

# *“Enough Is Enough!”*

1 Peter 4:1-6

November 5, 2023

**VIDEO:** *“Good-bye...”*

**INTRO:** *What was the 1st thing you thought of when you heard  
“Good-bye”?*

~ Sadness? ~ Separation? ~ Celebration?

## **CONTEXT:**

- 1<sup>st</sup> Peter: *No Matter What!*
- 2 sections: **blessed beloveds** & our behavior
- 3 concentrations: *Christ; Crucifixion; Church*

**BIG IDEA:** Enough is enough!  
It's time for shock & awe!

## **PREVIEW:**

1. vv.1-2 Live God's Will!
2. v.3 Enough Is Enough!
3. v.4 Missional Malignment!
4. v.5 Judgement Is Coming!
5. v.6 This Is Why We Preach!

## TEXT:

### 1 Peter 4:1-6 (ESV)

1Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, 2 so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.

3 For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. 4With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; 5but they will give account to him who is ready to judge the living and the dead. 6 For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.

## I. LIVE God's Will!

1Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, 2 so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.

CRITICAL Context: ~ *Suffer in the flesh* = CROSS

~ CROSS does **NOT** mean “challenges/dislikes...”

## 5 STEPS to “live for God’s will”

1. Trust Christ’s Cross & Cup
2. Arm yourselves Christ’s way
3. Carry your own cross
4. Cease from loving sin
5. Live/BE for God’s glory

## 5 Forms/Categories of God’s Will:

- |                              |               |
|------------------------------|---------------|
| 1. Sovereign (Deut. 29:29)   | Secret & Sure |
| 2. Revealed (2 Tim. 3:16-17) | Commanded     |
| 3. Pleasing (Beatitudes)     | Preferential  |
| 4. Directive (Acts 1:8)      | Spirit-led    |
| 5. Discerned (Prov. 3:5-6)   | Presumptive   |

## 5 Corresponding/Progressive Hearing Levels:

- |              |   |
|--------------|---|
| 1. Silence   | <i>(Christ’s second coming...)</i>                  |
| 2. Scripture | <i>(Great Commandments/Commission)</i>              |
| 3. Supports  | <i>(Paul &amp; Silas in the Philippian jail...)</i> |
| 4. Spirit    | <i>(Paul, Peter, Philip, Cornelius, &amp; us)</i>   |
| 5. Self      | <i>(Scripture; Prayer; Witness; Circumstance)</i>   |

Connect the “whoever” here with the “us” of **3:18**...

***“Christ also suffered to bring us to God”***

See the ***“arm yourself”*** as prep for slander, suffering, and being maligned and reviled!

*“Arm yourselves”* per the Word of God to *“live for the will of God”* ... which is: *“finally ALL of you, have unity of mind”* (1 Peter 3:8) and holy, *“perfect,”* trinitarian harmony as the family of God (John 17:21-23). - JDP

**VIDEO:** *“Bible Study Is War”*

(PaulTripp.com)

- Expect biblical transformation
- BE humble & teachable
- Abide & obey!

***“True faith will never be satisfied with being mere faith.”***

- Augustine

*Stop making mountains out of mole hills...*

*AND... mole hills out of mountains!* - JDP

***“It IS finished”*** is Jesus saying: ***“Enough is ENOUGH!”***

- JDP

## II. Enough Is Enough!

**3** For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.

- A. Time past, present, & future are all addressed here...
- B. ***“what the Gentiles want to do”*** needs unpacking!
- C. Look at the list AND see what you don't see...

**VIDEO:** *“Power of Prayer”*

*“Compare your weekly screen time to your prayer time.”*  
- Paul Washer

**\*\*\* *“What (DO) the Gentiles want to do...?” \*\*\****

### OBVIOUS Listed

*Sensualities*  
*Passions*  
*Drunkenness*  
*Orgies*  
*Drinking parties*  
*Lawless idolatry*  
  
*The POLLUTED...*

### OVERLOOKED

*Sneaky & Selfish*  
*Pompous & Prideful*  
*Deceptive & Devilish*  
*Offended Offenders*  
*Divisive People*  
*Loveless imposters*  
  
*The POLISHED...*

***BOTH groups are like “dogs returning to their vomit!”***

## Proverbs 26:11-12

*Like a dog that returns to his vomit is a fool who repeats his folly. Do you see a man who is wise in his own eyes? There is more hope for a fool than for him.*

- Wise in their own eyes... is the warning thread woven throughout the book of Judges...

**Note:** Biblical fools are NOT the same as cultural fools.

No! The contrast is eternal! Let me show you...

Culturally, fools tend to be associated with folly & silliness. They waste time, squander potential, and ignore wise counsel. In short, they make a habit of making bad decisions. **By contrast, biblical fools and their core make up fight against God, often arrogantly opposing God's Word, will, and ways...** as evidenced through their motives, messages, and methods. In other words, the fool's head lacks full context truth (and a commitment to it), their heart is sick (lacking Christ's love), and their hands are devoted to perverse applications (they are actually & actively working against God).

You see, while a cultural fool may be addressed with pity and encouraging instruction, the biblical fool is more like an "active-shooter" who must be lovingly assessed, shrewdly addressed, and innocently silenced (Matthew 10:16; Titus 1:11 & 2:15).

### Isaiah 55:2-3

See the ways of Gentiles as *spending your money on bread that's not bread...* yet some by loaf after loaf :-(

2Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food. 3Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. 4Behold, I made him a witness to the peoples, a leader and commander for the peoples.

The sinful-self is always at the center of a biblical fool's faithlessness & foolishness.

JDP

**VIDEO:** *"Individualism Is Defeated Every Sunday"*

(PaulTripp.com)

### Ephesians 4:1-6

1I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, 2with all humility and gentleness, with patience, bearing with one another in love, 3eager to maintain the unity of the Spirit in the bond of peace. 4There is one body and one Spirit—just as you were called to the one hope that belongs to your call—5one Lord, one faith, one baptism, 6one God and Father of all, who is over all and through all and in all.

- **1 Corinthians 10:12**

*Therefore, let anyone who thinks that he stands  
Beware/take heed lest he fall.*

## III. Missional Malignment

**4**With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you;

### A. “surprised”

*Don't miss both guardrails of “surprise!”*

- *Evil surprised by what you won't do*
- *Good surprised by what you will do.*

When was the last time you and your holiness surprised somebody?

*Why aren't we surprising more people?*

### B. “same FLOOD of debauchery”

- a. **FLOOD** ties back to Noah's reference... **WRATH**
- b. **Debauchery:**

The original Greek word is always applied to the darker forms of evil ([Mark 7:22](#); [Romans 13:13](#); [2 Peter 2:2](#); [2 Peter 2:7](#); [2 Peter 2:18](#)).

Sin almost always says: “Ya, but”

- JDP

*Every ‘ya but’ to God is a sin and  
Every ‘yes Lord’ is blessed.*

- JDP

C. **“malign you”**

- a. Root word for blasphemy
- b. More than just different
- c. **Lies are embedded** in their intentional attacks
- d. *They apply different definitions to common words*
- e. They definitely have **different commitments**
  - i. Self & social > Lord & Savior
  - ii. Words and walks do not match
  - iii. They disobey God’s glorifying will and ways
- f. See connection between **our living for God’s will** & **“their” maligning “us”**
  - i. Surprising maligning
  - ii. See here... **“they will be put to shame”**
  - iii. Origins of: “Shame on you!”

Thus, see here the right and righteous biblical warning that you could & should share at times:

**SHAME on YOU!**

# IV. Judgement Is Coming!

5but they will give account to him  
who is ready to judge the living and the dead.

