acts 15:24 V-AIA-3P

GRK: ἡμῶν ἐξεληθόντες **ἐτάραξαν** ὑμᾶς λόγοις  
NAS: instruction *have disturbed* you with [their] words,  
KJV: from us *have troubled* you with words,  
INT: us went out *troubled* you by words

### Acts 17:8 V-AIA-3P

GRK: **ἐτάραξαν** δὲ τὸν  
NAS: *They stirred* up the crowd  
KJV: And *they troubled* the people and  
INT: *they troubled* moreover the

### Acts 17:13 V-PPA-NMP

GRK: σαλεύοντες καὶ **ταράσσοντες** τοὺς ὄχλους  
NAS: agitating *and stirring* up the crowds.  
INT: agitating and *stirring up* the crowds

### Galatians 1:7 V-PPA-NMP

**GRK:** εἰσιν οἱ **ταράσσοντες** ὑμᾶς καὶ

**NAS:** there are some *who are disturbing* you and want

**KJV:** some that *trouble* you, and

**INT:** there are who *trouble* you and

### Galatians 5:10 V-PPA-NMS

**GRK:** ὁ δὲ **ταράσσων** ὑμᾶς βαστάσει

**NAS:** view; *but the one who is disturbing* you will bear

**KJV:** but *he that troubleth* you

**INT:** the one moreover *troubling* you will bear

### 1 Peter 3:14 V-ASP-2P

**GRK:** φοβηθῆτε μηδὲ **ταραχθῆτε**

**NAS:** THEIR INTIMIDATION, *AND DO NOT BE TROUBLED,*

**KJV:** terror, neither *be troubled;*

**INT:** you should be afraid of neither *should you be troubled*

### Strong's Greek 5015

#### 18 Occurrences

## ◀ 37. hagiázó ▶

### Strong's Concordance

**hagiázó:** to make holy, consecrate, sanctify

**Original Word:** ἀγιάζω

**Part of Speech:** Verb

**Transliteration:** hagiázó

**Phonetic Spelling:** (hag-ee-ad'-zo)

**Definition:** to make holy, consecrate, sanctify

**Usage:** I make holy, treat as holy, set apart as holy, sanctify, hallow, purify.

### HELPS Word-studies

**Cognate:** 37 *hagiázō* (from [40](#) /*hágios*, "holy") – to regard as *special (sacred)*, i.e. *holy* ("set apart"), *sanctify*. [See 40](#) (*hagios*).

[37 (*hagiázō*) means "to make holy, consecrate, sanctify; to dedicate, separate" (*Abbott-Smith*).]

## NAS Exhaustive Concordance

### Word Origin

from [hagios](#)

### Definition

to make holy, consecrate, sanctify

### NASB Translation

hallowed (2), keep himself holy (1), sanctified (16), sanctifies (2), sanctify (7).

## Thayer's Greek Lexicon

### STRONGS NT 37: ἀγιάζω

ἀγιάζω; 1 aorist ἡγίασα; passive (present ἀγιάζομαι; perfect ἡγίασμαι; 1 aorist ἡγιάσθην; a word for which the Greeks use ἀγίζειν, but very frequent in Biblical (as equivalent to שׁוֹדֵף, שׁוֹדֵף) and ecclesiastical writings; "to make ἅγιον, render or declare sacred or holy, consecrate". Hence, it denotes:

**1. to render or acknowledge to be venerable, to hallow:** τό ὄνομα τοῦ Θεοῦ, [Matthew 6:9](#) (so of God, [Isaiah 29:23](#); [Ezekiel 20:41](#); [Ezekiel 38:23](#); Sir. 33:4 (Sir. 36:4)); ([Luke 11:2](#)); τόν Χριστόν, [1 Peter 3:15](#) (R G Θεόν). Since the stamp of sacredness passes over from the holiness of God to whatever has any connection with God, ἀγιάζειν denotes

**2. to separate from things profane and dedicate to God, to consecrate** and so render inviolable;

*a.* things (πάν πρωτότοκον, τά ἀρσενικά, [Deuteronomy 15:19](#); ἡμέραν, [Exodus 20:8](#); οἶκον, [2 Chronicles 7:16](#), etc.): τόν χρυσόν, [Matthew 23:17](#); τό δῶρον, [Matthew 23:19](#); σκεῦος, [2 Timothy 2:21](#).

*b.* persons. So Christ is said by undergoing death to consecrate himself to God, whose will he in that way fulfills, [John 17:19](#); God is said ἀγιάσαι Christ, i. e. to have selected him for his service (cf. ἀφορίζειν, [Galatians 1:15](#)) by having committed to him the office of Messiah, [John 10:36](#), cf. [Jeremiah 1:5](#); Sir. 36:12

(ἐξ αὐτῶν ἡγίασε, καί πρὸς αὐτόν ἡγγισεν, of his selection of men for the priesthood); Sir. 45:4 Sir. 49:7. Since only what is pure and without blemish can be devoted and offered to God ([Leviticus 22:20](#); [Deuteronomy 15:21](#); [Deuteronomy 17:1](#)), ἀγιάζω signifies

**3. to purify** (ἀπό τῶν ἀκαθαρσιῶν is added in [Leviticus 16:19](#); [2 Samuel 11:4](#)); and

**a. to cleanse externally** (πρός τήν τῆς σαρκός καθαρότητα), to purify levitically: [Hebrews 9:13](#); [1 Timothy 4:5](#).

**b. to purify by expiation**, free from the guilt of sin: [1 Corinthians 6:11](#); [Ephesians 5:26](#); [Hebrews 10:10, 14, 29](#); [Hebrews 13:12](#); [Hebrews 2:11](#) (equivalent to קָדַשׁ, [Exodus 29:33, 36](#)); cf. Pfeleiderer, Paulinismus, p. 340ff (English translation 2:68f).

**c. to purify internally by reformation of soul**: [John 17:17, 19](#) (through knowledge of the truth, cf. [John 8:32](#)); [1 Thessalonians 5:23](#); [1 Corinthians 1:2](#) (ἐν Χριστῷ Ἰησοῦ in the fellowship of Christ, the Holy One); [Romans 15:16](#) (ἐν πνεύματι ἁγίῳ imbued with the Holy Spirit, the divine source of holiness); [Jude 1:1](#) (L T Tr WH ἡγαπημένοις (which see)); [Revelation 22:11](#). In general, Christians are called ἡγιασμένοι (cf. [Deuteronomy 33:3](#)), as those who, freed from the impurity of wickedness, have been brought near to God by their faith and sanctity, [Acts 20:32](#); [Acts 26:18](#). In [1 Corinthians 7:14](#) ἁγιάζεσθαι is used in a peculiar sense of those who, although not Christians themselves, are yet, by marriage with a Christian, withdrawn from the contamination of heathen impiety and brought under the saving influence of the Holy Spirit displaying itself among Christians; cf. Neander at the passage.

## Strong's Exhaustive Concordance

to sanctify

From [hagios](#); to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

see GREEK [hagios](#)

## Englishman's Concordance

### [Matthew 6:9 V-AMP-3S](#)

**GRK:** τοῖς οὐρανοῖς Ἁγιασθήτω τὸ ὄνομά

**NAS:** is in heaven, *Hallowed* be Your name.

**KJV:** art in heaven, *Hallowed be* thy name.

**INT:** the heavens *hallowed be* the name

### [Matthew 23:17 V-APA-NMS](#)

**GRK:** ναὸς ὁ ἁγιάσας τὸν χρυσόν

**NAS:** the temple *that sanctified* the gold?

**KJV:** the temple *that sanctifieth* the gold?

**INT:** temple which *having sanctified* the gold

### [Matthew 23:19 V-PPA-NNS](#)

**GRK:** θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον

**NAS:** the altar *that sanctifies* the offering?

**KJV:** the altar *that sanctifieth* the gift?

**INT:** altar which *sanctifies* the gift

### **Luke 11:2 V-AMP-3S**

**GRK:** τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά

**NAS:** Father, *hallowed* be Your name.

**KJV:** art in heaven, *Hallowed be* thy name.

**INT:** heaven *hallowed be* the name

### **John 10:36 V-AIA-3S**

**GRK:** ὁ πατήρ ἥγιασεν καὶ ἀπέστειλεν

**NAS:** the Father *sanctified* and sent

**KJV:** the Father *hath sanctified*, and

**INT:** the Father *sanctified* and sent

### **John 17:17 V-AMA-2S**

**GRK:** ἁγιάσον αὐτοὺς ἐν

**NAS:** *Sanctify* them in the truth; Your word

**KJV:** *Sanctify* them through

**INT:** *Sanctify* them by

### **John 17:19 V-PIA-1S**

**GRK:** αὐτῶν ἐγὼ ἁγιάζω ἑμαυτὸν ἵνα

**NAS:** For their sakes *I sanctify* Myself,

**KJV:** sakes I *sanctify* myself, that

**INT:** them I *sanctify* myself that

### **John 17:19 V-RPM/P-NMP**

**GRK:** καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ

**NAS:** also *may be sanctified* in truth.

**KJV:** might *be sanctified* through

**INT:** also they *sanctified* in truth

### **Acts 20:32 V-RPM/P-DMP**

**GRK:** ἐν τοῖς ἡγιασμένοις πᾶσιν

**NAS:** all those *who are sanctified*.

**KJV:** among all *them which are sanctified*.

**INT:** among the *sanctified* all

### **Acts 26:18 V-RPM/P-DMP**

**GRK:** ἐν τοῖς ἡγιασμένοις πίστει τῇ

**NAS:** those *who have been sanctified* by faith

**KJV:** among *them which are sanctified* by faith  
**INT:** among those that *have been sanctified* by faith that [is]

### **Romans 15:16 V-RPM/P-NFS**

**GRK:** ἐθνῶν εὐπρόσδεκτος ἡγιασμένη ἐν πνεύματι  
**NAS:** acceptable, *sanctified* by the Holy  
**KJV:** acceptable, *being sanctified* by  
**INT:** Gentiles acceptable *sanctified* by [the] Spirit

### **1 Corinthians 1:2 V-RPM/P-DMP**

**GRK:** ἐν Κορίνθῳ ἡγιασμένοις ἐν Χριστῷ  
**NAS:** which is at Corinth, *to those who have been sanctified* in Christ  
**KJV:** Corinth, *to them that are sanctified* in  
**INT:** in Corinth *having been sanctified* in Christ

### **1 Corinthians 6:11 V-AIP-2P**

**GRK:** ἀπελούσασθε ἀλλὰ ἡγιασθητε ἀλλὰ ἐδικαιώθητε  
**NAS:** of you; but you were washed, *but you were sanctified*, but you were justified  
**KJV:** but *ye are sanctified*, but  
**INT:** you were washed but *you were sanctified* but you were justified

### **1 Corinthians 7:14 V-RIM/P-3S**

**GRK:** ἡγιάσται γὰρ ὁ  
**NAS:** husband *is sanctified* through  
**KJV:** husband *is sanctified* by  
**INT:** *Is sanctified* for the

### **1 Corinthians 7:14 V-RIM/P-3S**

**GRK:** γυναικὴ καὶ ἡγιάσται ἢ γυνή  
**NAS:** wife *is sanctified* through  
**KJV:** wife *is sanctified* by  
**INT:** wife and *is sanctified* the wife

### **Ephesians 5:26 V-ASA-3S**

**GRK:** ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ  
**NAS:** so *that He might sanctify* her, having cleansed  
**KJV:** That *he might sanctify* and cleanse it  
**INT:** that her *he might sanctify* having cleansed by the

### **1 Thessalonians 5:23 V-AOA-3S**

**GRK:** τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς  
**NAS:** Himself *sanctify* you entirely;

KJV: God of peace *sanctify* you wholly;  
INT: of peace *may sanctify* you wholly

### 1 Timothy 4:5 V-PIM/P-3S

GRK: *ἀγιάζεται* γὰρ διὰ  
NAS: *for it is sanctified* by means  
KJV: For *it is sanctified* by the word  
INT: *it is sanctified* indeed by

### 2 Timothy 2:21 V-RPM/P-NNS

GRK: εἰς τιμὴν ἡγιασμένον εὐχρηστον τῷ  
NAS: for honor, *sanctified*, useful  
KJV: unto honour, *sanctified*, and meet  
INT: to honor *having been sanctified* useful to the

### Hebrews 2:11 V-PPA-NMS

GRK: τε γὰρ ἀγιάζων καὶ οἱ  
NAS: For both *He who sanctifies* and those  
KJV: both *he that sanctifieth* and  
INT: both indeed *sanctifies* and those

### Hebrews 2:11 V-PPM/P-NMP

GRK: καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς  
NAS: and those *who are sanctified* are all  
KJV: and *they who are sanctified* [are] all  
INT: and those *sanctified* of one

### Hebrews 9:13 V-PIA-3S

GRK: τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν  
NAS: who have been defiled *sanctify* for the cleansing  
KJV: the unclean, *sanctifieth* to  
INT: the defiled *sanctifies* for the

### Hebrews 10:10 V-RPM/P-NMP

GRK: ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ  
NAS: we have been *sanctified* through  
KJV: we are *sanctified* through  
INT: that will *sanctified* we are through

### Hebrews 10:14 V-PPM/P-AMP

GRK: διηνεκὲς τοὺς ἀγιαζομένους  
NAS: for all time those *who are sanctified*.

**KJV:** for ever *them that are sanctified*.

**INT:** ever those [being] *sanctified*

### **Hebrews 10:29 V-AIP-3S**

**GRK:** ἐν ᾧ ἡγιάσθη καὶ τὸ

**NAS:** by which *he was sanctified*, and has insulted

**KJV:** wherewith *he was sanctified*, an unholy thing,

**INT:** in which *he was sanctified* and the

### **Strong's Greek 37**

#### **28 Occurrences**

## ◀ 40. hágios ▶

### **Strong's Concordance**

**hágios:** sacred, holy

**Original Word:** ἅγιος, ἴα, ον

**Part of Speech:** Adjective

**Transliteration:** hágios

**Phonetic Spelling:** (hag'-ee-os)

**Definition:** sacred, holy

**Usage:** set apart by (or for) God, holy, sacred.

### **HELPS Word-studies**

**40** *hágios* – properly, *different (unlike), other ("otherness"), holy*; for the believer, **40** (*hágios*) means "*likeness of nature with the Lord*" because "*different from the world*."

The fundamental (core) meaning of **40** (*hágios*) is "different" – thus a temple in the 1st century was *hágios* ("holy") because *different* from other buildings (Wm. Barclay). In the NT, **40** /*hágios* ("holy") has the "technical" meaning "*different from the world*" because "*like the Lord*."

[**40** (*hágios*) implies something "set apart" and therefore "*different (distinguished/distinct)*" – i.e. "other," because *special* to the Lord.]

### **NAS Exhaustive Concordance**

**Word Origin**

from a prim. root

**Definition**



3:21; [Luke 1:70](#) (Wis. 11:1); (οἱ ἅγιοι (του) Θεοῦ ἄνθρωποι, [2 Peter 1:21](#) (R G L Tr text); worthies of the O. T. accepted by God for their piety, [Matthew 27:52](#); [1 Peter 3:5](#).

**2. set apart for God, to be, as it were, exclusively his;** followed by a genitive or a dative: τῷ κυρίῳ, [Luke 2:23](#); τοῦ Θεοῦ (equivalent to ἐκλεκτός τοῦ Θεοῦ) of Christ, [Mark 1:24](#); [Luke 4:34](#), and according to the true reading in [John 6:69](#), cf. [John 10:36](#); he is called also ὁ ἅγιος παῖς τοῦ Θεοῦ, [Acts 4:30](#), and simply ὁ ἅγιος, [1 John 2:20](#). Just as the Israelites claimed for themselves the title οἱ ἅγιοι, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection ([Daniel 7:18, 22](#); [2 Esdr. 8:28](#)), so this appellation is very often in the N. T. transferred to Christians, as those whom God has selected ἐκ τοῦ κόσμου ([John 17:14, 16](#)), that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God: [1 Peter 2:9](#) ([Exodus 19:6](#)), cf. [Exodus 19:5](#); [Acts 9:13, 32, 41](#); [Acts 26:10](#); [Romans 1:7](#); [Romans 8:27](#); [Romans 12:13](#); [Romans 16:15](#); [1 Corinthians 6:1, 2](#); [Philippians 4:21](#); [Colossians 1:12](#); [Hebrews 6:10](#); [Jude 1:3](#); [Revelation 5:8](#), etc.; (cf. B. D. American edition under the word ).