*NO ONE is going to get away with ANYTHING!*

- JDP

**1st Peter has Hebrews, 1st John, Jude, James, and Christ's  
Beatitudes from the Sermon on the Mount  
characteristics...**

- Confrontational exhortation
- Cyclical repetitiveness
- Call to arms
- Combative clarity
- Contrasting Church vs crowds

\*\*\* Have you noticed... \*\*\*

if/when you teach, preach, & equip the saints with 1st Peter, you look and sound a lot like Paul discipling Timothy and Titus... or his writing to the churches... For that matter, 1st Peter sounds like a parallel proclamation to Christ's preaching to the 7 churches in Revelation 2 & 3.

The ***“but”*** in v.5 is for BOTH...  
It is blessed for us & bad for them!

The door of restoration is ALWAYS before the living sinner... ALWAYS. At the same time, restoration's door is ALWAYS locked from the inside and can ONLY be opened and walked thru with the keys of complete confession and biblical repentance. Any other description is deception!

- JDP

Wherever & whenever there is a weak or wrong vertical relationship... there is or will be a spread or combination of worrisome and/or wicked horizontal relationships! - JDP

***We are not like those who shrink back and are destroyed...***  
Hebrews 10

- **NOT like** Judges'... “right in their own eyes”
- **NOT like** Paul's cut-and-run coworker Demas
- **NOT like** false starts & fake “soils”
- **NOT like** the trusted liars in 1st John
- **NOT like** the Jesus betraying Judas

# V. This Is Why We Preach!

**6** For this is why the gospel was preached even to those who are dead, **that** though judged in the flesh the way people are, **they might live in the spirit the way God does.**

*Faith comes by hearing the Word of God!* Rom.10:17

## 2 Corinthians 6:1-2 (cf. Isa. 49:8)

*we appeal to you not to receive the grace of God in vain. **2**For he says, "In a favorable time I listened to you, and in a day of salvation I have helped you." Behold, now is the favorable time; behold, now is the day of salvation.*

## **VIDEO:** *Mahali SAFI #39*

Sophisticated grace...  
manure turned into fertilizer - JDP

*Preaching blunt truth in love is merciful & missional to the stiff necked & stubborn!*

- JDP

### James 5:19-20

19My brothers, if anyone among you wanders from the truth and someone brings him back, 20let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

**VIDEO:** Paul Washer - *“Be Shut Up With God”*

➤ Don't miss the call for separation & sanctification

#### Tips of the iceberg...

Too many of today's spiritual icebergs are all tip and no berg... with little to nothing below the surface... they are all sizzle & no steak... all talk with no walk! To use Christ's words, they are hypocrites! They wash the outside of the cup, all the while knowing that the inside is filthy... Jesus said: “WHOA!” to such people (meaning they will be damned)! He literally said they are “like whitewashed tombs... FILLED WITH... DEAD men's bones.”

~ See Acts 13... *“ministering unto the LORD”*

- You need to know the difference between:
  - Ministering *OF* the Lord
  - Ministering *FROM* the Lord
  - Ministering *TO* the Lord
  - Ministering *IN* the Lord
- **Consider & Contrast Queen Vashti & Esther**
  - Gentile or Godly
  - Will of man or will of God
  - Feast vs Fast
  - Refuse to come even tho commanded...  
(Esther 1:12)
  - Refuse to stay away though not allowed
  - Cascading wrath
  - Crowning blessings!

## REVIEW:

Enough is enough!  
It's time for shock & awe!

- |           |                        |
|-----------|------------------------|
| 1. vv.1-2 | Live God's Will!       |
| 2. v.3    | Enough Is Enough!      |
| 3. v.4    | Missional Malignment!  |
| 4. v.5    | Judgement Is Coming!   |
| 5. v.6    | This Is Why We Preach! |

## CLOSE:

The difference between information and revelation  
is miraculous transformation! - JDP

*Our challenge is to glorify God by, in part, exalating the  
grace that defines His Gospel... while simultaneously  
elevating and experiencing His call and command  
for Christlike holiness... Herein lies humanity's  
greatest of all tensions. - JDP*

**2 Corinthians 6:1-2** (cf. Isa. 49:8)

*we appeal to you not to receive the grace of God in  
vain. 2For he says, "In a favorable time I listened to you,  
and in a day of salvation I have helped you." **Behold, now is  
the favorable time; behold, now is the day of salvation.***

*Surrender unto salvation or sanctification... but surrender!*

# PRAYER

**WORSHIP:** *Heaven Help Me; God, Turn It Around; Run To The Father*

## 1 Peter 4:1-6 (ESV)

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**3** For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. **4** With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; **5** but they will give account to him who is ready to judge the living and the dead. **6** For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.

New American Commentary: Schreiner

4:3 The “for” (*gar*) introducing v. 3 explains why believers should live the rest of their lives for God’s will.

They have already spent sufficient time (*arketos*) in the past carrying out “the will of the Gentiles” (translated “pagans” by NIV).<sup>364</sup>

The use of the word “will” (*boulēma*) establishes a contrast between vv. 2 and 3.

Believers should live for the “will” (*thelēma*) of God, but before their conversion they devoted themselves to the “will” (*boulēma*) of the Gentiles.

The use of the word “Gentiles” (*ethnē*) for unbelievers, without comment, indicates that Peter understood believers in Jesus Christ as part of Israel, members of the new people of God (cf. 2:9–10).

In saying that the time past is “enough” to have lived as unbelievers, Peter’s point was that it is more than enough, that there is no room now for any dalliance with the lifestyle of unbelievers.

## The lifestyle of unbelievers is then sketched in with a vice list.

Such vice lists are common in the New Testament (cf. Mark 7:22; Rom 13:13; 1 Cor 5:10–11; 6:9–10; 2 Cor 12:20; Gal 5:19–21; Eph 4:31; 5:3–5; Col 3:5, 8; Titus 3:3).

The words “debauchery” (*aselgeia*) and “lust” (*epithymia*) may refer to sexual sin here (see Rom 13:13; 2 Cor 12:21; Gal 5:19; Eph 4:19 for the former and Rom 1:24; 1 Thess 4:5; 2 Pet 2:18 for the latter), but they could also be general terms for sin. The combination of sexual sin, drinking, and parties apparently was common in the Greco-Roman world, as it is today.

The next three words all focus on drunkenness and carousing. The particular word for “drunkenness” (*oinophlygia*) occurs only here in the New Testament (but cf. Rom 13:13; Gal 5:21; Eph 5:18). Deuteronomy 21:20 uses a verbal form of the word to describe a drunkard (*oinophlygeō*). “Orgies” (*kōmoi*) are also condemned in **Rom 13:13** and **Gal 5:21**, and in both, these texts are also linked with **drunkenness**. Achtemeier says that the reference is to “festal gatherings, whether private and domestic or public and religious.” The term for “carousing” (*potoi*) occurs only here in the New Testament (see also Prov 23:30; Josephus, *Ant.* 5.289), referring probably to “social drinking parties.”

*It is evident that these people lived a dissolute life before their conversion.*

The last item mentioned is their **“detestable/lawless idolatry.”** The reference to idolatry indicates that the readers were not Jews but Gentiles, for overt idolatry did not characterize Jewish communities.

The word **“lawless”** does not focus on lack of conformity to the law but to an unholy and profane lifestyle (cf. Acts 10:28; 2 Mac 6:5–6; 7:1; 10:34).

In addition, the sins listed in v. 3, though not absent from Jewish people, were not typical among religiously devout Jews.

4:4 The initial words of the text, deleted by the NIV (“in all this,” NASB, *en hō*) should be understood as inferential and translated “therefore.”

Because the Petrine readers no longer participate in the activities listed in v. 3, their neighbors “are surprised” (NRSV, *xenizontai*) or “think it strange” that Christians have forsaken their past lifestyle.

In this verse we are reminded in what sense Christians are sojourners and exiles.

They do not share the values and aspirations of the surrounding society,  
**not fitting into the social fabric.**

What surprises unbelievers is that Christians do not “plunge” (*syntrechontōn*) into or participate in their immoral way of living—“the flood of dissipation” (*tēs asōtias anachysin*) that characterized life in Asia Minor.

The participle ***blasphēmountes*, translated “and they heap abuse on you,”** is connected by some commentators with v. 5, so that it provides the reason for the judgment pronounced there. More likely the participle should be understood as designating the result or consequence of the first clause in v. 4. **Pagans are surprised that**

believers do not participate in what they consider to be normal cultural activities; in response they criticize, defame, and revile believers and thereby also the God they worship.

This verse is important for understanding the nature of the persecution in 1 Peter.

*There is little evidence of state-sponsored persecution that robbed early believers of their lives. Instead, unbelievers were at first puzzled and then outraged by the failure of believers to participate in activities that were a normal part of Greco-Roman culture.*

We see such a reaction in Tacitus when he says Christians have a “hatred of the human race” (*Ann.* 15.44). Pagans would feel this way because idolatry was woven into almost every dimension of their lives, from life in the home to public festivals to religious observances and even social occasions. In the Western world we take for granted the segregation of private and public spheres, but public festivals, in which the gods were venerated, were considered a civic duty in the Greco-Roman world. In particular veneration of the emperor was simply a mark of good citizenship, and the deifying of the emperor was especially pronounced in Asia Minor.<sup>374</sup> Those who failed to participate would be social outcasts, just as today American citizens would look with suspicion on those who refused to take the Pledge of Allegiance to the flag. We can imagine that **those who did not fit in with the mores of society would be discriminated against in daily life and that they would be the object of abuse.**

Identifying the specific lineaments of persecution in 1 Peter is important, for modern readers in the West tend to restrict persecution to imprisonment, physical deprivation, torture, and execution.

As we noted, there is little evidence in 1 Peter for these things. The readers were mistreated by being socially ostracized. We should not overlook that criticism and social ostracism often lead to more severe action, that...

## *Sharp words can easily turn into sharp swords.*

If Revelation was written around A.D. 95, it is evident that in Asia Minor at least some believers were losing their lives for their devotion to Christ. When 1 Peter was written, however, the penalties were not yet that severe, though Peter wrote to prepare his readers for whatever might come.

**4:5** As is so often the case in the letter, Peter turned the readers' eyes toward the *eschaton*. Currently unbelievers may have been enjoying the favor and privileges of Greco-Roman society. They may have been experiencing social advancement and the praise of their peers. They may have been the consummate "insiders," while the Petrine readers were on the outside. Present circumstances, however, are not the last word. **Those who live now**

“for evil human desires” (v. 2), who live in debauchery and the “flood of dissipation” (vv. 3–4) and revile believers (v. 4), will be judged by God on the last day.

They will need to “give account” to God.

The phrase **“give account”**  
**(apodōsousin logon) is**  
**courtroom language** (cf. Matt 12:36; Luke 16:2; Acts 19:40; Heb 13:17; cf. Rom 2:6; 2 Tim 4:8, 14; Rev 22:12), referring to the final judgment here.

That the final judgment is in view is evident from the words “the living and the dead” (cf. 1 Thess 4:16–17; 1 Cor 15:52). **It is hardly credible to define the “dead” here as the spiritually dead, for when combined with the word “living” it refers to all people who have ever lived.**

The judge in view could quite possibly be Christ (cf. Matt 25:31–46; Mark 8:38; Acts 10:42; 17:31; Rom 14:9; 2 Tim 4:1). It also is possible that the judge is God himself (cf. Rom 2:6; 3:6; 14:10), for in 1 Pet 1:17 and 2:23 God functions as the judge. Perhaps Christ is to be favored slightly since he is typically designated as the judge of the living and the dead.<sup>378</sup>

**The main point** of the verse is affirmed in either instance. **Believers should not succumb to the temptation to renounce their faith so they can enjoy the approbation of society.**

Such approval is short-lived, and those who mistreat believers now will be judged in the future.

We should note that Peter did not mention the final judgment of unbelievers to encourage vindictiveness (cf. 1 Pet 2:21–23).

Nor did he address these words to unbelievers.

He reminded *believers* of the final judgment of all, assuring them that their perseverance in the faith matters and that those who practice evil will be assessed and condemned on the final day.

Hence...

*they must not align themselves with the oppressors to escape discrimination, for soon the tables will be turned.*

## 4:6

*Verse 6 is joined to the preceding by the word “for” (gar),*

and we will return in due course to how this verse relates to the preceding. The words “this is the reason” (*eis touto*) do not point backward to v. 5 in this case (cf. 1 Pet 2:21; 3:9) but ahead to the purpose clause (“so that,” *hina*). The reason the gospel was preached to the dead is articulated in the last clause of the verse.

Before we examine the purpose, **we must investigate what Peter meant by preaching the gospel to the dead.**

The NIV translation reads, “The gospel was preached even to those who are now dead.” The word “now” represents an interpretation of the text, one to which we will return. It should be noted at this juncture, however, that the word “now” is not in the Greek text. The NIV translators supply it in order to interpret the text.

**A more literal translation is** supplied by the NRSV, **“For this is the reason the gospel was proclaimed even to the dead.”**

The NRSV translation, which renders the original text well, raises a question: **What did Peter mean by the word “dead” (*nekrois*) here?**

Various answers have been given. **Some scholars argue that the term means “spiritually dead” (cf. John 5:25; Eph 2:1, 5; Col 2:13).** This interpretation avoids the problem of the gospel being proclaimed to people who are physically dead and fits with Paul’s notion that unbelievers are spiritually dead. The solution should be rejected, however, because Peter nowhere used the term “dead” (*nekros*) to refer to spiritual death. **Moreover, the word “dead” (*nekrous*) in the previous verse clearly refers to those who are physically dead. Peter gave no contextual clues that he shifted the meaning of the term in this verse,** though I will argue below that he did give contextual clues that alter the meaning of the term “judge.”

**Others maintain that the verse speaks of the preaching of the gospel to those who have died physically. This interpretation is often connected with 1 Pet 3:19, where the spirits are**

understood to be human beings and the gospel was proclaimed to them after their death (see commentary on 3:19).

According to this view, however, 4:6 is an elaboration of what was communicated in 3:19, for now all those who have died have the gospel proclaimed to them. Some limit this to those who died before Christ's coming; others, to all those who died without hearing the gospel; and others, to all those who died without exception. The advantage of this interpretation is that it understands the "dead" in vv. 5–6 to refer to those who are physically dead, so that there is no shift in meaning. Nevertheless, **this interpretation should be rejected for several reasons.** First, we argued earlier that 1 Pet 3:19 does not refer to the preaching of the gospel at all but to a proclamation of triumph over demonic powers. Elliott rightly remarks, "The interest in a possible correspondence between 3:19 and 4:6 appears motivated more by dogmatic than by exegetical concerns; namely, a desire to find here a biblical expression of the universality of salvation." Second, the passive verb phrase "the gospel was preached" (*euēngelisthē*) does not refer to preaching done *by Christ* but the preaching *of Christ* (cf. the passive verb from *kēryssō*, "announce, proclaim," in 1 Cor 15:12; 2 Cor 1:19; 1 Tim 3:16). We should understand this to refer to preaching by human beings, therefore, not Christ himself. Hence, the verbal form provides no support for the preaching of the gospel by Christ after human beings have died. Third, there is no basis in the text for limiting the dead to those who preceded the incarnation, to Old Testament saints, or even to those who have not had the opportunity to hear the gospel. Peter did not even give a hint that he addressed any of these people specifically. We are left, then, with the notion that the gospel was preached to all of the dead after their demise. But this view can be confidently rejected. **The New Testament nowhere else envisions the possibility of repentance and salvation after death, quite the contrary (cf. Luke 16:26; Heb 9:27).** Furthermore, if v. 6 refers to all the dead, then it follows from

the rest of the verse that all of the dead will be saved, for Peter said the gospel was preached to the dead so that they should "live according to God in regard to the spirit."