**3. of sacrifices and offerings; prepared for God with solemn rite, pure, clean** (opposed to ἀκάθαρτος): [1 Corinthians 7:14](#) (cf. [Ephesians 5:3](#)); connected with ἄμωμος, [Ephesians 1:4](#); [Ephesians 5:27](#); [Colossians 1:22](#); ἀπαρχή, [Romans 11:16](#); θυσία, [Romans 12:1](#). Hence,

**4. in a moral sense, pure, sinless, upright, holy:** [1 Peter 1:16](#) ([Leviticus 19:2](#); [Leviticus 11:44](#)); [1 Corinthians 7:34](#); δίκαιος καὶ ἅγιος, of John the Baptist, [Mark 6:20](#); ἅγιος καὶ δίκαιος, of Christ, [Acts 3:14](#); distinctively of him, [Revelation 3:7](#); [Revelation 6:10](#); of God pre-eminently, [1 Peter 1:15](#); [John 17:11](#); ἅγιοι ἀναστροφαί, [2 Peter 3:11](#); νόμος and ἐντολή, i. e. containing nothing exceptionable, [Romans 7:12](#); φίλημα, such a kiss as is a sign of the purest love, [1 Thessalonians 5:26](#); [1 Corinthians 16:20](#); [2 Corinthians 13:12](#); [Romans 16:16](#). On the phrase τό ἅγιον πνεῦμα and τό πνεῦμα τό ἅγιον, see πνεῦμα, 4 a. Cf. Diestel, Die Heiligkeit Gottes, in Jahrb. f. deutsch. Theol. iv., p. 1 ff; (Baudissin, Stud. z. Semitisch. Religionsgesch. Heft ii., p. 3 ff; Delitzsch in Herzog edition 2, see 714 ff; especially) Cremer, Wörterbuch, 4te Aufl., p. 32 ff (translation of 2nd edition, p. 84 ff; Oehler in Herzog 19:618 ff; Zetzschwitz, Profangrätigkeit as above with, p. 15 ff; Trench, § lxxxviii; Campbell, Dissertations, diss. vi., part iv.; especially Schmidt, chapter 181).

## Strong's Exhaustive Concordance

most holy, saint.

From hagos (an awful thing) (compare [hagnos](#), [thalpo](#)); sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

see GREEK [hagnos](#)

see GREEK [thalpo](#)

## Englishman's Concordance

### [Matthew 1:18 Adj-GNS](#)

[GRK](#): ἐκ πνεύματος ἁγίου

[NAS](#): to be with child *by the Holy* Spirit.

[KJV](#): with child of *the Holy* Ghost.

[INT](#): through [the] Spirit *Holy*

### [Matthew 1:20 Adj-GNS](#)

[GRK](#): πνεύματός ἐστιν ἁγίου

[NAS](#): has been conceived *in her is of the Holy* Spirit.

[KJV](#): is of *the Holy* Ghost.

[INT](#): [the] Spirit is *Holy*

### [Matthew 3:11 Adj-DNS](#)

[GRK](#): ἐν πνεύματι ἁγίῳ καὶ πυρὶ

[NAS](#): He will baptize *you with the Holy* Spirit

[KJV](#): you with *the Holy* Ghost, and

[INT](#): with [the] Spirit *Holy* and with fire

### [Matthew 4:5 Adj-AFS](#)

[GRK](#): εἰς τὴν ἁγίαν πόλιν καὶ

[NAS](#): took *Him into the holy* city

[KJV](#): up into *the holy* city, and

[INT](#): to the *holy* city and

### [Matthew 7:6 Adj-ANS](#)

[GRK](#): δῶτε τὸ ἅγιον τοῖς κυσίν

[NAS](#): what *is holy* to dogs,

[KJV](#): that which *is holy* unto the dogs,

[INT](#): Give that which [is] *holy* to the dogs

### [Matthew 12:32 Adj-GNS](#)

[GRK](#): πνεύματος τοῦ ἁγίου οὐκ ἀφεθήσεται

[NAS](#): against *the Holy* Spirit,

KJV: against *the Holy* Ghost,  
INT: Spirit the *Holy* not it will be forgiven

#### **Matthew 24:15 Adj-DMS**

GRK: ἐν τόπῳ ἁγίῳ ὁ ἀναγινώσκων  
NAS: standing *in the holy* place  
KJV: in *the holy* place,  
INT: in [the] place *holy* (he who reads

#### **Matthew 27:52 Adj-GMP**

GRK: τῶν κεκοιμημένων ἁγίων ἠγέρθησαν  
NAS: bodies *of the saints* who had fallen asleep  
KJV: many bodies *of the saints* which slept  
INT: of the fallen asleep *saints* arose

#### **Matthew 27:53 Adj-AFS**

GRK: εἰς τὴν ἁγίαν πόλιν καὶ  
NAS: they entered *the holy* city  
KJV: and went into *the holy* city, and  
INT: into the *holy* city and

#### **Matthew 28:19 Adj-GNS**

GRK: καὶ τοῦ ἁγίου πνεύματος  
NAS: and the Son *and the Holy* Spirit,  
KJV: of the Son, and *of the Holy* Ghost:  
INT: and of the *Holy* Spirit

#### **Mark 1:8 Adj-DNS**

GRK: ἐν πνεύματι ἁγίῳ  
NAS: but He will baptize *you with the Holy* Spirit.  
KJV: you with *the Holy* Ghost.  
INT: with Spirit *Holy*

#### **Mark 1:24 Adj-NMS**

GRK: εἶ ὁ ἅγιος τοῦ θεοῦ  
NAS: who *You are -- the Holy One* of God!  
KJV: who thou art, *the Holy One* of God.  
INT: you are the *Holy [One]* of God

#### **Mark 3:29 Adj-ANS**

GRK: πνεῦμα τὸ ἅγιον οὐκ ἔχει  
NAS: against *the Holy* Spirit

KJV: against *the Holy* Ghost  
INT: Spirit *Holy* never has

### Mark 6:20 Adj-AMS

GRK: δίκαιον καὶ ἅγιον καὶ συνετήρει  
NAS: that he was a righteous *and holy* man,  
KJV: man and *an holy*, and observed  
INT: righteous and *holy* and kept safe

### Mark 8:38 Adj-GMP

GRK: ἀγγέλων τῶν ἁγίων  
NAS: of His Father *with the holy* angels.  
KJV: Father with *the holy* angels.  
INT: angels *holy*

### Mark 12:36 Adj-DNS

GRK: πνεύματι τῷ ἁγίῳ Εἶπεν Κύριος  
NAS: said *in the Holy* Spirit,  
KJV: said by *the Holy* Ghost, The LORD  
INT: Spirit *holy* said [the] Lord

### Mark 13:11 Adj-NNS

GRK: πνεῦμα τὸ ἅγιον  
NAS: for it is not you who speak, *but [it is] the Holy* Spirit.  
KJV: that speak, but *the Holy* Ghost.  
INT: Spirit the *Holy*

### Luke 1:15 Adj-GNS

GRK: καὶ πνεύματος ἁγίου πλησθήσεται ἔτι  
NAS: and he will be filled *with the Holy* Spirit  
KJV: he shall be filled *with the Holy* Ghost,  
INT: and [of the] Spirit *holy* he will be filled even

### Luke 1:35 Adj-NNS

GRK: αὐτῇ Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ  
NAS: and said *to her, The Holy* Spirit  
KJV: unto her, *The Holy* Ghost  
INT: to her Spirit *[the] Holy* will come upon

### Luke 1:35 Adj-NNS

GRK: τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς  
NAS: you; and for that reason *the holy* Child

**KJV:** also *that holy thing* which shall be born  
**INT:** the born *holy one* will be called Son

#### **Luke 1:41 Adj-GNS**

**GRK:** ἐπλήσθη πνεύματος ἁγίου ἢ Ἐλισάβετ  
**NAS:** was filled *with the Holy* Spirit.  
**KJV:** was filled *with the Holy* Ghost:  
**INT:** was filled with [the] Spirit *Holy* Elizabeth

#### **Luke 1:49 Adj-ANS**

**GRK:** δυνατός καὶ ἅγιον τὸ ὄνομα  
**NAS:** great things *for me; And holy* is His name.  
**KJV:** great things; and *holy* [is] his name.  
**INT:** mighty one and *holy [is]* the name

#### **Luke 1:67 Adj-GNS**

**GRK:** ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν  
**NAS:** was filled *with the Holy* Spirit,  
**KJV:** was filled *with the Holy* Ghost,  
**INT:** was filled with [the] Spirit *Holy* and prophesied

#### **Luke 1:70 Adj-GMP**

**GRK:** στόματος τῶν ἁγίων ἀπ' αἰῶνος  
**NAS:** by the mouth *of His holy* prophets  
**KJV:** the mouth of his *holy* prophets, which  
**INT:** mouth the *holy* of old

#### **Luke 1:72 Adj-GFS**

**GRK:** μνησθῆναι διαθήκης ἁγίας αὐτοῦ  
**NAS:** And to remember *His holy* covenant,  
**KJV:** to remember his *holy* covenant;  
**INT:** to remember [the] covenant *holy* of him

**Strong's Greek 40**  
**235 Occurrences**

## ◀ 2588. kardia ▶

**Strong's Concordance**  
kardia: heart

**Original Word:** καρδία, ας, ή

**Part of Speech:** Noun, Feminine

**Transliteration:** kardia

**Phonetic Spelling:** (kar-dee'-ah)

**Definition:** heart

**Usage:** lit: the heart; mind, character, inner self, will, intention, center.

## HELPS Word-studies

**2588** *kardía* – heart; "the affective center of our being" and the *capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.*

[*Heart* ([2588](#) /*kardía*) is mentioned over 800 times in Scripture, but *never* referring to the literal physical pump that drives the blood. That is, "heart" is *only used figuratively* (both in the OT and NT.)]

## NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

heart

**NASB Translation**

heart (102), heart's (1), hearts (49), mind (2), minds (1), quick (1), spirit (1).

## Thayer's Greek Lexicon

**STRONGS NT 2588: καρδία**

**καρδία**, **καρδίας**, **ή**, poetic **κραδία** and **καρδιη** (in the latter form almost always in Homer (only at the beginning of a line in three places; everywhere else by metathesis **κραδιη**; Ebeling, Lex. Homer, under the word)) (from a root signifying to quiver or palpitate; cf. Cartius § 39; Vanicek, p. 1097 (Etym. Magn. 491, 56 **παρά τό κραδαίνω, τό σείω. ἀεικίνητος γάρ ή καρδία**); allied with Latincor; English **heart**); the Sept. for לֵב and לֵבָב; **the heart**;

**1.** properly, that organ in the animal body which is the center of the circulation of the blood, and hence, was regarded as the seat of physical life: [2 Samuel 18:14](#); [2 Kings 9:24](#); Tobit 6:5 (4), 7f (6f), 17 (16). Hence,

**2.** universally, **καρδία** denotes the seat and center of all physical and spiritual life; and  
**a. the vigor and sense of physical life** ([Psalm 101:5](#) ()); **στήρισον τήν καρδίαν σου ψωμῶ ἄρτου**, [Judges 19:5](#); to which add [Psalm 103:15](#) ()): **τρέφειν τάς καρδίας**, [James](#)

[5:5](#); ἐμπιπλῶν τὰς καρδίας τροφῆς, [Acts 14:17](#); βάρειν τῆς καρδίας κραιπάλη καὶ μέθη, [Luke 21:34](#); (but see b. δ. below);

**b.** the center and seat of spiritual life, "the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors" (so in English **heart, inner man**, etc.); **α.** universally: [Matthew 5:8](#); [Matthew 6:21](#); [Mark 7:19](#); [Luke 1:51](#); [Luke 2:51](#); [Luke 8:12, 15](#); [Acts 5:3](#); [Romans 10:9](#); [1 Corinthians 14:25](#); [2 Corinthians 6:11](#); [Ephesians 6:5](#); [Colossians 3:22](#); [1 Peter 3:4](#), etc.; plural: [Matthew 9:4](#); [Mark 2:6, 8](#); [Mark 4:16](#) (R L text Tr marginal reading); [Luke 1:17](#); [Luke 2:35](#); [Luke 5:22](#); ([Luke 24:38](#) R G L marginal reading; [Acts 7:51](#) L T Tr WH text); [Romans 2:15](#); [Romans 16:18](#); [2 Corinthians 3:2](#); [Galatians 4:6](#); [Philippians 4:7](#); [Ephesians 5:19](#) Lachmann; [Hebrews 8:10](#) (T WH marginal reading singular); [Hebrews 10:16](#), etc. ἡ καρδιά is distinguished from τό στόμα or from τά χεῖλεα: [Matthew 15:8, 18](#); [Mark 7:6](#); [2 Corinthians 6:11](#); [Romans 10:8f](#); from τό πρόσωπον: [2 Corinthians 5:12](#); [1 Thessalonians 2:17](#); περιτομή καρδίας, [Romans 2:29](#); ἀπερίτμητοι τῆ καρδία, [Acts 7:51](#) (L T Tr WH text καρδίαις, WH marginal reading genitive καρδίας, cf. Buttman, 170 (148)). of things done **from the heart i. e. cordially or sincerely, truly** (without simulation or pretence) the following phrases are used: ἐκ καρδίας (Aristophanes nub. 86), [Romans 6:17](#); and L T Tr WH in [1 Peter 1:22](#), where R G ἐκ καθαῶς καρδίας, as in [1 Timothy 1:5](#); [2 Timothy 2:22](#); ἀπό τῶν καρδιῶν, [Matthew 18:35](#) (ἀπό καρδίας εὐχάριστος τοῖς θεοῖς, Antoninus 2, 3); ἐν ὅλῃ τῆ καρδία and ἐξ ὅλης τῆς καρδίας, [Matthew 22:37](#); [Mark 12:30, 33](#); [Luke 10:27](#), and Rec. in [Acts 8:37](#) ([Deuteronomy 6:5](#); [Deuteronomy 26:16](#); [Psalm 118:34](#) ()); μετ' ἀληθινῆς καρδίας, [Hebrews 10:22](#). ἐρευναν τὰς καρδίας, [Romans 8:27](#); [Revelation 2:23](#); δοκιμάζειν, [1 Thessalonians 2:4](#); γινώσκειν, [Luke 16:15](#) (ἐτάζειν, [Jeremiah 17:10](#); [Psalm 7:10](#)); διανοίγειν τήν καρδίαν (see διανοίγω, 2), [Acts 16:14](#); ἦν ἡ καρδιά καὶ ἡ ψυχή μία, there was perfect unanimity, agreement of heart and soul, [Acts 4:32](#); τιθέναι τί ἐν τῆ καρδία (בְּלֵב and 1 לֵב עַל שׁוֹם, [Samuel 21:12](#); [Malachi 2:2](#); [Daniel 1:8](#); τιθέναι ἐν στηθεσσιν, ἐν φρεσίν, etc., in Homer), **to lay a thing up in the heart** to be considered more carefully and pondered, [Luke 1:66](#); **to fix in the heart** i. e. to purpose, plan, to do something, [Acts 5:4](#) (A. V. **conceived in thy heart**); also εἰς τήν καρδίαν (L T Tr WH ἐν τήν καρδίαν) followed by the infinitive, [Luke 21:14](#); βάλλειν εἰς τήν καρδίαν τίνος, followed by ἵνα, to put into one's mind the design of doing a thing, [John 13:2](#); also διδόναι followed by an infinitive, [Revelation 17:17](#); ἀναβαίνει ἐπὶ τήν καρδίαν τίνος, followed by an infinitive, the purpose to do a thing comes into the mind, [Acts](#)