Nothing is said in this verse about any being condemned, but the notion that all will respond positively to the gospel is ruled out by the rest of the New Testament, where the final judgment of the wicked is taught consistently (cf. Matt 25:31–46). Fourth, there is an insuperable problem contextually with this interpretation. In the entire letter Peter exhorted the readers to endure persecution, knowing that they have the future reward of eternal life. **Even in this paragraph he presented that very argument, urging them to persevere**

because God will judge those who are sinners (v. 5). It would make no sense at all if he were to shift gears suddenly and promise a second chance to those who have rejected the gospel during this life. If Peter were promising a second chance, the Petrine readers could not be faulted for concluding that they could deny the faith now and then embrace it after death. Apostasy, in any case, would not be the last word, for they would have another opportunity after death to believe the gospel. This interpretation should be rejected, then, because it veers away from the purpose of the entire letter and even contradicts the teaching of 4:1–6.

Elliott rightly concludes that any notion of Christ's universal redemption or of a second chance "to those who died before Christ ... is thoroughly inconsistent with the theology, ethics, and aim of 1 Peter as a whole."<sup>388</sup>

*The interpretation that makes the best sense is reflected in the NIV.<sup>389</sup> Peter considered the case of believers who had died physically. These people heard and believed the gospel when they were alive but had subsequently died.<sup>391</sup>*

Unbelievers viewed the death of believers as proof that there is no advantage in becoming a believer, for all without exception die. Peter indicated, however, that unbelievers do not understand the whole picture.

Even though from a human perspective believers seem to gain no benefits from their faith since they die, from God's perspective (which is normative), they live according to the Spirit. Elliott understands the phrase a little more precisely, so that the Gentiles did not merely observe the judgment on believers but, according to the context, with their slander "actively faulted the Christians according to their own God-opposed norms."<sup>393</sup> In any case,

## death is not the last word for believers.

They will be raised from the dead.  
The contrast between the "flesh" and "spirit" here is parallel to 1 Pet 3:18, for Christ also died in terms of his flesh, but he was raised to life by the Holy Spirit.

*A similar destiny awaits believers. They die physically but will be raised to life by the Holy Spirit.*

I am suggesting, therefore, that Peter did not consider the intermediate state here but the resurrection of the dead. He used the present tense because the future will certainly come to pass. This interpretation makes the best sense contextually, for it gives the readers encouragement to continue to endure the social ostracism they are facing from their contemporaries.

*Peter reminded his readers that even if they die physically, death is not the last word. The resurrection awaits them.*

It could be objected against this view that the "dead" in v. 6 is restricted only to the believing dead, but such a limitation is derived from the context since Peter only spoke of those who live according to God by means of the Spirit. The limitation of the dead to believers, then, is not an arbitrary imposition on the text but is demanded by the verse itself. Another objection is similar,

for judgment in v. 6 cannot be identical with the judgment in v. 5; v. 5 points to the condemnation of unbelievers, but the judgment in v. 6 refers to the death of *believers*. Once again the difference between the two parts of the verse is contextually grounded, since the verse tells us that the judgment is “according to men” and that they will “live” according to God. If they will live, it is evident that final condemnation is not in view here and that the judgment in v. 6 does not involve final condemnation as the judgment in v. 5 does. Nor are we required to understand the datives “flesh” (*sarki*, NIV “body”) and “spirit” (*pneumati*) identically. As I argued in 3:18, the datives can be construed differently.

Here the “Spirit” is likely a reference to the Holy Spirit and the resurrection. Believers died “in the sphere of the flesh,” but they will live by means of the Holy Spirit.

## We find an interesting parallel to what Peter taught here in ***Wisdom of Solomon (3:1–6):***

*But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them.*

The parallels should be noted: (1) the wicked think the death of the righteous is disaster and punishment; (2) the difficulties of the present are temporary; (3) believers have a future hope of life. The hope of the resurrection is explicit in Peter, while the author of *Wisdom* focuses more on immortality, which fits with his Greek point of view.<sup>1</sup>

## New Commentary: Grudem

### *Give no more time to sin (4:3)*

3. *Let the time that is past suffice* is not the best translation because it omits the conjunction ‘for’ with which Peter begins the sentence. This verse supplies a reason for living not ‘by human passions’ but ‘by the will of God’ (v. 2). **Why should Peter’s readers not live by following (sinful) human passions?**

Because they have done enough living like that in ‘the time that is past’.

Peter does not just encourage them to ‘let the time that is past’ be sufficient experience of sin; he tells them bluntly that their past experience of sin *is* sufficient! **They should not want to live any longer the kind of life which was given to following sinful human desires.** To the Christian who wonders whether ever in the future he or she might indulge in one more unrestrained time of sin, one more time of *doing what the Gentiles like to do*, Peter’s answer is clear: The ‘time that is past’ is ‘sufficient’, is ‘enough’ of living that way. Indeed, those who live that way will someday have to give an account to God (v. 5).

He then explains what he means by *doing what the Gentiles like to do*. (Since Peter has frequently viewed Christians as the new people of God, the true Israel, earlier in this letter [see the summary at 2:10] it is quite natural for him to carry through this terminology by using the term ‘*Gentiles*’ to refer not to people who are not Jews, but to people who are not Christians.)

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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), 202–210.

To 'do what the Gentiles like to do' is to spend one's time *living in* various kinds of sin which Peter names. *Licentiousness (aselgeia)* is living without any regard for moral restraint, especially in giving oneself over to acts of sexual immorality or acts of physical violence (the same word is used in Rom. 13:13; Gal. 5:19; Eph. 4:19; 2 Pet. 2:7 [of Sodom]; 2:18; Philo, *Moses* 1.305). *Passions (epithymia)* are sinful human desires which can be allowed to exert strong influence on one's behaviour (see note at 1:14). *Drunkenness (oinophlygia)* is also characteristic of a life bent on following physical desires, as are *revels (kōmos)*; banquets and feasts given to wild immorality) and *carousing (potos)*; drinking parties or drinking bouts). The expression *lawless idolatry* is actually plural (*athemitoi eidōlatriai*), meaning 'lawless acts of idol worship'. The word *lawless* cannot mean 'against God's law', for all idol worship is that. *Lawless* here must rather mean 'against the civil laws'—implying particularly evil kinds of idol worship which involved or incited people to kinds of immorality even forbidden by the laws of human governments. This suggests that sensual living is often connected with idol worship and the demonic forces behind those idols which incite people to yet greater sin (cf. 1 Cor. 10:20, where, in a discussion of idol worship which uses this same word, *eidōlolatrea*, Paul says 'what pagans sacrifice they offer to demons and not to God').

### ***(iii) There is a judgment coming for Gentiles who abuse you (4:4–5)***

4. Such behaviour was part of the normal life of these Christians before their conversion, for their neighbours *are surprised that you do not now join them in the same wild profligacy*. The phrase *join them* is literally 'running with them', an expression which vividly reflects the frenetic pace of their continually disappointing search for true pleasure. ***The same wild profligacy is literally 'the same rapid pouring out of unrestrained indulgence' or 'the same torrent of debauchery' (NIV: 'that you do not plunge with them into the same flood of dissipation').***

The word translated *profligacy (asōtia)* refers to uncontrolled indulgence in the seeking of pleasure

(the same word is used in Eph. 5:18, and the related adverb is used of the 'loose living' of the prodigal son in Luke 15:13—it suggests wastefulness, perhaps both of money and of life).

The whole picture is one of people rushing headlong toward destruction.

The fact that unbelievers are 'surprised' that Christians do not join in their profligacy suggests that Peter's readers included not only many who had been converted from Judaism, but also many won from a Gentile background, for there would be no surprise involved if former Jews, who had previously led a morally upright life, did not participate in pagan life.

But when Christians did not join in sins of unbelievers, the result was not just surprise. The unbelievers became hostile, for Peter says *they abuse you*. It is primarily verbal abuse and slander that are intended, for the term means 'speak evil of, defame, injure the reputation of someone' (so in Matt. 27:39; Luke 22:65; 23:39; Rom. 3:8; 14:16; 1 Cor. 10:30; Titus 3:2; 2 Pet. 2:2).

Why did this happen?

*No doubt because silent non-participation in sin often implies condemnation of that sin, and rather than change their ways, unbelievers will slander those who have pained their*

**consciences, or justify their own  
immorality by spreading rumours that  
the ‘righteous’ Christians are immoral.**

**5.** Yet unbelievers cannot escape responsibility for their actions as easily as that, for God will one day hold them accountable: *They will give account to him who is ready to judge the living and the dead.* The phrase *give account* is used of human accountability to an employer (Luke 16:2) or to government authorities (Acts 19:40), and also of men’s accountability to God at the final judgment (Matt. 12:36; Heb. 13:17).

**The fact that God is *ready* to judge suggests the possibility that judgment could come suddenly, without warning (cf. v. 7; Jas 5:9; 2 Pet. 3:10).** It is not only *the living* who will be judged, but also *the dead*—a statement which clearly implies that **death will not enable anyone to escape judgment**, but that all people will consciously stand before God on that day.

***(iv) For the gospel was preached to Christians who have died to save them from eternal judgment (4:6)***

**6.** In fact, it is the fate of believers who have now died to which Peter now turns.

His readers may have wondered about the benefits of being a Christian for those believers who had already died. This may have included some who died as a direct result of persecution, but the text does not allow us to limit its application to such; it simply speaks of ‘the dead’.

He says,

***For this is why the gospel was preached even to the dead.***

*The word this refers back to the subject of the previous sentence, the final judgment. In other words, 'It was because of the coming final judgment that the gospel was preached, even to those who believed in Christ and then later died.'*

In this way *the dead* means 'those who are now dead' (when Peter was writing), though when the gospel was preached to them they were still living on the earth.

(See discussion above on [the similar expression 'the spirits in prison' at 3:19.](#))

The NIV has 'those who are now dead'. The fact that they died should not trouble the minds of those left alive, for, short of the second coming of Christ, the gospel was never intended to save people from physical death.

All people, both Christians and non-Christians, still have to die physically (and this is the apparent meaning of *judged in the flesh like men*).

But even *though* they are *judged in the flesh like men* (the judgment of death which came with the sin of Adam still affects them as it does all men), the gospel of Christ *was preached* to them so that *they might live in the spirit like God*. It was with respect to the final judgment ('for this reason', referring to v. 5) that the gospel was preached, and it will save them from final condemnation.

The expressions *like men* and *like God* are legitimate translations (BAGD, p. 407, II.5.b; cf. 1 Pet. 1:15), but it is also possible to translate them 'according to men' and 'according to God' (NIV), i.e. 'according to the way men are judged generally' and 'according to the way God lives, in the spiritual realm'. There is not much difference between the views, for in both cases the expressions refer to physical death and to continuing spiritual life. (However, this translation may not be used to justify the sense 'in the opinion of men' and 'in the opinion or evaluation of God',

for the Greek *kata* with accusative cannot take that specific sense of the English ‘according to’; cf. BAGD, p. 407, II.5.)

Since *spirit* is without the definite article in the Greek text, it could be translated ‘in the spiritual realm’ (see the discussion at 3:18).

*We are assured here that believers who have died are none the less living and enjoying blessings in the unseen ‘spiritual’ and eternal realm, which is characterized by the Holy Spirit’s activity.*

On this interpretation, the word *dead* means ‘believers who have died’ here in verse 6, but ‘all people who have died’ in verse 5. Alford objects strongly to this, saying that if the same word can mean two different things so close together, then ‘exegesis has no longer any fixed rule, and Scripture may be made to prove anything’ (p. 374). But he himself takes ‘judge’ (*krinō*) in verse 5 to refer to final judgment, yet in verse 6 he says that *krinō* means something different, namely, physical death. There is no fixed rule in any language that when a word is used twice in close succession it *must* be used in the same sense both times. It is best simply to choose from the possible senses the one that best fits the context in each case. Moreover, in this case the senses ‘all who have died (physically)’ and ‘believers who have died (physically)’ are not far apart, and the transition in thought in the readers’ minds would not be difficult.

Some have argued that *the gospel was preached even to the dead* in this verse means ‘to those who are spiritually dead, or unbelievers’. But this is unconvincing because it allows no meaning to the word ‘even’, and does not fit the past tense of ‘was preached’ (preaching to the ‘spiritually dead’ was still happening when Peter was writing; it was not something confined to the past).

**One other common view has been that this verse means that the gospel was preached to people after they died, giving them a ‘second chance’ to repent and believe the gospel. But such a meaning does not fit the context: what kind of warning would it be to say that God is ready to judge people for wickedness (v. 5) and then add that it really does not matter much what they do in this life for there will be a second chance for them to be saved after they die?** Moreover, **it could hardly encourage Peter’s persecuted readers to persevere as Christians in the hard path of obedience if the easy road of debauchery could all be renounced**

and forgiven after they died. Finally, the entire missionary activity of the early church, as well as some specific texts of the New Testament (Luke 16:26; Heb. 9:26–28; Matt. 25:10–13), argues against such a view.<sup>2</sup>

## Matthew Henry:

### CHAPTER 4

## The work of a Christian is twofold — doing the will of God and suffering his pleasure.

This chapter directs us in both. The duties we are here exhorted to employ ourselves in are the mortification of sin, living to God, sobriety, prayer, charity, hospitality, and the best improvement of our talents, which the apostle presses upon Christians from the consideration of the time they have lost in their sins, and the approaching end of all things (v. 1–11). **The directions for sufferings are that we should not be surprised at them, but rejoice in them, only take care not to suffer as evil-doers.**

He intimates that their trials were near at hand, that their souls were in danger as well as their bodies, and that the best way to preserve their souls is to commit them to God in well-doing.

### Verses 1–3

The apostle here draws a new inference from the consideration of Christ's sufferings. As he had before made use of it to persuade to patience in suffering, so here to mortification of sin.

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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), 176–180.

Observe,

- I. How the exhortation is expressed. The antecedent or supposition is *that Christ had suffered* for us in the flesh, or in his human nature. The consequent or inference is, *“Arm and fortify yourselves likewise with the same mind, courage, and resolution.”* The word flesh in the former part of the verse signifies Christ’s human nature, but in the latter part it signifies man’s corrupt nature. So the sense is, *“As Christ suffered in his human nature, do you, according to your baptismal vow and profession, make your corrupt nature suffer, by putting to death the body of sin by self-denial and mortification; for, if you do not thus suffer, you will be conformable to Christ in his death and resurrection, and will cease from sin.”* Learn, 1. Some of the strongest and best arguments against all sorts of sin are taken from the sufferings of Christ. All sympathy and tenderness for Christ as a sufferer are lost if you do not put away sin. He dies to destroy it; and, though he could cheerfully submit to the worst sufferings, yet he could never submit to the least sin. 2. The beginning of all true mortification lies in the mind, not in penances and hardships upon the body. The mind of man is carnal, full of enmity; the understanding is darkened, being alienated from the life of God, Eph. 4:18. Man is not a sincere creature, but partial, blind, and wicked, till he be renewed and sanctified by the regenerating grace of God.
- II. How it is further explained, v. 2. The apostle explains what he means by being dead to sin, and ceasing from sin, both negatively and positively. Negatively, a Christian ought *no longer to live the rest of his time in the flesh*, to the sinful lusts and corrupt desires of carnal wicked men; but, positively, he ought to conform himself to the revealed will of the holy God. Learn, 1. The lusts of men are the springs of all their wickedness, Jam. 1:13, 14. Let occasional temptations be what they will, they could not prevail, were it not for men’s own corruptions. 2. All good Christians make the will of God, not their own lusts or desires, the rule of their lives and actions. 3. True conversion makes a marvellous change in the heart and life of every one who partakes of it. It brings a man off from all his old, fashionable, and delightful lusts, and from the common ways and vices of the world, to the will of God. It alters the mind, judgment, affections, way, and conversation of every one who has experienced it.
- III. **How it is enforced (v. 3):** *For the time past of our life may suffice us to have wrought the will of the Gentiles, etc.*

Here the apostle argues from equity. “It is but just, equal, and reasonable, that as you have hitherto all the former part of your life served sin and Satan, so you should now serve the

living God.” Though those were Jews to whom the apostle wrote, yet the living among the Gentiles they had learned their way.