[7:23](#); ἐν τῇ καρδίᾳ joined to verbs of thinking, reflecting upon, doubting, etc.: ἐνθυμεῖσθαι, διαλογίζεσθαι, [Matthew 9:4](#); [Mark 2:6, 8](#); [Luke 3:15](#); [Luke 5:22](#); λέγειν, εἰπεῖν (לֵבָבוֹ אָמַר), to think, consider with oneself, [Matthew 24:48](#); [Luke 12:45](#); [Romans 10:6](#); [Revelation 18:7](#) ([Deuteronomy 8:17](#); [Deuteronomy 9:4](#)); συμβάλλειν, to revolve in mind, [Luke 2:19](#); διακρίνεσθαι, to doubt, [Mark 11:23](#); διαλογισμοὶ ἀναβαινουσι, of persons in doubt, [Luke 24:38](#) (R G L marginal reading plural); ἀναβαίνει τί ἐπί καρδίαν, the thought of a thing enters the mind, [1 Corinthians 2:9](#). β. specifically, **of the understanding, the faculty and seat of intelligence** (often so in Homer also (cf. Nägelsbach, Homer. Theol., p. 319f; Zezschwitz, Profangrätigkeit as above with, pp. 25f, 50); **cor domicilium sapientiae**, Lactantius, de opif. dei c. 10, cf. Cicero, Tusc. 1, 9; [1 Kings 10:2](#); [Job 12:3](#); [Job 17:4](#), etc.; (cf. Meyer on [Ephesians 1:18](#) and references)): [Romans 1:21](#); [2 Corinthians 4:6](#); [Ephesians 1:18](#) (Rec. διανοίας); [2 Peter 1:19](#); συνιέναι τῇ καρδίᾳ, [Matthew 13:15](#); [Acts 28:27](#); νόειν τῇ καρδίᾳ, [John 12:40](#). of the dullness of a mind incapable of perceiving and understanding divine things the following expressions occur: ἐπαχύνθη ἡ καρδιά, [Matthew 13:15](#); [Acts 28:27](#), (from [Isaiah 6:10](#)); πωρουν τὴν καρδίαν, [John 12:40](#); πεπωρωμένη καρδιά, [Mark 6:52](#); [Mark 8:17](#); ἡ πώρωσις τῆς καρδιάς, [Mark 3:5](#); [Ephesians 4:18](#); βραδύς τῇ καρδίᾳ, slow of heart, [Luke 24:25](#); κάλυμμα ἐπὶ τὴν καρδίαν κεῖται, [2 Corinthians 3:15](#). γ. **of the will and character**: ἀγνίζειν καρδιάς, [James 4:8](#); καθαρίζειν τὰς καρδιάς, [Acts 15:9](#) ὀρεσσαντίσμενοι τὰς καρδιάς, [Hebrews 10:22](#); καρδιά εὐθεῖα (cf. Winer's Grammar, 32), [Acts 8:21](#); πονηρά, [Hebrews 3:12](#) (cf. 11. § 132, 24; Winer's Grammar, 194 (183)); ἀμετανόητος, [Romans 2:5](#); γεγυμνασμενη πλεονεξίας, [2 Peter 2:14](#); στηρίζειν τὰς καρδιάς, [1 Thessalonians 3:13](#); βεβαιουν, in passive, [Hebrews 13:9](#); σκληρύνειν, [Hebrews 3:8](#); ἡ ἐπίνοια τῆς καρδιάς, [Acts 8:22](#); αἱ βουλαὶ τῶν καρδιῶν [1 Corinthians 4:5](#); προαιρεῖσθαι τῇ καρδίᾳ, [2 Corinthians 9:7](#); κρίνειν (to determine) and ἔδραϊος ἐν τῇ καρδίᾳ, [1 Corinthians 7:37](#). δ. "of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions": ἡ καρδιά καιομένη ἦν, of the soul as greatly and peculiarly moved, [Luke 24:32](#); αἱ ἐπιθυμίαι τῶν καρδιῶν, [Romans 1:24](#); στηρίζειν τὰς καρδιάς, of the cultivation of constancy and endurance, [James 5:8](#). in reference to good-will and love: ἐήξειν τινα ἐν τῇ καρδίᾳ, **to have one in one's heart**, of constant remembrance and steadfast affection, [Philippians 1:7](#) ('te tamen in toto pectore semper habet' Ovid. trist. 5, 4, 24); εἶναι ἐν τῇ καρδίᾳ τίνος, to be cherished in one's heart, to be loved by one perpetually and unalterably, [2 Corinthians 7:3](#); εὐδοκία τῆς καρδιάς, [Romans](#)

[10:1](#). in reference to joy and pleasure: [ηὐφράνθη ἡ καρδιά, Acts 2:26](#) (from [Psalm 15:9](#) ()); [χαρήσεται ἡ καρδιά, John 16:22](#); [ἀνῆρ κατὰ τὴν καρδίαν τοῦ Θεοῦ](#), i. e. in whom God delights, [Acts 13:22](#); of the pleasure given by food, [Acts 14:17](#) ((Winer's Grammar, 156 (148) note) see 2 a. above). in reference to grief, pain, anguish, etc.: [ἡ λύπη πεπλήρωκε τὴν καρδίαν, John 16:6](#); [ὀδύνη τῆ καρδιά μου, Romans 9:2](#); [ἡ καρδιά ταράσσεται, John 14:1, 27](#); [συνοχή καρδιάς, 2 Corinthians 2:4](#); [βάρειν τῆς καρδιάς μερίμναις βιωτικαῖς, Luke 21:34](#) (cf. 2 a. above); [διαπρίομαι τῆ καρδιά, Acts 7:54](#); [συντετριμμένος τὴν καρδίαν, Luke 4:18](#) R L brackets; [κατενύγησαν τῆ καρδιά, Acts 2:37](#) (L T Tr WH τὴν καρδίαν); [συνθρύπτειν τὴν καρδίαν, Acts 21:13](#). ε. of a soul conscious of good or bad deeds (our conscience): [1 John 3:20f](#) ([Ecclesiastes 7:22](#); so [לִבִּי, Job 27:6](#); [ἡ καρδιά πατασσει τινα, 1 Samuel 24:6](#); [2 Samuel 24:10](#)).

### 3. used of the middle or central or inmost part of anything, even though

**inanimate:** [τῆς γῆς](#) (which some understand of Hades, others of the sepulchre), [Matthew 12:40](#) ([τῆς θαλάσσης, Jonah 2:4](#) for [לֵב](#); and for the same [ἐν μέσῳ θαλάσσης, Exodus 15:8, 19](#); add Baruch 6: (Epistle Jer.) ; [τῆς κλεψυδρας](#), Aristotle, probl. 16, 8 (others, [κώδια](#))). Cf. Beck, Biblical Seelenlehre, chapter iii. § 20ff, p. 64ff; Delitzsch, Biblical Psychologie (Leipz. 1861) iv. § 12, p. 248ff (also in Herzog 2, vi. 57ff); Oehler in Herzog vi., p. 15ff (also in his O. T. Theol. (edited by Day) § 71); Wittichen in Schenkel iii. 71f.

## Strong's Exhaustive Concordance

the heart, thoughts, feelings

Prolonged from a primary kar (Latin cor, "heart"); the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

## Englishman's Concordance

### [Matthew 5:8 N-DFS](#)

**GRK:** καθαροὶ τῆ καρδιά ὅτι αὐτοὶ

**NAS:** are the pure *in heart*, for they shall see

**KJV:** [are] the pure *in heart*: for

**INT:** pure *in heart* for they

### [Matthew 5:28 N-DFS](#)

**GRK:** ἐν τῆ καρδιά αὐτοῦ

**NAS:** committed adultery *with her in his heart*.

KJV: in his *heart*.

INT: in the *heart* of him

### Matthew 6:21 N-NFS

GRK: καὶ ἡ **καρδία** σου

NAS: is, there *your heart* will be also.

KJV: will your *heart* be also.

INT: also the *heart* of you

### Matthew 9:4 N-DFP

GRK: ἐν ταῖς **καρδίαις** ὑμῶν

NAS: are you thinking evil *in your hearts*?

KJV: in your *hearts*?

INT: in the *hearts* of you

### Matthew 11:29 N-DFS

GRK: ταπεινὸς τῇ **καρδίᾳ** καὶ εὐρήσετε

NAS: and humble *in heart*, and YOU WILL FIND

KJV: and lowly *in heart*: and ye shall find

INT: humble [in] the *heart* and you will find

### Matthew 12:34 N-GFS

GRK: περισσεύματος τῆς **καρδίας** τὸ στόμα

NAS: out of that which fills *the heart*.

KJV: the abundance *of the heart* the mouth

INT: abundance of the *heart* the mouth

### Matthew 12:40 N-DFS

GRK: ἐν τῇ **καρδίᾳ** τῆς γῆς

NAS: nights *in the heart* of the earth.

KJV: nights in *the heart* of the earth.

INT: in the *heart* of the earth

### Matthew 13:15 N-NFS

GRK: γὰρ ἡ **καρδία** τοῦ λαοῦ

NAS: *FOR THE HEART* OF THIS PEOPLE

KJV: people's *heart* is waxed gross,

INT: indeed the *heart* people

### Matthew 13:15 N-DFS

GRK: καὶ τῇ **καρδίᾳ** συνῶσιν καὶ

NAS: AND UNDERSTAND *WITH THEIR HEART* AND RETURN,

KJV: should understand *with [their] heart*, and  
INT: and with the *heart* they should understand and

#### Matthew 13:19 N-DFS

GRK: ἐν τῇ καρδίᾳ αὐτοῦ οὐτός  
NAS: has been sown *in his heart*. This  
KJV: in his *heart*. This is  
INT: in the *heart* of him This

#### Matthew 15:8 N-NFS

GRK: ἡ δὲ καρδίᾳ αὐτῶν πόρρω  
NAS: ME WITH THEIR LIPS, *BUT THEIR HEART* IS FAR  
KJV: but their *heart* is far  
INT: with the moreover *heart* of them far

#### Matthew 15:18 N-GFS

GRK: ἐκ τῆς καρδίας ἐξέρχεται κάκεινα  
NAS: come *from the heart*, and those  
KJV: from *the heart*; and they  
INT: out of the *heart* come forth and these

#### Matthew 15:19 N-GFS

GRK: γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ  
NAS: *For out of the heart* come evil  
KJV: For out of *the heart* proceed evil  
INT: indeed the *heart* come forth thoughts

#### Matthew 18:35 N-GFP

GRK: ἀπὸ τῶν καρδιῶν ὑμῶν  
NAS: his brother *from your heart*.  
KJV: ye from your *hearts* forgive not  
INT: from the *heart* of you

#### Matthew 22:37 N-DFS

GRK: ὅλη τῇ καρδίᾳ σου καὶ  
NAS: WITH ALL *YOUR HEART*, AND WITH ALL  
KJV: all thy *heart*, and with  
INT: all the *heart* of you and

#### Matthew 24:48 N-DFS

GRK: ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει  
NAS: says *in his heart*, My master

KJV: in his *heart*, My lord  
INT: in the *heart* of him Delays

### **Mark 2:6 N-DFP**

GRK: ἐν ταῖς καρδίαις αὐτῶν  
NAS: there and reasoning *in their hearts*,  
KJV: in their *hearts*,  
INT: in the *hearts* of them

### **Mark 2:8 N-DFP**

GRK: ἐν ταῖς καρδίαις ὑμῶν  
NAS: about these things *in your hearts?*  
KJV: in your *hearts?*  
INT: in the *hearts* of you

### **Mark 3:5 N-GFS**

GRK: πωρώσει τῆς καρδίας αὐτῶν λέγει  
NAS: at their hardness *of heart*, He said  
KJV: of their *hearts*, he saith  
INT: hardness of the *heart* of them he says

### **Mark 6:52 N-NFS**

GRK: αὐτῶν ἡ καρδιά πεπωρωμένη  
NAS: from the [incident of] the loaves, *but their heart* was hardened.  
KJV: for their *heart* was hardened.  
INT: of them the *heart* hardened

### **Mark 7:6 N-NFS**

GRK: ἡ δὲ καρδιά αὐτῶν πόρρω  
NAS: ME WITH THEIR LIPS, *BUT THEIR HEART IS FAR*  
KJV: but their *heart* is far  
INT: but [*the*] *heart* of them far

### **Mark 7:19 N-AFS**

GRK: εἰς τὴν καρδίαν ἀλλ' εἰς  
NAS: it does not go *into his heart*, but into his stomach,  
KJV: into his *heart*, but into  
INT: into the *heart* but into

### **Mark 7:21 N-GFS**

GRK: ἐκ τῆς καρδίας τῶν ἀνθρώπων  
NAS: For from within, *out of the heart* of men,

[KJV](#): out of *the heart* of men,  
[INT](#): out of the *heart* of men

### [Mark 8:17 N-AFS](#)

[GRK](#): ἔχετε τὴν καρδίαν ὑμῶν  
[NAS](#): Do you have a hardened *heart*?  
[KJV](#): have ye your *heart* yet hardened?  
[INT](#): have you the *heart* of you

### [Mark 11:23 N-DFS](#)

[GRK](#): ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ  
[NAS](#): and does not doubt *in his heart*, but believes  
[KJV](#): in his *heart*, but shall believe  
[INT](#): in the *heart* of him but

### [Strong's Greek 2588](#) [158 Occurrences](#)

## ◀ 2092. *hetoimos* ▶

### Strong's Concordance

**hetoimos**: prepared

**Original Word**: ἔτοιμος, η, ον

**Part of Speech**: Adjective

**Transliteration**: hetoimos

**Phonetic Spelling**: (het-oy'-mos)

**Definition**: prepared

**Usage**: ready, prepared.

### HELPS Word-studies

**2092** *hetoimos* (from *heteos*, "fitting") – *ready* because *prepared*; "standing by," ready to meet the opportunity (challenge) at hand; *ready* because the necessary *preparations* are *done* (or are sure to happen as needed).

### NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

prepared

**NASB Translation**

accomplished (1), opportune (1), ready (15).

## Thayer's Greek Lexicon

### STRONGS NT 2092: ἔτοιμος

**ἔτοιμος** (on the accent cf. (Chandler § 394); Winer's Grammar, 52 (51)), **ἐτοίμη** ([2 Corinthians 9:5](#); [1 Peter 1:5](#)), **ἔτοιμον**, and **ἔτοιμος, ἔτοιμον** ([Matthew 25:10](#) (cf. WHs Appendix, p. 157a; Winer's Grammar, § 11, 1; Buttman, 25 (22))); from Homer down; **prepared, ready**;

**a.** of things: [Matthew 22:4, 8](#), (([Luke 14:17](#))); [Mark 14:15](#) (L brackets **ἐτοιμάσατε**); [2 Corinthians 9:5](#); **ready to hand**: **τά ἔτοιμα**, the things (made) ready (in advance by others), i. e. the Christian churches already founded by them, [2 Corinthians 10:16](#); equivalent to **opportune, seasonable, ὁ καιρός**, [John 7:6](#); **σωτηρία ἐτοίμη ἀποκαλουφθῆναι**, on the point of being revealed, [1 Peter 1:5](#).

**b.** of persons; **ready, prepared**: to do something, [Acts 23:21](#); to receive one coming, [Matthew 24:44](#); [Matthew 25:10](#); [Luke 12:40](#); **πρός τί**, for (the doing of) a thing, [Titus 3:1](#); [1 Peter 3:15](#); followed by the infinitive (cf. Buttman, 260 (224)), [Luke 22:33](#); by **τοῦ** with an infinitive, [Acts 23:15](#) (Buttman, § 140, 15; Winer's Grammar, § 44, 4 a.); **ἐν ἐτοίμῳ ἔχω**, to be in readiness, followed by the infinitive (Philo, leg. ad Gai. § 34 under the end): [2 Corinthians 10:6](#) (cf. Winer's Grammar, 332 (311)). (For ἵκῃ, [Exodus 19:11, 15](#); [Joshua 8:4](#), etc.)

## Strong's Exhaustive Concordance

prepared, made ready.

From an old noun heteos (fitness); adjusted, i.e. Ready -- prepared, (made) ready(-iness, to our hand).

## Englishman's Concordance

### [Matthew 22:4](#) Adj-NNP

**GRK:** καὶ πάντα ἔτοιμα δεῦτε εἰς

**NAS:** and everything *is ready*; come

**KJV:** and all things *[are] ready*: come unto

**INT:** and all things *[are] ready* come to

### [Matthew 22:8](#) Adj-NMS

**GRK:** μὲν γάμος ἔτοιμός ἐστιν οἱ

**NAS:** The wedding *is ready*, but those

**KJV:** is *ready*, but

**INT:** indeed [the] wedding feast *ready* is those

### Matthew 24:44 Adj-NMP

GRK: ὑμεῖς γίνεσθε ἕτοιμοι ὅτι ἡ  
NAS: you also *must be ready*; for the Son  
KJV: ye also *ready*: for in such  
INT: you be *ready* for in that

### Matthew 25:10 Adj-NFP

GRK: καὶ αὐτοὶ ἕτοιμοι εἰσῆλθον μετ'  
NAS: and those *who were ready* went  
KJV: and *they that were ready* went in  
INT: and those *ready* went in with

### Mark 14:15 Adj-ANS

GRK: μέγα ἐστρωμένον ἕτοιμον καὶ ἐκεῖ  
NAS: furnished [*and*] *ready*; prepare  
KJV: furnished [*and*] *prepared*: there  
INT: large furnished [*and*] *ready* And There

### Luke 12:40 Adj-NMP

GRK: ὑμεῖς γίνεσθε ἕτοιμοι ὅτι ἡ  
NAS: You too, *be ready*; for the Son of Man  
KJV: ye therefore *ready* also: for  
INT: you be you *ready* for in the

### Luke 14:17 Adj-NNP

GRK: ὅτι ἤδη ἕτοιμά ἐστιν  
NAS: Come; *for everything is ready* now.'  
KJV: are now *ready*.  
INT: for now *ready* is

### Luke 22:33 Adj-NMS

GRK: μετὰ σοῦ ἕτοιμός εἰμι καὶ  
NAS: with You I am *ready* to go  
KJV: Lord, I am *ready* to go with  
INT: with you *ready* I am both

### John 7:6 Adj-NMS

GRK: πάντοτέ ἐστιν ἕτοιμος  
NAS: but your time is always *opportune*.  
KJV: is always *ready*.  
INT: always is *ready*

### Acts 23:15 Adj-NMP

GRK: ἐγγίσει αὐτὸν ἕτοιμοί ἐσμεν τοῦ

**NAS:** by a more thorough investigation; *and we for our part are ready* to slay  
**KJV:** come near, are *ready* to kill him.  
**INT:** drawing near his *ready* are

### **Acts 23:21 Adj-NMP**

**GRK:** νῦν εἰσὶν ἕτοιμοὶ προσδεχόμενοι τὴν  
**NAS:** him; and now *they are ready* and waiting  
**KJV:** are they *ready*, looking for  
**INT:** now they are *ready* waiting the

### **2 Corinthians 9:5 Adj-AFS**

**GRK:** ὑμῶν ταύτην ἕτοιμην εἶναι οὕτως  
**NAS:** that the same *would be ready* as a bountiful gift  
**KJV:** that the same might be *ready*, as  
**INT:** of you this *ready* to be thus

### **2 Corinthians 10:6 Adj-DNS**

**GRK:** καὶ ἐν ἑτοιμίῳ ἔχοντες ἐκδικῆσαι  
**NAS:** *and we are ready* to punish all  
**KJV:** having in *a readiness* to revenge all  
**INT:** and in *readiness* having to avenge

### **2 Corinthians 10:16 Adj-ANP**

**GRK:** εἰς τὰ ἔτοιμα καυχῆσασθαι  
**NAS:** you, [and] not to boast *in what has been accomplished* in the sphere  
**KJV:** line of *things made ready to our hand*.  
**INT:** as to things *ready* to boast

### **Titus 3:1 Adj-AMP**

**GRK:** ἔργον ἀγαθὸν ἑτοιμοὺς εἶναι  
**NAS:** to be obedient, *to be ready* for every  
**KJV:** to be *ready* to  
**INT:** work good *ready* to be

### **1 Peter 1:5 Adj-AFS**

**GRK:** εἰς σωτηρίαν ἑτοιμην ἀποκαλυφθῆναι ἐν  
**NAS:** for a salvation *ready* to be revealed  
**KJV:** unto salvation *ready* to be revealed in  
**INT:** for salvation *ready* to be revealed in

### **1 Peter 3:15 Adj-NMP**

**GRK:** καρδίας ὑμῶν ἕτοιμοι ἀεὶ πρὸς  
**NAS:** always [*being*] *ready* to make a defense

[KJV](#): hearts: and *[be] ready* always to  
[INT](#): hearts of you *and ready* [be] always for

[Strong's Greek 2092](#)  
[17 Occurrences](#)

◀ **104. aei** ▶

**Strong's Concordance**

**aei**: ever, unceasingly

**Original Word**: ἀεί

**Part of Speech**: Adverb

**Transliteration**: aei

**Phonetic Spelling**: (ah-eye')

**Definition**: ever, unceasingly

**Usage**: always, unceasingly, perpetually; on every occasion.

**NAS Exhaustive Concordance**

**Word Origin**

of uncertain origin

**Definition**

ever, unceasingly

**NASB Translation**

always (6), constantly (1).

**Thayer's Greek Lexicon**

**STRONGS NT 104**: ἀεί

ἀεί (see αἰών, adverb (from Homer down), always;

**1. perpetually, incessantly**: [Acts 7:51](#); [2 Corinthians 4:11](#); [2 Corinthians 6:10](#); [Titus 1:12](#); [Hebrews 3:10](#).

**2. invariably, at any and every time when according to the circumstances something is or ought to be done again**: [Mark 15:8](#) (T WH omit) (at every feast); [1 Peter 3:15](#); [2 Peter 1:12](#).

**Strong's Exhaustive Concordance**

always, ever.

From an obsolete primary noun (apparently meaning continued duration); "ever," by qualification regularly; by implication, earnestly; --always, ever.

## Englishman's Concordance

### [Acts 7:51 Adv](#)

**GRK:** ὡσὶν ὑμεῖς ἀεὶ τῷ πνεύματι

**NAS:** and ears *are always* resisting

**KJV:** ye do *always* resist the Holy

**INT:** ears you *always* the Spirit

### [2 Corinthians 4:11 Adv](#)

**GRK:** ἀεὶ γὰρ ἡμεῖς

**NAS:** For we who live *are constantly* being delivered over

**KJV:** live are *alway* delivered unto

**INT:** *always* indeed we

### [2 Corinthians 6:10 Adv](#)

**GRK:** ὡς λυπούμενοι ἀεὶ δὲ χαίροντες

**NAS:** yet *always* rejoicing,

**KJV:** sorrowful, yet *alway* rejoicing; as

**INT:** as sorrowful *always* moreover rejoicing

### [Titus 1:12 Adv](#)

**GRK:** προφήτης Κρηῆτες ἀεὶ ψεῦσται κακὰ

**NAS:** said, Cretans *are always* liars, evil

**KJV:** The Cretians [*are*] *alway* liars,

**INT:** a prophet Cretans *always* [are] liars evil

### [Hebrews 3:10 Adv](#)

**GRK:** καὶ εἶπον Ἀεὶ πλανῶνται τῇ

**NAS:** AND SAID, '*THEY ALWAYS* GO ASTRAY

**KJV:** They do *alway* err

**INT:** and said *Always* they err

### [1 Peter 3:15 Adv](#)

**GRK:** ὑμῶν ἔτοιμοι ἀεὶ πρὸς ἀπολογία

**NAS:** in your hearts, *always* [being] ready

**KJV:** [be] ready *always* to

**INT:** of you and ready [*be*] *always* for a defense

### [2 Peter 1:12 Adv](#)

**GRK:** Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν

**NAS:** Therefore, *I will always* be ready

**KJV:** to put you *always* in remembrance of  
**INT:** Therefore I remind *always* you to put in remembrance

## [Strong's Greek 104](#) [7 Occurrences](#)

# ◀ 627. apologia ▶

## Strong's Concordance

**apologia:** a speech in defense

**Original Word:** ἀπολογία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** apologia

**Phonetic Spelling:** (ap-ol-og-ee'-ah)

**Definition:** a speech in defense

**Usage:** a verbal defense (particularly in a law court).

## HELPS Word-studies

**627** *apología* (from [575](#) /*apó*, "from" and [3056](#) /*lógos*, "intelligent reasoning") – properly, a well-reasoned reply; a *thought-out response* to adequately address the issue(s) that is raised.

[627](#) /*apología* ("reasoned defense") is the term for making *a legal defense* in an ancient court. Today [627](#) /*apología* ("biblical apologetics") is used for supplying *evidences for the Christian faith*.

[An "apology" in *classical* times had nothing to do with saying, "I'm sorry," but rather was a *reasoned argument (defense)* that presented *evidence (supplied compelling proof)*.]

## NAS Exhaustive Concordance

### Word Origin

from [apologeomai](#)

### Definition

a speech in defense

### NASB Translation

defense (7), vindication (1).

## Thayer's Greek Lexicon

STRONGS NT 627: ἀπολογία

ἀπολογία, ἀπολογίας, ἡ (see ἀπολογέομαι), verbal defense, speech in

**defense:** [Acts 25:16](#); [2 Corinthians 7:11](#); [Philippians 1:7, 17](#) (16); [2 Timothy 4:16](#); with a dative of the person who is to hear the defense, to whom one labors to excuse or to make good his cause: [1 Corinthians 9:3](#); [1 Peter 3:15](#); in the same sense, ἡ ἀπολογία ἢ πρὸς τινα, [Acts 22:1](#) (Xenophon, mem. 4, 8, 5).

## Strong's Exhaustive Concordance

answer for oneself, clearing of self, defense.

From the same as [apologeomai](#); a plea ("apology") -- answer (for self), clearing of self, defence.

see GREEK [apologeomai](#)

## Englishman's Concordance

### [Acts 22:1 N-GFS](#)

**GRK:** ὑμᾶς νυνὶ ἀπολογίας

**NAS:** hear *my defense* which I now

**KJV:** my *defence* [which I make] now

**INT:** you now *defense*

### [Acts 25:16 N-GFS](#)

**GRK:** τόπον τε ἀπολογίας λάβοι περὶ

**NAS:** an opportunity *to make his defense* against

**KJV:** licence *to answer for himself* concerning

**INT:** opportunity and *of defense* he may get concerning

### [1 Corinthians 9:3 N-NFS](#)

**GRK:** Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ

**NAS:** *My defense* to those who examine

**KJV:** Mine *answer* to them that do examine me

**INT:** my *defense* to those me

### [2 Corinthians 7:11 N-AFS](#)

**GRK:** σπουδὴν ἀλλὰ ἀπολογίαν ἀλλὰ ἀγανάκτησιν

**NAS:** in you: what *vindication* of yourselves, what

**KJV:** yea, [*what*] *clearing of yourselves*, yea,

**INT:** earnestness but [*what*] *defense* but anger

### [Philippians 1:7 N-DFS](#)

**GRK:** ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει

**NAS:** in my imprisonment *and in the defense* and confirmation

KJV: and *in the defence* and  
INT: in the *defense* and confirmation

### Philippians 1:16 N-AFS

GRK: ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου  
NAS: that I am appointed *for the defense* of the gospel;  
INT: that for *defense* of the gospel

### 2 Timothy 4:16 N-DFS

GRK: πρώτη μου ἀπολογία οὐδεὶς μοι  
NAS: At my first *defense* no one supported  
KJV: my first *answer* no man stood  
INT: first of me *defense* no one me

### 1 Peter 3:15 N-AFS

GRK: ἀεὶ πρὸς ἀπολογίαὶν παντὶ τῷ  
NAS: [being] ready *to make a defense* to everyone  
KJV: to [*give*] *an answer* to every man  
INT: [be] always for *a defense* to everyone

### Strong's Greek 627 8 Occurrences

## ◀ 3056. logos ▶

### **Strong's Concordance**

**logos**: a word (as embodying an idea), a statement, a speech

**Original Word**: λόγος, ου, ό

**Part of Speech**: Noun, Masculine

**Transliteration**: logos

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

**Definition**: a word (as embodying an idea), a statement, a speech

**Usage**: a word, speech, divine utterance, analogy.

### **HELPS Word-studies**

**3056** *lógos* (from [3004](#) /*légō*, "speaking to a conclusion") – a *word*, being the expression of a *thought*; a saying. [3056](#) /*lógos* ("word") is preeminently used of *Christ* (Jn 1:1), expressing the *thoughts* of the Father through the Spirit.

[[3056](#) (*lógos*) is a common term (used 330 times in the NT) with regards to a person sharing a message (discourse, "communication-speech"). [3056](#) (*lógos*) is a broad term meaning "reasoning expressed by words."]

## NAS Exhaustive Concordance

### Word Origin

from [legó](#)

### Definition

a word (as embodying an idea), a statement, a speech

### NASB Translation

account (7), account\* (1), accounting (2), accounts (2), answer (1), appearance (1), complaint (1), exhortation\* (1), have to do (1), instruction (1), length\* (1), matter (4), matters (1), message (10), news (3), preaching (1), question (2), reason (2), reasonable (1), remark (1), report (1), said (1), say (1), saying (4), sayings (1), speaker (1), speech (10), statement (18), story (1), talk (1), teaching (2), thing (2), things (1), utterance (2), what he says (1), what\* (1), word (179), words (61).

## Thayer's Greek Lexicon

### STRONGS NT 3056: λόγος

**λόγος, λόγου, ὁ (λέγω)** (from Homer down), the Sept. especially for **רָבַד**, also for **רָבַד** and **הִלְבֵּן**; properly, **a collecting, collection** (see **λέγω**) — and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

I. As respects speech:

**1. a word**, yet not in the grammatical sense (equivalent to *vocabulum*, the mere name of an object), but language, *vox*, i. e. a word which, uttered by the living voice, embodies a conception or idea; (hence, it differs from **ῥῆμα** and **ἔπος** (which see; cf. also **λαλέω**, at the beginning)): [Hebrews 12:19](#); **ἀποκριθῆναι λόγον**, [Matthew 22:46](#); **εἰπεῖν λόγῳ**, [Matthew 8:8](#) (Rec. **λόγον** (cf. **εἶπον**, 3 a. at the end)); [Luke 7:7](#); **λαλήσαι πέντε, μυρίους, λόγους**, [1 Corinthians 14:19](#); **διδόναι λόγον εὖσημον**, to utter a distinct word, intelligible speech, [1 Corinthians 14:9](#); **εἰπεῖν λόγον κατὰ τίνος**, to speak a word against, to the injury of, one, [Matthew 12:32](#); also **εἰς τινα**, [Luke 12:10](#); to drive out demons **λόγῳ**, [Matthew](#)

8:16; ἐπερωτᾶν τινα ἐν λόγοις ἱκανοῖς, [Luke 23:9](#); of the words of a conversation, ἀντιβάλλειν λόγους, [Luke 24:17](#).

## 2. what someone has said; a saying;

**a.** universally: [Matthew 19:22](#) (T omits); [Mark 5:36](#) (cf, Buttmann, 302 (259) note); ; [Luke 1:29](#); [Luke 20:20, 22](#) (Tr marginal reading WH ῥήματος); [John 2:22](#); [John 4:39, 50](#); [John 6:60](#); [John 7:36](#); [John 15:20](#); [John 18:9](#); [John 19:8](#); [Acts 7:29](#); ὁ λόγος οὗτος, this (twofold) saying (of the people), [Luke 7:17](#), cf. ; τὸν αὐτὸν λόγον εἰπών, [Matthew 26:44](#); ([Mark 14:39](#)); παγιδεύειν τινα ἐν λόγῳ, in a word or saying which they might elicit from him and turn into an accusation, [Matthew 22:15](#); ἀγρεύειν τινα λόγῳ, i. e. by propounding a question, [Mark 12:13](#); plural, [Luke 1:20](#); [Acts 5:5, 24](#); with the genitive of the contents: ὁ λόγος ἐπαγγελίας, [Romans 9:9](#); ὁ λόγος τῆς ὀρκωμοσίας, [Hebrews 7:28](#); λόγος παρακλήσεως, [Acts 13:15](#); ὁ λόγος τῆς μαρτυρίας, [Revelation 12:11](#); οἱ λόγοι τῆς προφητείας, [Revelation 1:3](#) (Tdf. τὸν λόγον); [Revelation 22:6f, 10, 18](#); ὁ προφητικός λόγος, the prophetic promise, collectively of the sum of the O. T. prophecies, particularly the Messianic, [2 Peter 1:19](#); of the sayings and statements of teachers: οἱ λόγοι οὗτοι, the sayings previously related, [Matthew 7:24](#) (here L Tr WH brackets τούτους); [Matthew 7:26](#); [Luke 9:28](#); οἱ λόγοι τίνος, the words, commands, counsels, promises, etc., of any teacher, [Matthew 10:14](#); [Matthew 24:35](#); [Mark 8:38](#); [Luke 9:44](#); [John 14:24](#); [Acts 20:35](#); λόγοι ἀληθινοί, [Revelation 19:9](#); [Revelation 21:5](#); πιστοί, [Revelation 22:6](#); κενοί, [Ephesians 5:6](#); πλαστοί, [2 Peter 2:3](#) (cf. Winers Grammar, 217 (204));

**b. of the sayings of God; α.** equivalent to **decree, mandate, order**: [Romans 9:28](#);

with τοῦ Θεοῦ added, [2 Peter 3:5](#),

[7](#) (Rst G Tr text); ὁ λόγος τοῦ Θεοῦ ἐγένετο πρὸς τινα (a phrase frequent in the O. T.), [John 10:35](#). **β.** of the moral precepts given by God in the O. T.: [Mark 7:13](#); ([Matthew 15:6](#) L Tr WH text); [Romans 13:9](#); [Galatians 5:14](#) (cf. οἱ δέκα λόγοι ([Exodus 34:28](#); [Deuteronomy 10:4](#) (cf. ῥήματα, ); Philo, quis rer. div. her. § 35; de decalog. §

9); Josephus, Antiquities 3, 6, 5 (cf. 5, 5)). **γ.** equivalent to **promise**: ὁ λόγος τῆς ἀκοῆς (equivalent to ὁ ἀκουσθεις), [Hebrews 4:2](#); ὁ λόγος τοῦ Θεοῦ, [Romans 9:6](#); plural [Romans 3:4](#); universally, **a divine declaration recorded in the O. T.**, [John 12:38](#); [John 15:25](#); [1 Corinthians 15:54](#). **δ.** διὰ λόγου Θεοῦ etc. through prayer in which the language of the O. T. is employed: [1 Timothy 4:5](#); cf. DeWette and Huther at the passage **ε.** ὁ λόγος τοῦ Θεοῦ, as אָרְבֵּי הַנְּבִיאִים often in the O. T. prophets, "an oracle or utterance by which God discloses, to the prophets or through the prophets, future events": used collectively of the sum of such utterances, [Revelation 1:2, 9](#); cf. Düsterdieck and

Bleek ad the passages cited c. **what is declared, a thought, declaration, aphorism** (Latinsententia): **τόν λόγον τούτον** (reference is made to what follows, so that **γάρ** in [Revelation 1:12](#) is explicative), [Matthew 19:11](#); **a dictum, maxim or weighty saying**: [1 Timothy 1:15](#); [1 Timothy 3:1](#); [2 Timothy 2:11](#); [Titus 3:8](#); equivalent to **proverb**, [John 4:37](#) (as sometimes in classical Greek, e. g. (Aeschylus the Sept. adverb Theb. 218); **ὁ παλαιός λόγος**, Plato, Phaedr., p. 240c.; conviv., p. 195 b.; legg. 6, p. 757 a.; Gorgias, p. 499 c.; verum est verbum quod memoratur, ubi amici, ibi apes, Plautus Truc. 4, 4, 32; add, Terence, Andr. 2, 5, 15; others).