Observe,

1. When a man is truly converted, it is very grievous to him to think how the time past of his life has been spent; the hazard he has run so many years, the mischief he has done to others, the dishonour done to God, and the loss he has sustained, are very afflicting to him.

2. While the will of man is unsanctified and corrupt, he walks continually in wicked ways; he makes them his choice and delight, his work and business, and he makes a bad condition daily worse and worse.

### 3. One sin, allowed, draws on another.

Here are six named, and they have a connection and dependence one upon another. (1.) *Lasciviousness* or wantonness, expressed in looks, gesture, or behaviour, Rom. 13:13. (2.) *Lusts*, acts of lewdness, such as whoredom and adultery. (3.) *Excess of wine*, though short of drunkenness, an immoderate use of it, to the prejudice of health or business, is here condemned. (4.) *Revellings*, or luxurious feastings, too frequent, too full, or too expensive. (5.) *Banquetings*, by which is meant gluttony or excess in eating. (6.) *Abominable idolatry*; the idol-worship of the Gentiles was attended with lewdness, drunkenness, gluttony, and all sorts of brutality and cruelty; and these Jews living long among them were, some of them at least, debauched and corrupted by such practices. 4. It is a Christian’s duty not only to abstain from what is grossly wicked, but also from those things that are generally the occasions of sin, or carry the appearance of evil. *Excess of wine* and immoderate feasting are forbidden as well as lust and idolatry.

## Verses 4–6

I. Here you have the visible change wrought in those who in the foregoing verse were represented as having been in the former part of their life very wicked. **They no longer run on in the same courses, or with the same companions,** as they used to do.

Hereupon observe the conduct of their wicked acquaintance towards them.

**1. They think it strange,** they are surprised and wonder at it, as at something new and unusual, that their old friends should be so much altered, and not run with as much violence as they used to do *to the same excess of riot*, to the same sottish excesses and luxury which before they had greedily and madly followed.

**2. They speak evil of them.** Their surprise carries them to blasphemy. They speak evil of their persons, of their way, their religion, and their God. Learn,

**(1.) Those that are once really converted will not return to their former course of life,** though ever so much tempted by the frowns or flatteries of others to do so. Neither persuasion nor reproach will prevail with them to be or to do as they were wont to do.

**(2.) The temper and behaviour of true Christians seem very strange to ungodly men.**

*That they should despise that which every one else is fond of, that they should believe many things which to others seem incredible, that they should delight in what is irksome and tedious, be zealous where they have no visible interest to serve, and depend so much upon hope, is what the ungodly cannot comprehend.*

**(3.) The best actions of religious people cannot escape the censures and slanders of those who are irreligious.** Those actions which cost a good man the most pains, hazard, and self-denial, shall be most censured by the uncharitable and ill-natured world;

*they will speak evil of good people, though they themselves reap the fruits of their charity, piety, and goodness.*

**II. For the comfort of the servants of God, it is here added,**

**1. That all wicked people, especially those who speak evil of such as are not as bad as themselves, shall give an account,** and be put to give a reason of their behaviour, to him who is ready to judge, who is both able and duly authorized, and who will ere long judge and pass sentence upon all who shall then be found alive, and all such as being dead shall then be raised again, Jam. 5:8, 9; 2 Pt. 3:7. **Observe,**

**The malignant world shall in a little time give an account to the great God of all their evil speeches against his people, Jude 14, 15.** They will soon be called to a sad account for all their curses, their foolish jests, their slanders and falsehoods, uttered against the faithful people of God.

**2. That for this cause was the gospel preached also to those that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit,** v. 6.

A. Some understand this difficult place thus: *For this cause was the gospel preached to all the faithful of old, who are now dead in Christ, that thereby they might be taught and encouraged to bear the unrighteous judgments and persecutions which the rage of men put upon them in the flesh, but might live in the Spirit unto God.*

B. Others take the expression, *that they might be judged according to men in the flesh*, in a spiritual sense, thus: The gospel was preached to them, to judge them, condemn them, and reprove them, for the corruption of their natures, and the viciousness of their lives, while they lived after the manner of the heathen or the mere natural man; and that, having thus mortified their sins, they might live according to God, a new and spiritual life.

C. Take it thus; and thence learn,

a. 1. **The mortifying of our sins and living to God are the expected effects of the gospel preached to us.**

b. 2. **God will certainly reckon with all those who have had the gospel preached to them, but without these good effects produced by it.** God is ready to judge all those who have received the gospel in vain.

c. 3. *It is no matter how we are judged according to men in the flesh, if we do but live according to God in the Spirit.*<sup>3</sup>

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<sup>3</sup> Matthew Henry, [\*Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2430–2431.



# Wednesday's Word

**A WEEKLY DEVOTIONAL  
FROM PAUL TRIPP**

Situation  
upon situation  
upon situation,  
the ever-changing cycle  
of your story,  
has been authored by Another,  
one of infinite power  
unparalleled wisdom  
unending grace,  
who has every epic  
every turn of the plot  
every surprising mystery  
every unnoticed moment  
written into his book.  
The Author is never surprised  
never taken off guard  
never confused by new developments  
never feeling unprepared  
never just making it through  
never looking for a way out.  
Situation  
upon situation  
upon situation,  
the ever-changing cycle

of your story,  
authored by Another,  
the changing saga written  
by the One who never changes.  
Let go of knowing the future.  
Let go of having your own way.  
Let go of self-sovereignty.  
Let go of the anxiety of not knowing.  
Let go of craving more power.  
Let go of ranting against mystery.  
Settle into what you've been designed to be.  
Celebrate being included in the gospel plot.  
Be thankful you're not in control.  
Remember God's way is better.  
Know that you're in good hands.  
Things out of your control  
are not out of control.  
There is an Author,  
he is not you  
his will will be done.  
Your story,  
that ever-changing cycle  
situation upon situation  
surprise after surprise  
mystery chasing mystery  
year piling upon year  
has a final chapter,  
penned before time began  
written on the pages of eternity  
and it will be glorious.

"Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you.

Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.”

(Matthew 6:25-34, ESV)

God bless,  
Paul David Tripp



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## Reflection Questions

1. How does your life currently feel out of control? Think through some specifics that have made you feel anxious, sad, nervous, or frustrated in relation to your life's circumstances. In thinking through those specifics, how does your perspective shift once you remind yourself that your life has been authored by the God of the universe who has written every detail of your life into his book?
2. What are a few events that have occurred in your life that have brought about significant surprise or shock? What kinds of circumstances in your life have made you confused as to cause you to question God's kindness, sovereignty, care, love, or goodness? Do those wild or confusing circumstances lead you to believe that the Lord is not completely in control of every aspect of your life? Why or why not?
3. As everything in life (including yourself) changes, take a moment to explore the fact that God never does. Now, knowing that your Creator has never changed and never will, what are a few ways you could let go in life in order to experience true freedom in Christ? Where have you struggled to let go in specific ways related to wanting to know exactly what's going to happen? Wanting to have your own way? Wanting to gain more power and control? Wanting to live life without mystery?
4. Now, knowing your detailed struggles, how is God inviting you into gospel celebration because he is master over it all? When things feel out of control, why

are they actually in control? How does knowing that the Author has written your story all the way to the final chapter make you feel? How does it calm your heart? In what ways can you respond to his work with worship? Knowing that your story will end gloriously, how can you shift your perspective about all of life's circumstances (both good and bad) toward God's ultimate love, faithfulness, and care for you?