### 3. discourse (Latinoratio);

**a. the act of speaking, speech**: [Acts 14:12](#); [2 Corinthians 10:10](#); [James 3:2](#); **διά λόγου**, by word of month, [Acts 15:27](#); opposed to **δι' ἐπιστολῶν**, [2 Thessalonians 2:15](#); **διά λόγου πολλοῦ**, [Acts 15:32](#); **λόγω πολλῶ**, [Acts 20:2](#); **περί οὗ πολὺς ἡμῖν ὁ λόγος**, of whom we have many things to say, [Hebrews 5:11](#); **ὁ λόγος ὑμῶν**, [Matthew 5:37](#); [Colossians 4:6](#); **λόγος κολακείας**, [1 Thessalonians 2:5](#). **λόγος** is distinguished from **σοφία** in [1 Corinthians 2:1](#); from **ἀναστροφή**, [1 Timothy 4:12](#); from **δύναμις**, [1 Corinthians 4:19](#); [1 Thessalonians 1:5](#); from **ἔργον**, [Romans 15:18](#); [2 Corinthians 10:11](#); [Colossians 3:17](#); from **ἔργον καὶ ἀλήθεια**, [1 John 3:18](#) (see **ἔργον**, 3, p. 248a bottom); **οὐδενός λόγου τίμιον**, not worth mentioning (**λόγου ἄξιον**, Herodotus 4, 28; cf. German der Rede werth), i. e. a thing of no value, [Acts 20:24](#) T Tr WH (see II. 2 below).

**b. equivalent to the faculty of speech**: [Ephesians 6:19](#); **skill and practice in speaking**: **ιδιώτης τῷ λόγῳ ἀλλ' οὐ τῇ γνώσει**, [2 Corinthians 11:6](#); **δυνατός ἐν ἔργῳ καὶ λόγῳ**, [Luke 24:19](#) (**ἄνδρας λόγῳ δυνατούς**, Diodorus 13, 101); **λόγος σοφίας** or **γνώσεως**, the art of speaking to the purpose about things pertaining to wisdom or knowledge, [1 Corinthians 12:8](#).

**c. a kind (or style) of speaking**: **ἐν παντί λόγῳ**, [1 Corinthians 1:5](#) (A. V. **utterance**).

**d. continuous speaking, discourse**, such as in the N. T. is characteristic of teachers: [Luke 4:32, 36](#); [John 4:41](#); [Acts 4:4](#) (cf. [Acts 3:12-26](#)); [Acts 20:7](#); [1 Corinthians 1:17](#); [1 Corinthians 2:1](#); plural, [Matthew 7:28](#); [Matthew 19:1](#); [Matthew 26:1](#); [Luke 9:26](#); [Acts 2:40](#); **δυνατός ἐν λόγοις καὶ ἔργοις αὐτοῦ**, [Acts 7:22](#). Hence, the thought of the subject being uppermost,

**e. instruction**: [Colossians 4:3](#); [Titus 2:8](#); [1 Peter 3:1](#); joined with **διδασκαλία**, [1 Timothy 5:17](#); with a genitive of the teacher, [John 5:24](#); [John 8:52](#); [John 15:20](#); [John 17:20](#); [Acts 2:41](#); [1](#)

[Corinthians 2:4](#); [2 Corinthians 1:18](#) (cf. [2 Corinthians 1:19](#)); ὁ λόγος ὁ ἐμός, [John 8:31, 37, 43, 51](#); [John 14:23](#); τὴν λόγον, with what instruction, [1 Corinthians 15:2](#) (where construe, εἰ κατέχετε, τίνι λόγον etc.; cf. Buttman, §§ 139,58; 151,20); equivalent to κήρυγμα, **preaching**, with the genitive of the object: λόγος ἀληθείας, [2 Corinthians 6:7](#); [James 1:18](#); ὁ λόγος τῆς ἀληθείας, [Colossians 1:5](#); [Ephesians 1:13](#); [2 Timothy 2:15](#); τῆς καταλλαγῆς, [2 Corinthians 5:19](#); ὁ λόγος τῆς σωτηρίας ταύτης, concerning this salvation (i. e. the salvation obtained through Christ) (cf. Winer's Grammar, 237 (223); Buttman, 162 (141)), [Acts 13:26](#); ὁ λόγος τῆς βασιλείας (τοῦ Θεοῦ), [Matthew 13:19](#); τοῦ σταυροῦ, [1 Corinthians 1:18](#); ὁ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος, the first instruction concerning Christ (cf. Buttman, 155 (136); Winer's Grammar, 188 (177)), [Hebrews 6:1](#). Hence,

4. in an objective sense, what is communicated by instruction, **doctrine**: universally, [Acts 18:15](#); ὁ λόγος αὐτῶν, [2 Timothy 2:17](#); plural ἡμέτεροι λόγοι, [2 Timothy 4:15](#); ὑγιαίνοντες λόγοι, [2 Timothy 1:13](#); with a genitive of object added, τοῦ κυρίου, [1 Timothy 6:3](#); τῆς πίστεως, the doctrines of faith (see πίστις, 1 c. β.), [1 Timothy 4:6](#). specifically, **the doctrine concerning the attainment through Christ of salvation in the kingdom of God**: simply, [Matthew 13:20-23](#); [Mark 4:14-20](#); [Mark 8:32](#); [Mark 16:20](#); [Luke 1:2](#); [Luke 8:12](#); [Acts 8:4](#); [Acts 10:44](#); [Acts 11:19](#); [Acts 14:25](#); [Acts 17:11](#); [Galatians 6:6](#); [Philippians 1:14](#); [1 Thessalonians 1:6](#); [2 Timothy 4:2](#); [1 Peter 2:8](#); τὸν λόγον, ὃν ἀπέστειλε τοῖς etc. the doctrine which he commanded to be delivered to, etc. [Acts 10:36](#) (but L WH text omit; Tr brackets ὃν; cf. Winer's Grammar, § 62, 3 at the end; Buttman, § 131, 13); τὸν λόγον ἀκούειν, [Luke 8:15](#); [John 14:24](#); [Acts 4:4](#); [1 John 2:7](#); λαλεῖν, [John 15:3](#) (see other examples under the word λαλέω, 5 under the end); ἀπειθεῖν τῷ λόγῳ, [1 Peter 2:8](#); [1 Peter 3:1](#); διδαχὴ πιστοῦ λόγου, [Titus 1:9](#); with the genitive of the teacher: ὁ λόγου αὐτῶν, [Acts 2:41](#); with the genitive of the author: τοῦ Θεοῦ, [Luke 5:1](#); [Luke 8:11, 21](#); [Luke 11:28](#); [John 17:6, 14](#); [1 Corinthians 14:36](#); [2 Corinthians 4:2](#); [Colossians 1:25](#); [2 Timothy 2:9](#); [Titus 1:3](#); [Titus 2:5](#); [Hebrews 13:7](#); [1 John 1:10](#); [1 John 2:5, 14](#); [Revelation 6:9](#); [Revelation 20:4](#); very often in the book of Acts: [Acts 4:29, 31](#); [Acts 6:2, 7](#); [Acts 8:14](#); [Acts 11:1, 19](#); [Acts 12:24](#); [Acts 13:5, 7, 44, 46](#); [Acts 17:13](#); [Acts 18:11](#); opposed to λόγος ἀνθρώπων (Buttman, § 151, 14), [1 Thessalonians 2:13](#); λόγος ζῶν Θεοῦ, [1 Peter 1:23](#); ὁ λόγος τοῦ κυρίου, [Acts 8:25](#); [Acts 13:48](#) ((WH text Tr marginal reading Θεοῦ)); [Acts 15:35](#); [Acts 19:10, 20](#); [1 Thessalonians 1:8](#); [2 Thessalonians 3:1](#); τοῦ Χριστοῦ, [Colossians 3:16](#); [Revelation 3:8](#); with the genitive of apposition, τοῦ εὐαγγελίου, [Acts 15:7](#); with the genitive of the object, τῆς χάριτος τοῦ Θεοῦ, [Acts 14:3](#); [Acts 20:32](#); δικαιοσύνης (see δικαιοσύνη,

1 a.), [Hebrews 5:13](#); with the genitive of quality, **τῆς ζωῆς**, containing in itself the true life and imparting it to men, [Philippians 2:16](#).

**5. anything reported in speech; a narration, narrative:** of a written narrative, a continuous account of things done, [Acts 1:1](#) (often so in Greek writings from Herodotus down (cf. Liddell and Scott, under the word, A. IV.)); **a fictitious narrative, a story**, [Matthew 28:15](#), cf. [Matthew 28:13](#). **report** (in a good sense): **ὁ λόγος** the news concerning the success of the Christian cause, [Acts 11:22](#); **περί τίνος**, [Luke 5:15](#); **rumor**, i. e. current story, [John 21:23](#); **λόγον ἔχειν τίνος**, **to have the** (unmerited) **reputation of** any excellence, [Colossians 2:23](#) (so **λόγον ἔχει τίς** followed by an infinitive, Herodotus 5, 66; Plato, epin., p. 987b.; (see especially Lightfoot on Colossians, the passage cited (cf. Liddell and Scott, under the word A. III. 3))).

**6. matter under discussion, thing spoken of, affair:** [Matthew 21:24](#); [Mark 11:29](#); [Luke 20:3](#); [Acts 8:21](#); [Acts 15:6](#), and often in Greek writings (Liddell and Scott, under A. VIII.); **a matter in dispute, case, suit at law** (as **רִבּוֹר** in [Exodus 18:16](#); [Exodus 22:8](#)): **ἔχειν λόγον πρὸς τινα**, to have a ground of action against anyone, [Acts 19:38](#), cf. Kypke at the passage; **παρεκτός λόγου πορνείας** ((cf. II. 6 below) **זְנוּת** (or **דְּבַר עֲלֵי** **בְּלִתִּי מְלִבְד**, Delitzsch) [Matthew 5:32](#); (L WH marginal reading).

**7. thing spoken of or talked about; event; deed** (often so in Greek writings from Herodotus down): **διαφημίζειν τὸν λόγον**, to blaze abroad the occurrence, [Mark 1:45](#); plural [Luke 1:4](#) (as often in the O. T.; **μετὰ τούτους λόγους τούτους**, 1 Macc. 7:33).

**II.** Its use as respects the mind, alone, Latinratio; i. e.:

**1. reason**, the mental faculty of thinking, meditating, reasoning, calculating, etc.: once so in the phrase **ὁ λόγος τοῦ Θεοῦ**, of the divine mind, pervading and noting all things by its proper force, [Hebrews 4:12](#).

**2. account, i. e. regard, consideration:** **λόγον ποιεῖσθαι τίνος**, to have regard for, make account of a thing, care for a thins, [Acts 20:24](#) R G ([Job 22:4](#); Herodotus 1, 4. 13 etc.; Aeschylus, Prom. 231; Theocritus, 3, 33; Demosthenes, Josephus, Dionysius Halicarnassus, Plutarch, others (cf. Liddell and Scott, under the word, B. II. 1)); also **λόγον ἔχειν τίνος**, Acts, the passage cited Lachmann (Tobit 6:16 (15)) (cf. I. 3 a. above).

**3. account, i. e. reckoning, score:** **δόσεως καὶ λήψεως** (see **δόσις**, 1), [Philippians 4:15](#) (where cf. Lightfoot); **εἰς λόγον ὑμῶν**, to your account, i. e. tropically, to your advantage, [Philippians 4:17](#); **συναίρειν λόγον** (an expression not found in Greek authors), to make a reckoning, settle accounts, [Matthew 18:23](#); [Matthew 25:19](#).

**4. account**, i. e. answer or explanation in reference to judgment: **λόγον διδόναι** (as often in Greek authors), to give or render an account, [Romans 14:12](#) R G T WH L marginal reading Tr marginal reading; also **ἀποδιδόναι**, [Hebrews 13:17](#); [1 Peter 4:5](#); with the genitive of the thing, [Luke 16:2](#); [Acts 19:40](#) (R G); **περί τίνος**, [Matthew 12:36](#); ([Acts 19:40](#) L T Tr WH); **τίνι περί ἑαυτοῦ**, [Romans 14:12](#) L text brackets Tr text; **αἰτεῖν τινα λόγον περί τίνος**, [1 Peter 3:15](#) (Plato, polit., p. 285 e.).

**5. relation**: **πρός ὃν ἡμῖν ὁ λόγος**, with whom as judge we stand in relation (A. V. **have to do**), [Hebrews 4:13](#); **κατά λόγον**, **as is right, justly**, [Acts 18:14](#) (A. V. **reason would** (cf. Polybius 1, 62, 4. 5; 5, 110, 10)) (**παρά λόγον**, unjustly, 2 Macc. 4:36; 3Macc. 7:8).

**6. reason, cause, ground**: **τίνι λόγῳ**, for what reason? why? [Acts 10:29](#) (**ἐκ τίνος λόγου**; Aeschylus Choeph. 515; **ἐξ οὐδενός λόγου**, Sophocles Phil. 730; **τίνι δικαίῳ λόγῳ κτλ.**; Plato, Gorgias, p. 512 c.); **παρεκτός λόγου πορνείας** (Vulg. *excepta fornicationis causa*) is generally referred to this head, [Matthew 5:32](#); ([Matthew 19:9](#) L WH marginal reading); but since where **λόγος** is used in this sense the genitive is not added, it has seemed best to include this passage among those mentioned in I. 6 above.

**III.** In several passages in the writings of John **ὁ λόγος** denotes the essential Word of God, i. e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: [John 1:1, 14](#); ([1 John 5:7](#) Rec.); with **τῆς ζωῆς** added (see **ζωή**, 2 a.), [1 John 1:1](#); **τοῦ Θεοῦ**, [Revelation 19:13](#) (although the interpretation which refers this passage to the hypostatic **λόγος** is disputed by some, as by Baur, Neutest. Theologie, p. 216f). Respecting the combined Hebrew and Greek elements out of which this conception originated among the Alexandrian Jews, see especially Lücke, Comm. üb.

*d.* Evang. des Johan. edition 3, i., pp. 249-294; (cf. especially B. D. American edition under the word (and for works which have appeared subsequently, see Weiss in Meyer on John edition 6; Schürer, Neutest. Zeitgesch. § 34 II.); Lightfoot on [Colossians 1:15](#), p. 143f; and for references to the use of the term in heathen, Jewish, and Christian writings, see Sophocles Lexicon, under the word, 10).

## Strong's Exhaustive Concordance

a word, the Word

From [lego](#); something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

see GREEK [lego](#)

## Englishman's Concordance

### [Matthew 5:32 N-GMS](#)

[GRK](#): αὐτοῦ παρεκτός λόγου πορνείας ποιεῖ

[NAS](#): except *for [the] reason* of unchastity,

[KJV](#): saving *for the cause* of fornication,

[INT](#): of him except *on account* of sexual immorality causes

### [Matthew 5:37 N-NMS](#)

[GRK](#): δὲ ὁ λόγος ὑμῶν ναὶ

[NAS](#): *But let your statement* be, 'Yes, yes

[KJV](#): let your *communication* be, Yea,

[INT](#): moreover the *statement* of you Yes

### [Matthew 7:24 N-AMP](#)

[GRK](#): μου τοὺς λόγους τούτους καὶ

[NAS](#): hears these *words* of Mine and acts

[KJV](#): heareth these *sayings* of mine, and

[INT](#): my *words* these and

### [Matthew 7:26 N-AMP](#)

[GRK](#): μου τοὺς λόγους τούτους καὶ

[NAS](#): these *words* of Mine

[KJV](#): these *sayings* of mine,

[INT](#): my *words* these and

### [Matthew 7:28 N-AMP](#)

[GRK](#): Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσαντο

[NAS](#): these *words*, the crowds

[KJV](#): these *sayings*, the people

[INT](#): Jesus the *words* these were astonished

### **Matthew 8:8 N-DMS**

**GRK:** μόνον εἶπέ **λόγω** καὶ ἰαθήσεται

**NAS:** say **the word**, and my servant

**KJV:** but speak **the word** only, and

**INT:** only speak **the word** And will be healed

### **Matthew 8:16 N-DMS**

**GRK:** τὰ πνεύματα **λόγω** καὶ πάντα

**NAS:** out the spirits **with a word**, and healed

**KJV:** the spirits **with [his] word**, and

**INT:** the spirits **by a word** and all

### **Matthew 10:14 N-AMP**

**GRK:** ἀκούση τοὺς **λόγους** ὑμῶν ἐξερχόμενοι

**NAS:** heed **your words**, as you go

**KJV:** your **words**, when ye depart out

**INT:** will hear the **words** of you going forth

### **Matthew 12:32 N-AMS**

**GRK:** ἐὰν εἴπη **λόγον** κατὰ τοῦ

**NAS:** Whoever speaks **a word** against the Son

**KJV:** speaketh **a word** against

**INT:** if speaks **a word** against the

### **Matthew 12:36 N-AMS**

**GRK:** περὶ αὐτοῦ **λόγον** ἐν ἡμέρᾳ

**NAS:** they shall give **an accounting** for it in the day

**KJV:** they shall give **account** thereof

**INT:** of it **an account** in day

### **Matthew 12:37 N-GMP**

**GRK:** γὰρ τῶν **λόγων** σου δικαιοθήση

**NAS:** **For by your words** you will be justified,

**KJV:** thy **words** thou shalt be justified,

**INT:** indeed the **words** of you you will be justified

### **Matthew 12:37 N-GMP**

**GRK:** ἐκ τῶν **λόγων** σου καταδικασθήση

**NAS:** you will be justified, **and by your words** you will be condemned.

**KJV:** by thy **words** thou shalt be condemned.

**INT:** by the **words** of you you will be condemned

### **Matthew 13:19 N-AMS**

**GRK:** ἀκούοντος τὸν **λόγον** τῆς βασιλείας

NAS: hears *the word* of the kingdom  
KJV: one heareth *the word* of the kingdom,  
INT: hears the *word* of the kingdom

#### Matthew 13:20 N-AMS

GRK: ὁ τὸν λόγον ἀκούων καὶ  
NAS: is the man who hears *the word* and immediately  
KJV: is he that heareth *the word*, and anon  
INT: he who the *word* hears and

#### Matthew 13:21 N-AMS

GRK: διὰ τὸν λόγον εὐθὺς σκανδαλίζεται  
NAS: because *of the word*, immediately  
KJV: because *of the word*, by and by  
INT: on account of the *word* immediately he falls away

#### Matthew 13:22 N-AMS

GRK: ὁ τὸν λόγον ἀκούων καὶ  
NAS: is the man who hears *the word*, and the worry  
KJV: he that heareth *the word*; and the care  
INT: he who the *word* hears and

#### Matthew 13:22 N-AMS

GRK: συμπνίγει τὸν λόγον καὶ ἄκαρπος  
NAS: choke *the word*, and it becomes  
KJV: choke *the word*, and  
INT: choke the *word* and unfruitful

#### Matthew 13:23 N-AMS

GRK: ὁ τὸν λόγον ἀκούων καὶ  
NAS: is the man who hears *the word* and understands  
KJV: that heareth *the word*, and  
INT: he who the *word* hears and

#### Matthew 15:6 N-AMS

GRK: ἠκυρώσατε τὸν λόγον τοῦ θεοῦ  
NAS: ' And [by this] you invalidated *the word* of God  
INT: you made void the *commandment* of God

#### Matthew 15:12 N-AMS

GRK: ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν  
NAS: when they heard this *statement?*

KJV: after they heard *this saying?*  
INT: having heard the *saying* were offended

### Matthew 15:23 N-AMS

GRK: ἀπεκρίθη αὐτῇ λόγον καὶ προσελθόντες  
NAS: But He did not answer *her a word*. And His disciples  
KJV: her not *a word*. And his  
INT: he answered her *a word* And having come to [him]

### Matthew 18:23 N-AMS

GRK: ἠθέλησεν συνᾶραι λόγον μετὰ τῶν  
NAS: to settle *accounts* with his slaves.  
KJV: would take *account* of his  
INT: would settle accounts *accounts* with the

### Matthew 19:1 N-AMP

GRK: Ἰησοῦς τοὺς λόγους τούτους μετήρην  
NAS: these *words*, He departed  
KJV: these *sayings*, he departed  
INT: Jesus the *words* these he withdrew

### Matthew 19:11 N-AMS

GRK: χωροῦσιν τὸν λόγον τοῦτον ἀλλ'  
NAS: this *statement*, but [only] those to whom  
KJV: this *saying*, save  
INT: receive the *statement* this but only [those]

### Matthew 19:22 N-AMS

GRK: νεανίσκος τὸν λόγον τοῦτον ἀπῆλθεν  
NAS: this *statement*, he went away  
KJV: heard *that saying*, he went away  
INT: young man the *statement* this he went away

Strong's Greek 3056  
331 Occurrences

## Strong's Concordance

**suneidēsis: consciousness, spec. conscience**

**Original Word:** συνείδησις, εως, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** suneidēsis

**Phonetic Spelling:** (soon-i'-day-sis)

**Definition:** consciousness, conscience

**Usage:** the conscience, a persisting notion.

## HELPS Word-studies

**4893** *syneidēsis* (from [4862](#) /*sýn*, "together with" and [1492](#) /*eidō* "to know, see") – properly, joint-knowing, i.e. *conscience* which joins moral and spiritual consciousness as part of being created in the divine image. Accordingly, *all* people have this God-given capacity to know right from wrong because each is a *free moral agent* (cf. Jn 1:4,7,9; Gen 1:26,27).

[“Conscience ([4893](#) /*syneidēsis*) is an *innate* discernment, self-judging consciousness” (A-S).]

## NAS Exhaustive Concordance

**Word Origin**

from [suneidon](#)

**Definition**

consciousness, spec. conscience

**NASB Translation**

conscience (24), conscience' (4), consciences (1), consciousness (1).

## Thayer's Greek Lexicon

**STRONGS NT 4893: συνείδησις**

**συνείδησις, συνειδήσεως, ἡ (συνεῖδον)**, Latin *conscientia* (literally, 'joint-knowledge'; see **σύν**, ll. 4), i. e.

**a. the consciousness of anything:** with a genitive of the object, **τῶν ἁμαρτιῶν**, a soul conscious of sins, [Hebrews 10:2](#) (**τοῦ μύσους**, Diodorus 4, 65; **συνείδησις εὐγενής**, consciousness of nobility; a soul mindful of its noble origin, Herodian, 7, 1, 8 (3 edition, Bekker)).

**b.** "the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience": with a genitive of the subjunctive, **ἡ συνείδησις τίνος**, [Romans 2:15](#) (where the idea of **ἡ συνείδησις** is further explained by **καί μεταξύ ... ἡ καὶ ἀπολογουμένων** (cf. Winer's Grammar, 580 (539); see **ἀπολογέομαι**, 2, and **συμμαρτυρέω**)); [Romans 9:1](#); [1 Corinthians 8:7](#) (cf. Winer's Grammar, § 30, 1 a.); ; [2 Corinthians 1:12](#); [2 Corinthians 4:2](#); [2 Corinthians](#)

5:11; [Hebrews 9:14](#) (ἡ τοῦ φαυλοῦ συνείδησις, Philo, fragment, vol. ii, p. 659, Mangey edition (vi., p. 217f, Richter edition)); ἡ ἰδίᾳ συνείδησις, [1 Timothy 4:2](#); ἄλλη συνείδησις equivalent to ἄλλου τίνος συνείδησις, [1 Corinthians 10:29](#); διὰ τὴν συνείδησιν, **for conscience' sake**, because conscience requires it (viz., the conduct in question), [Romans 13:5](#); in order not to occasion scruples of conscience (in another), [1 Corinthians 10:28](#); μηδὲν ἀνακρίνειν διὰ τὴν συνείδησιν (anxiously) questioning nothing, as though such questioning were demanded by conscience, [1 Corinthians 10:25, 27](#); διὰ συνείδησιν Θεοῦ, because conscience is impressed and governed by the idea of God (and so understands that griefs are to be borne according to God's will), [1 Peter 2:19](#); ἡ συνείδησις τοῦ εἰδώλου, a conscience impressed and controlled by an idea of the idol (i. e. by a notion of the idol's existence and power), [1 Corinthians 8:7](#) Rec.; τελειῶσαι τινα κατὰ τὴν συνείδησιν (namely, αὐτοῦ), so to perfect one that his own conscience is satisfied, i. e. that he can regard himself as free from guilt, [Hebrews 9:9](#); ἐλέγχεσθαι ὑπὸ τῆς συνειδήσεως [John 8:9](#) (ὑπὸ τοῦ συνειδοτος, Philo de Josepho § 9 at the end; συνέχεσθαι τῇ συνειδήσει, Wis. 17:10); ἡ συνείδησις is said μαρτυρεῖν, [Romans 9:1](#); συμμαρτύρειν, [Romans 2:15](#); τό μαρτύριον τῆς συνειδήσεως, [2 Corinthians 1:12](#). With epithets: ἀσθενής, not strong enough to distinguish clearly between things lawful for a Christian and things unlawful, [1 Corinthians 8:7](#), cf. [1 Corinthians 8:10](#); συνείδησις ἀγαθή, a conscience reconciled to God, [1 Peter 3:21](#); free from guilt, consciousness of rectitude, of right conduct, [Acts 23:1](#); [1 Timothy 1:5](#) (Herodian, 6, 3, 9 (4 edition, Bekker)); ἔχειν συνείδησιν ἀγαθὴν, [1 Timothy 1:19](#); [1 Peter 3:16](#), (ἐν ἀγαθῇ συνείδησις ὑπάρχειν, Clement of Rome, 1 Cor. 41, 1 [ET]); ἔχειν συνείδησιν καλήν, [Hebrews 13:18](#); συνείδησις καθαρὰ, [1 Timothy 3:9](#); [2 Timothy 1:3](#) (Clement of Rome, 1 Cor. 45, 7 [ET], cf. ἀγνή συνείδησις, ibid. 1, 3; καθαρὸς τῇ συνειδήσει, Ignatius ad Trall. 7, 2 [ET]); ἀπρόσκοπος, [Acts 24:16](#); πονηρά, a mind conscious of wrong-doing, [Hebrews 10:22](#) ((ἐν συνειδήσει ποιηρα, 'Teaching' etc. 4, 14 [ET]); ἀπρεπής, Lucian, amor. 49). ἡ συνείδησις καθαρίζεται ἀπὸ κτλ., [Hebrews 9:14](#); μολύνεται, [1 Corinthians 8:7](#); μαιίνεται, [Titus 1:15](#) (μηδὲν ἐκουσίως ψεύδεσθαι μηδέ μαιίνειν τὴν αὐτοῦ συνείδησιν, Dionysius Halicarnassus, jud. Thucydides ἅπασιν ἡμῖν ἡ συνείδησις Θεός, Menander 597, p. 103, Didot edition; βροτοῖς ἅπασιν ἡ συνείδησις Θεός, ibid. 654, p. 101, Didot edition; Epictetus fragment 97 represents ἡ συνείδησις as filling the same office in adults which a tutor (παιδαγωγός, which see) holds toward boys; with Philo, Plutarch, and others, τό συνειδός is more common. In the Sept. once for  $\text{שׁוֹמֵר}$ , [Ecclesiastes 10:20](#); (equivalent to **conscience**, Wis. 17:11; cf. Delitzsch, Brief an d. Röm., p. 11)). Cf. especially Jahnel, Diss. de conscientiae notione, qualis fuerit apud veteres et apud Christianos usque ad aevi medii exitum. Berol. 1862 (also the same, Ueber den Begr. Gewissen in d. Griech. Philos.

(Berlin, 1872)); Kähler, Das Gewissen. I. die Entwicklung seiner Namen u. seines Begriffes. i., Alterth. u. N. T. (Halle, 1878); (also in Herzog edition 2, under the word Gewissen; Zezschwitz, Profangrätigkeit as above with, pp. 52-57; Schenkel, under the word Gewissen both in Herzog edition 1, and in his BL.; P. Ewald, De vocis **συνείδησις** ap. script. Novi Test. vi ac potestate (pp. 91; 1883); other references in Schaff-Herzog, under the word Conscience).

## Strong's Exhaustive Concordance

conscience.

From a prolonged form of [suneido](#); co-perception, i.e. Moral consciousness -- conscience.

see GREEK [suneido](#)

## Englishman's Concordance

### [Acts 23:1 N-DFS](#)

**GRK:** ἐγὼ πάση συνειδήσει ἀγαθῇ πεπολίτευμαι

**NAS:** good *conscience* before God

**KJV:** good *conscience* before God

**INT:** I in all *conscience* good have conducted myself

### [Acts 24:16 N-AFS](#)

**GRK:** ἀσκόῳ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς

**NAS:** a blameless *conscience* [both] before

**KJV:** always *a conscience* void of offence

**INT:** exercise without offense *a conscience* to have toward

### [Romans 2:15 N-GFS](#)

**GRK:** αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ

**NAS:** in their hearts, *their conscience* bearing witness

**KJV:** their *conscience* also bearing witness,

**INT:** their *conscience* and between

### [Romans 9:1 N-GFS](#)

**GRK:** μοι τῆς συνειδήσεώς μου ἐν

**NAS:** I am not lying, *my conscience* testifies

**KJV:** not, my *conscience* also bearing me

**INT:** me the *conscience* of me in [the]

### [Romans 13:5 N-AFS](#)

**GRK:** διὰ τὴν συνείδησιν

**NAS:** but also *for conscience'* sake.

KJV: but also *for conscience* sake.

INT: on account of the *conscience*

### 1 Corinthians 8:7 N-NFS

GRK: καὶ ἡ **συνείδησις** αὐτῶν ἀσθενῆς

NAS: it were sacrificed to an idol; *and their conscience* being

KJV: some *with conscience* of the idol

INT: and this *conscience* of them weak

### 1 Corinthians 8:10 N-NFS

GRK: οὐχὶ ἡ **συνείδησις** αὐτοῦ ἀσθενοῦς

NAS: in an idol's temple, *will not his conscience*, if he is weak,

KJV: not *the conscience* of him

INT: not the *conscience* of him weak

### 1 Corinthians 8:12 N-AFS

GRK: αὐτῶν τὴν **συνείδησιν** ἀσθενοῦσαν εἰς

NAS: and wounding *their conscience* when it is weak,

KJV: their weak *conscience*, ye sin against

INT: their *conscience* weak against

### 1 Corinthians 10:25 N-AFS

GRK: διὰ τὴν **συνείδησιν**

NAS: asking questions *for conscience'* sake;

KJV: question for *conscience* sake:

INT: on account of *conscience*

### 1 Corinthians 10:27 N-AFS

GRK: διὰ τὴν **συνείδησιν**

NAS: asking questions *for conscience'* sake.

KJV: question for *conscience* sake.

INT: on account of *conscience*

### 1 Corinthians 10:28 N-AFS

GRK: καὶ τὴν **συνείδησιν** τοῦ γὰρ

NAS: who informed *[you], and for conscience'* sake;

KJV: and *for conscience sake*: for

INT: and *conscience* for

### 1 Corinthians 10:29 N-AFS

GRK: **συνείδησιν** δὲ λέγω

NAS: not your own *conscience*, but the other

KJV: *Conscience*, I say,  
INT: *Conscience* moreover I say

### 1 Corinthians 10:29 N-GFS

GRK: ὑπὸ ἄλλης *συνειδήσεως*  
NAS: judged by another's *conscience*?  
KJV: of another [*man's*] *conscience*?  
INT: by another's *conscience*

### 2 Corinthians 1:12 N-GFS

GRK: μαρτύριον τῆς *συνειδήσεως* ἡμῶν ὅτι  
NAS: the testimony *of our conscience*, that in holiness  
KJV: of our *conscience*, that  
INT: testimony of the *conscience* of us that

### 2 Corinthians 4:2 N-AFS

GRK: πρὸς πᾶσαν *συνείδησιν* ἀνθρώπων ἐνώπιον  
NAS: man's *conscience* in the sight  
KJV: man's *conscience* in the sight  
INT: to every *conscience* of men before

### 2 Corinthians 5:11 N-DFP

GRK: ἐν ταῖς *συνειδήσεσιν* ὑμῶν πεφανερῶσθαι  
NAS: also *in your consciences*.  
KJV: in your *consciencies*.  
INT: in the *consciencies* of you to have been revealed

### 1 Timothy 1:5 N-GFS

GRK: καρδίας καὶ *συνειδήσεως* ἀγαθῆς καὶ  
NAS: and a good *conscience* and a sincere  
KJV: [of] a good *conscience*, and  
INT: a heart and *a conscience* good and

### 1 Timothy 1:19 N-AFS

GRK: καὶ ἀγαθὴν *συνείδησιν* ἣν τινες  
NAS: and a good *conscience*, which  
KJV: and a good *conscience*; which some  
INT: and a good *conscience* which some

### 1 Timothy 3:9 N-DFS

GRK: ἐν καθαρᾷ *συνειδήσει*  
NAS: of the faith with a clear *conscience*.