## ◀ 713. arketos ▶

### Strong's Concordance

**arketos:** sufficient

**Original Word:** ἀρκετός, ἤ, ὄν

**Part of Speech:** Adjective

**Transliteration:** arketos

**Phonetic Spelling:** (ar-ket-os')

**Definition:** sufficient

**Usage:** sufficient, enough.

### NAS Exhaustive Concordance

**Word Origin**

from [arkeó](#)

**Definition**

sufficient

**NASB Translation**

enough (2), sufficient (1).

### Thayer's Greek Lexicon

**STRONGS NT 713: ἀρκετός**

**ἀρκετός, ἀρκετη, ἀρκετόν (ἀρκέω), sufficient:** [Matthew 6:34](#) (where the meaning is, 'Let the present day's trouble suffice for a man, and let him not rashly increase it by anticipating the cares of days to come'; (on the neuter cf. Winers Grammar, § 58, 5; Buttmann, 127 (111))); **ἀρκετόν τῷ μαθητῇ** (A. V. **it is enough for the disciple** i. e.) let him be content

etc., followed by ἵνα, [Matthew 10:25](#); followed by an infinitive, [1 Peter 4:3](#). (Chrysippus of Tyana quoted in Athen. 3, 79, p. 113b.)

## Strong's Exhaustive Concordance

enough, sufficient.

From [arkeo](#); satisfactory -- enough, suffice (-ient).

see GREEK [arkeo](#)

## ◀ 1013. bouléma ▶

### Strong's Concordance

**bouléma:** purpose, will

**Original Word:** βούλημα, ατος, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** bouléma

**Phonetic Spelling:** (boo'-lay-mah)

**Definition:** purpose, will

**Usage:** will, counsel, purpose.

### HELPS Word-studies

**Cognate:** 1013 *boulēma* (a neuter noun) – a *pre-set, fully-resolved plan*. 1013 (*boulēma*) only occurs three times (critical text, Ac 27:43; Ro 9:19; 1 Pet 4:3). See 1012 (*boulē*).

[The feminine noun-cognate, 1012 (*boulē*), occurs twelve times for the brand of *resolution* that keeps to *pre-set circumstances*.]

### NAS Exhaustive Concordance

**Word Origin**

from [boulomai](#)

**Definition**

purpose, will

**NASB Translation**

desire (1), intention (1), will (1).

### Thayer's Greek Lexicon

## STRONGS NT 1013: βούλημα

βούλημα, βουλήματος, τό (βούλομαι), will, counsel, purpose: Acts 27:43; Romans 9:19; 1 Peter 4:3 (Rec. θέλημα). (2 Macc. 15:5; in Greek writings from Plato down.) (Synonym: cf. θέλω, at the end.)

### Strong's Exhaustive Concordance

purpose, will.

From [boulomai](#); a resolve -- purpose, will.

see GREEK [boulomai](#)

## ◀ 2716. katergazomai ▶

### Strong's Concordance

katergazomai: to work out

**Original Word:** κατεργάζομαι

**Part of Speech:** Verb

**Transliteration:** katergazomai

**Phonetic Spelling:** (kat-er-gad'-zom-ah-ee)

**Definition:** to work out

**Usage:** I effect by labor, achieve, work out, bring about.

### HELPS Word-studies

**2716** *katergázomai* (from [2596](#) /*katá*, "down, exactly according to," intensifying [2038](#) /*ergázomai*, "work, accomplish") – literally, "work *down* to the *end-point*," i.e. to an *exact*, definite conclusion (note the prefix, [2596](#) /*katá*); bring to *decisive finality* (*end-conclusion*).

### NAS Exhaustive Concordance

**Word Origin**

from [kata](#) and [ergazomai](#)

**Definition**

to work out

**NASB Translation**

accomplished (1), brings about (2), carried (1), committed (1), committing (1), does (1), doing (4), done (1), effecting (1), performed (1), prepared (1), produced (2), produces (2), producing (2), work (1).

## Thayer's Greek Lexicon

### STRONGS NT 2716: καταργάζομαι

**καταργάζομαι**; perfect infinitive **κατειργάσθαι** ([1 Peter 4:3](#) L T Tr WH); 1 aorist middle **κατειργασαμην**, and **κατηργασαμην** ([Romans 7:8](#) T Tr.; ([2 Corinthians 7:11](#) T)); 1 aorist passive **κατειργασθην**, and **κατηργασθην** ([2 Corinthians 12:12](#) Tdf.); see **ἐργάζομαι**, at the beginning; a deponent middle verb; (according to Fritzsche, *Romans*, i., p. 107 the **κατά** is either intensive (Latin *perficere*) or descensive (Latin *perpetrare*));

**a. to perform, accomplish, achieve** (R. V. often **work**): [Romans 7:15, 17f, 20](#); **τί διά τίνος** (the genitive of person), [Romans 15:18](#); **ἅπαντα καταργασάμενοι** having gone through every struggle of the fight, [Ephesians 6:13](#) (cf. Meyer, in the place cited); **σημεῖα**, passive [2 Corinthians 12:12](#); of disgraceful actions, equivalent to **to perpetrate**, [Romans 1:27](#); [Romans 2:9](#); [1 Corinthians 5:3](#); [1 Peter 4:3](#).

**b. to work out** (Latin *efficere*), i. e. **to do that from which something results**; of man: **τήν σωτηράν**, make every effort to obtain salvation, [Philippians 2:12](#); of things: **bring about, result in**, [Romans 4:15](#); [Romans 5:3](#); [Romans 7:8](#); [2 Corinthians 7:10](#) (where L T Tr WH **ἐργάζομαι**); [James 1:3](#), and R G in 20; **τί τίνι**, [Romans 7:13](#); [2 Corinthians 4:17](#); [2 Corinthians 7:11](#); [2 Corinthians 9:11](#).

**c. καταργάζεσθαι τινα εἰς τί**, **to fashion, i. e. render one fit for a thing**: [2 Corinthians 5:5](#). (Often in Greek writings from Sophocles and Herodotus down; several times in the Sept..)

## Strong's Exhaustive Concordance

produce, perform, work out.

From [kata](#) and [ergazomai](#); to work fully, i.e. Accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

see GREEK [kata](#)

see GREEK [ergazomai](#)

## ◀ 4198. poreuomai ▶

### Strong's Concordance

poreuomai: to go

**Original Word:** πορεύομαι

**Part of Speech:** Verb

**Transliteration:** poreuomai

**Phonetic Spelling:** (por-yoo'-om-ahee)

**Definition:** to go

**Usage:** I travel, journey, go, die.

### HELPS Word-studies

**4198** *poreúomai* (from *poros*, "passageway") – properly, to *transport*, moving something from one destination (port) to another; (figuratively) to go or depart, *emphasizing the personal meaning* which is attached to reaching *the particular destination*.

### NAS Exhaustive Concordance

#### Word Origin

from poros (a ford, passage)

#### Definition

to go

#### NASB Translation

accompany\* (1), am on my way (1), depart (1), departed (1), departure (1), following (3), go (69), go on their way (1), go away (1), goes (7), going (15), going away (2), gone (3), indulge (1), journey (1), journeying (2), leave (1), proceed (1), proceeded (2), pursued a course (1), sets (1), started (3), traveling (3), walking (1), way (6), went (22), went His way (1), went on their way (1), went their way (1).