KJV: in a pure *conscience*.

INT: in pure *a conscience*

### 1 Timothy 4:2 N-AFS

GRK: τὴν ἰδίαν **συνείδησι**

NAS: in their own *conscience* as with a branding iron,

KJV: their *conscience* seared with a hot iron;

INT: the own *conscience*

### 2 Timothy 1:3 N-DFS

GRK: ἐν καθαρᾷ **συνειδήσει** ὡς ἀδιάλειπτον

NAS: with a clear *conscience* the way

KJV: pure *conscience*, that

INT: with pure *conscience* how unceasingly

### Titus 1:15 N-NFS

GRK: καὶ ἡ **συνείδησις**

NAS: their mind *and their conscience* are defiled.

KJV: mind and *conscience* is defiled.

INT: and the *conscience*

### Hebrews 9:9 N-AFS

GRK: δυνάμεναι κατὰ **συνείδησι** τελειῶσαι τὸν

NAS: the worshiper perfect *in conscience*,

KJV: as pertaining to *the conscience*;

INT: being able as to *conscience* to perfect him who

### Hebrews 9:14 N-AFS

GRK: καθαριεῖ τὴν **συνείδησι** ἡμῶν ἀπὸ

NAS: cleanse *your conscience* from dead

KJV: purge your *conscience* from dead

INT: will purify the *conscience* of us from

### Hebrews 10:2 N-AFS

GRK: ἔχειν ἔτι **συνείδησι** ἁμαρτιῶν τοὺς

NAS: longer have had *consciousness* of sins?

KJV: no more *conscience* of sins.

INT: having any longer *conscience* of sins those who

### Strong's Greek 4893

#### 30 Occurrences

## ◀ 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, (ἡ), (akin to ἀγαμαι 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 nomine 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 καρδία 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 ἀγαθὴ (joined to δώρημα τέλειον) a gift which is truly a gift, salutary, [James 1:17](#); δόματα ἀγαθὰ, [Matthew 7:11](#); ἐντολὴ 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 εὐσεβέσι εἰς ἀγαθὰ ... 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. Winers 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](#); καρδία ἀγαθὴ καὶ καλή, [Luke 8:15](#) (see καλός, b.); fulfilling the duty or service demanded, δοῦλε ἀγαθὴ καὶ πιστή, [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](#); μνηία, [1 Thessalonians 3:6](#) (cf. 2 Macc. 7:20); **beneficent** (Xenophon, Cyril 3, 3, 4; כטו, [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); [τά ἀγαθά σου](#) comforts and delights which thy wealth procured for thee in abundance, [Luke 16:25](#) (opposed to [κακὰ](#), 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 ἐρωτᾷς 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 [טוב](#) 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 μή 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, Profanraec. 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](#)

## Englishman's Concordance

### [Matthew 5:45 Adj-AMP](#)

[GRK](#): πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει

[NAS](#): on [the] evil *and [the] good*, and sends rain

[KJV](#): and *on the good*, and

[INT](#): evil and *good* and sends rain

### [Matthew 7:11 Adj-ANP](#)

[GRK](#): οἴδατε δόματα ἀγαθὰ διδόναι τοῖς

[NAS](#): to give *good* gifts

[KJV](#): know how to give *good* gifts unto your

[INT](#): know [how] gifts *good* to give to the

### [Matthew 7:11 Adj-ANP](#)

[GRK](#): οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν

[NAS](#): give *what is good* to those

[KJV](#): give *good things* to them that ask

[INT](#): heavens will give *good things* to them that ask

### [Matthew 7:17 Adj-NNS](#)

[GRK](#): πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς

[NAS](#): So every *good* tree bears

[KJV](#): Even so every *good* tree bringeth forth

[INT](#): every tree *good* good fruits good

### [Matthew 7:18 Adj-NNS](#)

[GRK](#): δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς

[NAS](#): *A good* tree cannot

[KJV](#): *A good* tree cannot

[INT](#): is able a tree *good* fruits evil

### [Matthew 12:34 Adj-ANP](#)

[GRK](#): πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ

[NAS](#): speak *what is good?* For the mouth

KJV: evil, speak *good things?* for out of  
INT: how are you able *good things* to speak evil

#### Matthew 12:35 Adj-NMS

GRK: ὁ ἀγαθὸς ἄνθρωπος ἐκ

NAS: *The good* man brings

KJV: *A good* man out of

INT: The *good* man out of

#### Matthew 12:35 Adj-GMS

GRK: ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει

NAS: brings *out of [his] good* treasure

KJV: out of *the good* treasure

INT: out of his *good* treasure puts forth

#### Matthew 12:35 Adj-ANP

GRK: θησαυροῦ ἐκβάλλει ἀγαθὰ καὶ ὁ

NAS: treasure *what is good;* and the evil

KJV: bringeth forth *good things:* and

INT: treasure puts forth *good things* and the

#### Matthew 19:16 Adj-ANS

GRK: Διδάσκαλε τί ἀγαθὸν ποιήσω ἵνα

NAS: what *good thing* shall I do

KJV: and said unto him, *Good* Master, what

INT: Teacher what *good [thing]* shall I do that

#### Matthew 19:17 Adj-GNS

GRK: περὶ τοῦ ἀγαθοῦ εἷς ἐστὶν

NAS: what *is good?* There is [only] One

KJV: me *good?* [there is] none

INT: about what is *good* Only One is

#### Matthew 19:17 Adj-NMS

GRK: ἐστὶν ὁ ἀγαθός εἰ δὲ

NAS: There is [only] One *who is good;* but if

KJV: good? [there is] none *good* but one,

INT: is *good* if moreover

#### Matthew 20:15 Adj-NMS

GRK: ὅτι ἐγὼ ἀγαθός εἰμι

NAS: because I am *generous?'*

KJV: I am *good*?

INT: because I *generous* am

### Matthew 22:10 Adj-AMP

GRK: τε καὶ ἀγαθούς καὶ ἐπλήσθη

NAS: evil *and good*; and the wedding hall

KJV: bad and *good*: and the wedding

INT: both and *good* and became full

### Matthew 25:21 Adj-VMS

GRK: Εὖ δοῦλε ἀγαθὲ καὶ πιστέ

NAS: to him, 'Well done, *good* and faithful

KJV: Well done, [*thou*] *good* and

INT: Well done servant *good* and faithful

### Matthew 25:23 Adj-VMS

GRK: Εὖ δοῦλε ἀγαθὲ καὶ πιστέ

NAS: to him, 'Well done, *good* and faithful

KJV: unto him, Well done, *good* and faithful

INT: Well done servant *good* and faithful

### Mark 10:17 Adj-VMS

GRK: αὐτόν Διδάσκαλε ἀγαθέ τί ποιήσω

NAS: Him, and asked *Him, Good* Teacher,

KJV: and asked him, *Good* Master, what

INT: him Teacher *good* what shall I do

### Mark 10:18 Adj-AMS

GRK: με λέγεις ἀγαθόν οὐδεὶς ἀγαθός

NAS: do you call *Me good*? No one

KJV: me *good*? [there is] none

INT: me call you *good* No one [is] good

### Mark 10:18 Adj-NMS

GRK: ἀγαθόν οὐδεὶς ἀγαθός εἰ μὴ

NAS: Me good? No one *is good* except God

KJV: good? [there is] none *good* but one,

INT: good No one [is] *good* if not

### Luke 1:53 Adj-GMP

GRK: πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας

NAS: THE HUNGRY *WITH GOOD THINGS*; And sent away

**KJV:** the hungry *with good things*; and  
**INT:** [the] hungry he filled *with good things* and [the] rich

#### **Luke 6:45 Adj-NMS**

**GRK:** ὁ ἀγαθὸς ἄνθρωπος ἐκ  
**NAS:** *The good* man out of the good  
**KJV:** *A good* man out of  
**INT:** The *good* man out of

#### **Luke 6:45 Adj-GMS**

**GRK:** ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς  
**NAS:** man *out of the good* treasure  
**KJV:** man out of *the good* treasure of his  
**INT:** out of the *good* treasure of the

#### **Luke 6:45 Adj-ANS**

**GRK:** προφέρει τὸ ἀγαθόν καὶ ὁ  
**NAS:** forth *what is good*; and the evil  
**KJV:** bringeth forth *that which is good*; and  
**INT:** brings forth that which [is] *good* and the

#### **Luke 8:8 Adj-AFS**

**GRK:** γῆν τὴν ἀγαθὴν καὶ φυὲν  
**NAS:** [seed] fell *into the good* soil,  
**KJV:** fell on *good* ground, and  
**INT:** ground *good* and having sprung up

#### **Luke 8:15 Adj-DFS**

**GRK:** καλῆ καὶ ἀγαθῆ ἀκούσαντες τὸν  
**NAS:** in an honest *and good* heart,  
**KJV:** an honest and *good* heart, having heard  
**INT:** right and *good* having heard the

#### **Strong's Greek 18** **101 Occurrences**

## Strong's Concordance

**katalaleó:** to speak evil of

**Original Word:** καταλαλέω

**Part of Speech:** Verb

**Transliteration:** katalaleó

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

**Definition:** to speak evil of

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

## HELPS Word-studies

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

## NAS Exhaustive Concordance

**Word Origin**

from [katalalos](#)

**Definition**

to speak evil of

**NASB Translation**

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

## Thayer's Greek Lexicon

**STRONGS NT 2635:** καταλαλέω

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

## Strong's Exhaustive Concordance

speak evil of.

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

see GREEK [katalalos](#)

## Englishman's Concordance

### [James 4:11 V-PMA-2P](#)

**GRK:** Μὴ καταλαλεῖτε ἀλλήλων ἀδελφοί

**NAS:** *Do not speak* against one another,

**KJV:** not *evil* one of another,

**INT:** not *speak against* one another brothers

### [James 4:11 V-PPA-NMS](#)

**GRK:** ἀδελφοί ὁ καταλαλῶν ἀδελφοῦ ἢ

**NAS:** Do not speak *against* one another,

**KJV:** brethren. *He that speaketh evil* of [his] brother,

**INT:** brothers He that *speaks against* [his] brother or

### [James 4:11 V-PIA-3S](#)

**GRK:** ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ

**NAS:** brethren. *He who speaks against* a brother

**KJV:** brother, *speaketh evil* of the law,

**INT:** brother of him *speaks against* [the] law and

### [1 Peter 2:12 V-PIA-3P](#)

**GRK:** ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς

**NAS:** that in the thing in which *they slander* you as evildoers,

**KJV:** whereas *they speak against* you

**INT:** wherein which *they speak against* you as

### [1 Peter 3:16 V-PIM/P-2P](#)

**GRK:** ἐν ᾧ καταλαλεῖσθε καταισχυνθῶσιν οἱ

**NAS:** that in the thing in which *you are slandered*, those

**KJV:** whereas *they speak evil* of you,

**INT:** in which *they may speak against you* they might be ashamed who

### [Strong's Greek 2635](#)

#### [5 Occurrences](#)

## ◀ 2617. kataischuno ▶

### Strong's Concordance

kataischuno: I shame, disgrace, put to utter confusion

**Original Word:** καταισχύνω

**Part of Speech:** Verb

**Transliteration:** kataischuno

**Phonetic Spelling:** (kat-ahee-skhoo'-no)

**Definition:** to curse vehemently

**Usage:** I shame, disgrace, bring to shame, put to utter confusion, frustrate.

## Thayer's Greek Lexicon

### STRONGS NT 2617: καταισχύνω

**καταισχύνω**; passive, imperfect **κατησχυνομην**; 1 aorist **κατησχύνθη**; future **καταισχυθήσομαι**; the Sept. chiefly for **שׁוּבַח** and **שׁוּבַח**; as in Greek writings from Homer down;

**1. to dishonor, disgrace:** **τὴν κεφαλὴν**, [1 Corinthians 11:4f](#)

(**σποδῶ τὴν κεφαλὴν**, Josephus, Antiquities 20, 4, 2).

**2. to put to shame, make ashamed:** **τινα** [1 Corinthians 1:27](#); [1 Corinthians 11:22](#); passive **to be ashamed, blush with shame:** [Luke 13:17](#); [2 Corinthians 7:14](#); [2 Corinthians 9:4](#); [1 Peter 3:16](#); by a Hebrew usage one is said **to be put to shame who suffers a repulse, or whom some hope has deceived**; hence, **ἐλπίς οὐ καταισχύνει**, **does not disappoint:** [Romans 5:5](#) (cf. [Psalm 21:6](#) (); [Psalm 24:2f](#) (f); [Psalm 118:116](#) ()); passive, [Romans 9:33](#); [Romans 10:11](#); [1 Peter 2:6](#) ([Isaiah 28:16](#); Sir. 2:10).

## Strong's Exhaustive Concordance

confound, put to shame

From [kata](#) and [aischunomai](#); to shame down, i.e. Disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

see GREEK [kata](#)

see GREEK [aischunomai](#)

## Englishman's Concordance

[Luke 13:17 V-IIM/P-3P](#)

**GRK:** λέγοντος αὐτοῦ **κατησχύνοντο** πάντες οἱ

**NAS:** His opponents **were being humiliated**; and the entire

KJV: his adversaries *were ashamed*: and all  
INT: on saying of him *were ashamed* all who

### Romans 5:5 V-PIA-3S

GRK: ἐλπίς οὐ καταισχύνει ὅτι ἡ  
NAS: and hope *does not disappoint*, because  
KJV: maketh not *ashamed*; because the love  
INT: hope not *does make ashamed* because the

### Romans 9:33 V-FIP-3S

GRK: αὐτῷ οὐ καταισχυνθήσεται  
NAS: AND HE WHO BELIEVES *IN HIM WILL NOT BE DISAPPOINTED*.  
KJV: shall not *be ashamed*.  
INT: him not *will be ashamed*

### Romans 10:11 V-FIP-3S

GRK: αὐτῷ οὐ καταισχυνθήσεται  
NAS: BELIEVES *IN HIM WILL NOT BE DISAPPOINTED*.  
KJV: shall not *be ashamed*.  
INT: him not *will be ashamed*

### 1 Corinthians 1:27 V-PSA-3S

GRK: θεός ἵνα καταισχύνῃ τοὺς σοφοὺς  
NAS: of the world *to shame* the wise,  
KJV: of the world to *confound* the wise; and  
INT: God that *he might put to shame* the wise

### 1 Corinthians 1:27 V-PSA-3S

GRK: θεός ἵνα καταισχύνῃ τὰ ἰσχυρὰ  
NAS: of the world *to shame* the things which are strong,  
KJV: to *confound* the things which are mighty;  
INT: God that *he might put to shame* the strong things

### 1 Corinthians 11:4 V-PIA-3S

GRK: κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν  
NAS: or prophesying *disgraces* his head.  
KJV: covered, *dishonoureth* his  
INT: [his] head having *puts to shame* the head

### 1 Corinthians 11:5 V-PIA-3S

GRK: τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν  
NAS: prophesying *disgraces* her head,

**KJV:** uncovered *dishonoureth* her  
**INT:** with the head *puts to shame* the head

### **1 Corinthians 11:22 V-PIA-2P**

**GRK:** καταφρονεῖτε καὶ **καταισχύνετε** τοὺς μὴ  
**NAS:** of God *and shame* those  
**KJV:** of God, and *shame* them that have not?  
**INT:** do you despise and *put to shame* them that not

### **2 Corinthians 7:14 V-AIP-1S**

**GRK:** κεκαύχημαι οὐ **κατησχύνθην** ἀλλ' ὡς  
**NAS:** to him about *you, I was not put to shame;* but as we spoke  
**KJV:** I am not *ashamed;* but as  
**INT:** I have boasted not *I was put to shame* but as

### **2 Corinthians 9:4 V-ASP-1P**

**GRK:** ὑμᾶς ἀπαρασκευάστους **καταισχυνθῶμεν** ἡμεῖς ἵνα  
**NAS:** we -- not to speak *of you -- will be put to shame* by this  
**KJV:** ye) *should be ashamed* in  
**INT:** you unprepared *should be put to shame* we that

### **1 Peter 2:6 V-ASP-3S**

**GRK:** οὐ μὴ **καταισχυνθῆ**  
**NAS:** [stone], AND HE WHO BELIEVES *IN HIM WILL NOT BE DISAPPOINTED.*  
**KJV:** shall not be *confounded.*  
**INT:** no not *should be put to shame*

### **1 Peter 3:16 V-ASP-3P**

**GRK:** ᾧ καταλαλεῖσθε **καταισχυνθῶσιν** οἱ ἐπηρεάζοντες  
**NAS:** in Christ *will be put to shame.*  
**KJV:** of evildoers, *they may be ashamed* that falsely accuse  
**INT:** which they may speak against you *they might be ashamed* who revile

### **Strong's Greek 2617**

#### **13 Occurrences**

## ◀ 391. anastrophé ▶

### **Strong's Concordance**

anastrophé: behavior, conduct

**Original Word:** ἀναστροφή, ἥς, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** anastrophé

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

**Definition:** behavior, conduct

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

## HELPS Word-studies

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

## NAS Exhaustive Concordance

**Word Origin**

from [anastrephó](#)

**Definition**

behavior, conduct

**NASB Translation**

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

## Thayer's Greek Lexicon

### STRONGS NT 391: ἀναστροφή

ἀναστροφή, ἀναστροφῆς, ἡ (from the passive ἀναστρέφομαι, see the preceding word), properly, 'walk,' i. e. **manner of life, behavior, conduct** (German Lebenswandel): [Galatians 1:13](#); [Ephesians 4:22](#); [1 Timothy 4:12](#); [James 3:13](#); [1 Peter 1:15, 18](#); [1 Peter 2:12](#); [1 Peter 3:1f, 16](#); [2 Peter 2:7](#); plural ἅγιοι ἀναστροφαι the ways in which holy living shows itself, [2 Peter 3:11](#). Hence, life in so far as it is comprised in conduct, [Hebrews 13:7](#). (This word, in the senses given, is found in Greek writings from Polybius 4, 82, 1 down; in the Scriptures first in Tobit 4:14; 2 Macc. 5:8; add Epictetus diss. 1, 9, 5; 4, 7, 5 (and (from Sophocles Lexicon, under the word) Agatharchides 134, 12; 153, 8; Aristeeas 16).)

## Strong's Exhaustive Concordance

behavior.

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

see GREEK [anastrepho](#)

## Englishman's Concordance

### [Galatians 1:13 N-AFS](#)

**GRK:** τὴν ἐμὴν ἀναστροφὴν ποτε ἐν  
**NAS:** of my former *manner of life* in Judaism,  
**KJV:** of my *conversation* in time past  
**INT:** my *way of life* once in

### [Ephesians 4:22 N-AFS](#)

**GRK:** τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν  
**NAS:** to your former *manner of life*, you lay aside  
**KJV:** the former *conversation* the old  
**INT:** the former *conduct* the old

### [1 Timothy 4:12 N-DFS](#)

**GRK:** λόγῳ ἐν ἀναστροφῇ ἐν ἀγάπῃ  
**NAS:** but [rather] in speech, *conduct*, love,  
**KJV:** word, in *conversation*, in charity,  
**INT:** word in *conduct* in love

### [Hebrews 13:7 N-GFS](#)

**GRK:** ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν  
**NAS:** the result *of their conduct*, imitate  
**KJV:** the end *of [their] conversation*.  
**INT:** outcome of the *way of life* imitate the

### [James 3:13 N-GFS](#)

**GRK:** τῆς καλῆς ἀναστροφῆς τὰ ἔργα  
**NAS:** by his good *behavior* his deeds  
**KJV:** out of a good *conversation* his works  
**INT:** good *conduct* the works

### [1 Peter 1:15 N-DFS](#)

**GRK:** ἐν πάσῃ ἀναστροφῇ γενήθητε  
**NAS:** also in all *[your] behavior*;  
**KJV:** in all *manner of conversation*;  
**INT:** in all *[your] conduct* be you

### [1 Peter 1:18 N-GFS](#)

**GRK:** ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτου  
**NAS:** from your futile *way of life* inherited from your forefathers,  
**KJV:** vain *conversation* [received] by tradition from your fathers;  
**INT:** futile of you *manner of life* handed down from [your] fathers

### 1 Peter 2:12 N-AFS

GRK: τὴν ἀναστροφὴν ὑμῶν ἐν

NAS: Keep *your behavior* excellent among

KJV: Having your *conversation* honest among

INT: the *conduct* of you among

### 1 Peter 3:1 N-GFS

GRK: τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου

NAS: a word *by the behavior* of their wives,

KJV: by *the conversation* of the wives;

INT: of the wives *conduct* without word

### 1 Peter 3:2 N-AFS

GRK: φόβῳ ἀγνῆν ἀναστροφὴν ὑμῶν

NAS: your chaste and respectful *behavior*.

KJV: chaste *conversation* [coupled] with

INT: fear pure *conduct* of you

### 1 Peter 3:16 N-AFS

GRK: ἐν Χριστῷ ἀναστροφῆν

NAS: your good *behavior* in Christ

KJV: your good *conversation* in Christ.

INT: in Christ *manner of life*

### 2 Peter 2:7 N-GFS

GRK: ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρούσατο

NAS: by the sensual *conduct* of unprincipled men

KJV: the filthy *conversation* of the wicked:

INT: in sensuality *conduct* he delivered

### 2 Peter 3:11 N-DFP

GRK: ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις

NAS: you to be in holy *conduct* and godliness,

KJV: [all] holy *conversation* and

INT: in holy *conduct* and godliness

### Strong's Greek 391

#### 13 Occurrences

## ◀ 2909. kreittón or kreissón ▶

### Strong's Concordance

kreittón or kreissón: better

**Original Word:** κρείττων, ον

**Part of Speech:** Adjective

**Transliteration:** kreittón or kreissón

**Phonetic Spelling:** (krite'-tohn)

**Definition:** better

**Usage:** stronger, more excellent.

### HELPS Word-studies

**2909** *kreittōn* (the comparative form of [2904](#) /*krátos*, "dominion") – what is *better* because more fully developed, i.e. in *reaching the needed dominion* (mastery, dominance); "*better*" after exerting the *power* needed to "plant down God's flag of victory."

### NAS Exhaustive Concordance

**Word Origin**

cptv. of the same as [kratistos](#)

**Definition**

better

**NASB Translation**

better (17), better things (1), greater (1).

### Thayer's Greek Lexicon

STRONGS NT 2909: κρείττων

κρείττων and ([1 Corinthians 7:38](#); [Philippians 1:23](#); in other places the reading varies between the two forms, especially in [1 Corinthians](#)

[7:9](#) (here T Tr WH L text κρείττων); ; [Hebrews 6:9](#) (here and in the preceding passage L T Tr WH κρείσων; see WH's Appendix, p. 148f; cf.

Sigma) κρείσων, κρεισσοнос, neuter κρεισσονου (comparitive of κρατύς, see κράτιστος, cf. Kühner, i., p. 436; (Buttmann, 27 (24))) (from Homer down), **better**; i. e.

**a. more useful, more serviceable:** [1 Corinthians 11:17](#); [1 Corinthians 12:31](#) R G; [Hebrews 11:40](#); [Hebrews 12:24](#); with πολλῶ μᾶλλον, added, [Philippians 1:23](#) (cf. μᾶλλον, 1 b.); κρείσων (adverb) ποιεῖν, [1 Corinthians 7:38](#); κρείττων ἐστίν, **it is more advantageous**, followed by an infinitive, [1 Corinthians 7:9](#); [2 Peter 2:21](#) (cf. Buttmann, 217 (188); Winers Grammar, § 41 a. 2 a).

**b. more excellent:** [Hebrews 1:4](#); [Hebrews 6:9](#); [Hebrews 7:7, 19, 22](#); [Hebrews 8:6](#); [Hebrews 9:23](#); [Hebrews 10:34](#); [Hebrews 11:16, 35](#); **κρείττον**, followed by an infinitive, [1 Peter 3:17](#).

## Strong's Exhaustive Concordance

best, better.

Comparative of a derivative of [kratos](#); stronger, i.e. (figuratively) better, i.e. Nobler -- best, better.

see GREEK [kratos](#)

## Englishman's Concordance

### [1 Corinthians 7:9](#) Adj-NNS

**GRK:** ἐγκρατεύονται γαμησάτωσαν **κρείττον** γάρ ἐστιν

**NAS:** let them marry; *for it is better* to marry

**KJV:** for it is *better* to marry than

**INT:** they have self-control let them marry *better* indeed it is

### [Hebrews 1:4](#) Adj-NMS

**GRK:** τοσούτω **κρείττων** γενόμενος τῶν

**NAS:** as much *better* than the angels,

**KJV:** so much *better than* the angels,

**INT:** by so much *better* having become than the

### [Hebrews 7:7](#) Adj-GMS

**GRK:** ὑπὸ τοῦ **κρείττονος** εὐλογεῖται

**NAS:** the lesser is blessed *by the greater*.

**KJV:** is blessed of *the better*.

**INT:** by the *superior* is blessed

### [Hebrews 7:19](#) Adj-GFS

**GRK:** ἐπεισαγωγή δὲ **κρείττονος** ἐλπίδος δι'

**NAS:** there is a bringing *in of a better* hope,

**KJV:** the bringing in *of a better* hope

**INT:** [the] introduction however *of a better* hope by

### [Hebrews 7:22](#) Adj-GFS

**GRK:** τοσούτο καὶ **κρείττονος** διαθήκης γέγονεν

**NAS:** the guarantee *of a better* covenant.

**KJV:** made a surety *of a better* testament.  
**INT:** so much also *of a better* covenant has become

### **Hebrews 8:6 Adj-GFS**

**GRK:** ὅσω καὶ κρείττονός ἐστιν διαθήκης  
**NAS:** the mediator *of a better* covenant,  
**KJV:** the mediator *of a better* covenant,  
**INT:** by so much as also *of a better* he is covenant

### **Hebrews 8:6 Adj-DFP**

**GRK:** ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται  
**NAS:** has been enacted *on better* promises.  
**KJV:** was established upon *better* promises.  
**INT:** which upon *better* promises has been enacted

### **Hebrews 9:23 Adj-DFP**

**GRK:** τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ  
**NAS:** themselves *with better* sacrifices  
**KJV:** themselves *with better* sacrifices  
**INT:** the heavenly places *with better* sacrifices than

### **Hebrews 10:34 Adj-AFS**

**GRK:** ἔχειν ἑαυτοὺς κρείττονα ὑπαρξιν καὶ  
**INT:** to have yourselves *a better* possession and

### **Hebrews 11:16 Adj-GFS**

**GRK:** νῦν δὲ κρείττονος ὀρέγονται τοῦτ'  
**NAS:** But as it is, they desire *a better* [country], that is, a heavenly one.  
**KJV:** they desire *a better* [country], that is,  
**INT:** now moreover *a better* they stretch forward to this

### **Hebrews 11:35 Adj-GFS**

**GRK:** ἀπολύτρωσιν ἵνα κρείττονος ἀναστάσεως τύχωσιν  
**NAS:** that they might obtain *a better* resurrection;  
**KJV:** they might obtain *a better* resurrection:  
**INT:** redemption that *a better* resurrection they might obtain

### **Hebrews 11:40 Adj-ANS**

**GRK:** περὶ ἡμῶν κρείττον τι προβλεψαμένου  
**NAS:** something *better* for us, so  
**KJV:** having provided some *better* thing for  
**INT:** for us *better* something having foreseen

### [Hebrews 12:24 Adj-ANS](#)

**GRK:** αἵματι ῥαντισμοῦ κρείττον λαλοῦντι παρὰ

**NAS:** which speaks *better* than

**KJV:** that speaketh *better things* than

**INT:** to [the] blood of sprinkling *better things* speaking than

### [1 Peter 3:17 Adj-NNS](#)

**GRK:** κρείττον γὰρ ἀγαθοποιοῦντας

**NAS:** *For it is better*, if God

**KJV:** For *[it is] better*, if the will

**INT:** *[it is] better* indeed [for you] doing good

### [2 Peter 2:21 Adj-NNS](#)

**GRK:** κρείττον γὰρ ἦν

**NAS:** *For it would be better* for them not to have known

**KJV:** For it had been *better* for them not

**INT:** *Better* indeed it were

### [Strong's Greek 2909](#)

#### [15 Occurrences](#)

## QUOTES from “The Art Of War”

“The art of war is of vital importance to the State. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected.”

“The whole secret lies in confusing the enemy, so that he cannot fathom our real intent.” “If he sends reinforcements everywhere, he will everywhere be weak.” “The supreme art of war is to subdue the enemy without fighting.” “Bravery without forethought, causes a man to fight blindly and desperately like a mad bull. Such an opponent, must not be encountered with brute force, but may be lured into an ambush and slain.”

“If your opponent is temperamental, seek to irritate him. Pretend to be weak, that he may grow arrogant. If he is taking his ease, give him no rest. If his forces are united, separate them. If sovereign and subject are in accord, put division between them. Attack him where he is unprepared, appear where you are not expected.”

“Thus the expert in battle moves the enemy, and is not moved by him.”

“The wise warrior avoids the battle.”

“Begin by seizing something which your opponent holds dear; then he will be amenable to your will.”

“One may know how to conquer without being able to do it.”

“When you surround an army, leave an outlet free. Do not press a desperate foe too hard.”

“So in war, the way is to avoid what is strong, and strike at what is weak.”

“It is easy to love your friend, but sometimes the hardest lesson to learn is to love your enemy.”

“Move not unless you see an advantage; use not your troops unless there is something to be gained; fight not unless the position is critical.”

“Appear weak when you are strong and strong when you are weak.”

“If you know the enemy and you know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle”

“Opportunities multiply as they are seized.”

“He will win who knows when to fight and when not to fight.”– Sun Tzu,

“We cannot enter into alliances until we are acquainted with the designs of our neighbors.” – Sun Tzu, [\*The Art of War\*](#)

“Maneuvering with an army is advantageous; with an undisciplined multitude, most dangerous.” – Sun Tzu, [\*The Art of War\*](#)

"A leader leads by example not by force." – Sun Tzu, [The Art of War](#)

"The clever combatant looks to the effect of combined energy, and does not require too much from individuals." – Sun Tzu, [The Art of War](#)

"The greatest victory is that which requires no battle."

"Even the finest sword plunged into salt water will eventually rust."

"Build your opponent a golden bridge to retreat across."

"What the ancients called a clever fighter is one who not only wins, but excels in winning with ease."

"He who is prudent and lies in wait for an enemy who is not, will be victorious."

"In battle, there are not more than two methods of attack--the direct and the indirect; yet these two in combination give rise to an endless series of maneuvers."

"Plan for what is difficult while it is easy, do what is great while it is small."

"The opportunity of defeating the enemy is provided by the enemy himself."

"If you fight with all your might, there is a chance of life; where as death is certain if you cling to your corner."

"The worst calamities that befall an army arise from hesitation."

"If there is disturbance in the camp, the general's authority is weak."

"Those skilled at making the enemy move do so by creating a situation to which he must conform; they entice him with something he is certain to take, and with lures of ostensible profit they await him in strength."

"When your army has crossed the border, you should burn your boats and bridges..."

"There are five dangerous faults which may affect a general: (1) Recklessness, which leads to destruction; (2) cowardice, which leads to capture; (3) a hasty temper, which can be provoked by insults; (4) a delicacy of honor which is sensitive to shame; (5) over-solicitude for his men, which exposes him to worry and trouble."

"If his (the enemy's) forces are united, separate them."

"All warfare is based on deception. Hence, when we are able to attack, we must seem unable; when using our forces, we must appear inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near."

"Thus we may know that there are five essentials for victory: (1) He will win who knows when to fight and when not to fight; (2) he will win who knows how to handle both superior and inferior forces; (3) he will win whose army is animated by the same spirit throughout all its ranks; (4) he will win who, prepared himself, waits to take the enemy unprepared; (5) he will win who has military capacity and is not interfered with by the sovereign."

"So in war, the way is to avoid what is strong, and strike at what is weak."

"It is very important to out-think your enemy than to out-fight him."

"Engage people with what they expect; it is what they are able to discern and confirms their projections. It settles them into predictable

patterns of response, occupying their minds while you wait for the extraordinary moment — that which they cannot anticipate.”

“Convince your enemy that he will gain very little by attacking you; this will diminish his enthusiasm.”

“Wheels of justice grind slow but grind fine.”

“Be where your enemy is not.”

“Who wishes to fight must first count the cost”

“Great results can be achieved with small forces.”

“Victorious warriors win first and then go to war, while defeated warriors go to war first and then seek to win.”