### Thayer's Greek Lexicon

#### STRONGS NT 4198: πορεύω

**πορεύω:** to lead over, carry over, transfer (Pindar, Sophocles, Thucydides, Plato, others); middle (from Herodotus down), present *πορεύομαι*; imperfect *ἔπορευόμην*; future *πορεύσομαι*; perfect participle *πεπορευμένος*; 1 aorist subjunctive 1 person plural *πορευώμεθα* (**James 4:13** Rec.st Griesbach); 1 aorist passive *ἔπορεύθην*; (*πόρος* a ford (cf. English **po** i. e. passage through; Curtius, § 356; Vanicek, p. 479)); the Sept. often for *יָלַץ*, *יָלַץ*, *יָלַץ*; properly, **to lead oneself across; i. e. to take one's way, betake oneself, set out, depart;**

**a.** properly: **τήν ὁδόν μου**, to pursue the journey on which one has entered, continue one's journey (A. V. **go on one's way**), **Acts 8:39**; **πορεύειν** followed by **ἀπό** with a genitive of place, **to depart from**, **Matthew 24:1** (R G); **ἀπό** with a genitive of the person, **Matthew 25:41**; **Luke 4:42**; **ἐκεῖθεν**, **Matthew 19:15**; **ἐντεῦθεν**, **Luke 13:31**; followed by **εἰς** with an accusative of place, **to go, depart, to some place**: **Matthew 2:20**; **Matthew 17:27**; **Mark 16:12**; **Luke 1:39**; **Luke 2:41**; **Luke 22:39**; **Luke 24:13**; **John 7:35**; **John 8:1**; **Acts 1:11, 25**; **Acts 20:1**; **Romans 15:24**; **James 4:13**, etc.; with an accusative denoting the state: **εἰς εἰρήνην**, **Luke 7:50**; **Luke 8:48** (also **ἐν εἰρήνῃ**, **Acts 16:36**; see **εἰρήνη**, 3); **εἰς θάνατον**, **Luke 22:33**; followed by **ἐπί** with an accusative of place, **Matthew 22:9**; **Acts 8:26**; **Acts 9:11**; **ἐπί** with the accusative of a person **Acts 25:12**; **ἕως** with a genitive of place, **Acts 23:23**; **ποῦ** (which see) for **ποῖ**, **John 7:35**; **οὗ** (see **ὅς**, II. 11 a.) for **ὅποιοι**, **Luke 24:28**; **1 Corinthians 16:6**; **πρός** with the accusative of a person, **Matthew 25:9**; **Matthew 26:14**; **Luke 11:5**; **Luke 15:18**; **Luke 16:30**; **John 14:12, 28**; **John 16:28**; **John 20:17**; **Acts 27:3**; **Acts 28:26**; **κατά τήν ὁδόν**, **Acts 8:36**; **διά** with a genitive of place, **Matthew 12:1**; (**Mark 9:30** L text Tr text WH text); the purpose of the journey is indicated by an infinitive: **Matthew 28:8-9**Rec.; **Luke 2:3**; **Luke 14:19, 31**; **John 14:2**; by the preposition **ἐπί** with an accusative (cf. **ἐπί**, C. I. 1 f.), **Luke 15:4**; followed by **ἵνα**, **John 11:11**; by **σύν** with a dative of the attendance, **Luke 7:6**; **Acts 10:20**; **Acts 26:13**; **1 Corinthians 16:4**; **ἔμπροσθεν τίνος**, to go before one, **John 10:4**. absolutely equivalent to **to depart, go one's way**: **Matthew 2:9**; **Matthew 8:9**; **Matthew 11:7**; **Matthew 28:11**; **Luke 7:8**; **Luke 17:19**; **John 4:50**; **John 8:11**; **John 14:3**; **Acts 5:20**; **Acts 8:27**; **Acts 21:5**; **Acts 22:21**, etc.; equivalent to **to be on one's way, to journey**: (**Luke 8:42** L Tr marginal reading); ; **Acts 9:3**; **Acts 22:6**. **to enter upon a journey; to go** to do something: **1 Corinthians 10:27**; **Luke 10:37**. In accordance with the oriental fashion of describing an action circumstantially, the participle **πορευόμενος** or **πορευθείς** is placed before a finite verb which designates some other action (cf. **ἀνίστημι**, II. 1 c. and **ἔρχομαι**, I. 1 a. α., p. 250b bottom): **Matthew 2:8**; **Matthew 9:13** (on which cf. the rabbinical phrase נָסַח תְּלַלָּהּ (cf. Schoettgen or Wetstein at the passage)); ; **Luke 7:22**; **Luke 9:13, 52**; **Luke 13:32**; **Luke 14:10**; **Luke 15:15**; **Luke 17:14**; **Luke 22:8**; **1 Peter 3:19**.

**b.** By a Hebraism, metaphorically, **α. to depart from life**: **Luke 22:22**; so תְּלַלָּהּ, **Genesis 15:2**; **Psalms 39:14**. **β. ὀπίσω τίνος, to follow one, i. e. become his adherent** (cf. Buttmann, 184 (160)): **Luke 21:8** (**Judges 2:12**; **1 Kings 11:10**; **Sir. 46:10**); **to seek** (cf. English **run after**) **anything**, **2 Peter 2:10**. **γ. to lead or order one's life** (see **περιπατέω**, b. α. and **ὁδός**, 2 a.); followed by **ἐν** with a dative of the thing to which one's life is given up: **ἐν ἀσελγείαις**, **1 Peter 4:3**; **ἐν ταῖς ἐντολαῖς τοῦ κυρίου**, **Luke 1:6**; **κατά τὰς ἐπιθυμίας**, **2 Peter 3:3**; **Jude 1:16, 18**; **ταῖς ὁδοῖς μου**, dative of place (to walk in one's own ways), to follow one's moral preferences, **Acts 14:16**; **τῇ ὁδῷ τίνος**, to

imitate one, to follow his ways, [Jude 1:11](#); τῷ φόβῳ τοῦ κυρίου, [Acts 9:31](#); see Winers Grammar, § 31, 9; Buttmann, § 133, 22 b.; ὑπό μεριμνῶν, to lead a life subject to cares, [Luke 8:14](#), cf. Bornemann at the passage; (Meyer edition Weiss at the passage; yet see ὑπό, I. 2 a.; Winers Grammar, 369 (346) note; Buttmann, § 147, 29; R. V. **as they go on their way they are choked with cares**, etc.

Compare: διαπορεύω, εἰσπορεύω (μαι), ἐκπορεύω (ἐκπορεύομαι), ἐνπορεύω (ἐνπορεύομαι), ἐπιπορεύω (ἐπιπορεύομαι), παραπορεύω (παραπορεύομαι), ποροπορεύω, προσπορεύω (προσπορεύομαι), συνπορεύω (συνπορεύομαι).

Synonym: see ἔρχομαι, at the end)

## Strong's Exhaustive Concordance

depart, go forth, walk.

Middle voice from a derivative of the same as [peira](#); to traverse, i.e. Travel (literally or figuratively; especially to remove (figuratively, die, live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

see GREEK [peira](#)

## ◀ 766. aselgeia ▶

### Strong's Concordance

**aselgeia**: licentiousness, wantonness

**Original Word**: ἀσέλγεια, ας, ἡ

**Part of Speech**: Noun, Feminine

**Transliteration**: aselgeia

**Phonetic Spelling**: (as-elg'-i-a)

**Definition**: licentiousness, wantonness

**Usage**: (outrageous conduct, conduct shocking to public decency, a wanton violence), wantonness, lewdness.

### HELPS Word-studies

**766** *aselgeia* (from *aselgēs*/"brutal") – properly, *violent spite* which *rejects restraint* and indulges in lawless insolence (wanton caprice).

[This is likewise the meaning of [766](#) /*asélgeia* in classical Greek (*WS*, 110).]

## NAS Exhaustive Concordance

### Word Origin

of uncertain origin

### Definition

licentiousness, wantonness

### NASB Translation

licentiousness (1), sensual (1), sensuality (8).

## Thayer's Greek Lexicon

### STRONGS NT 766: ἀσέλγεια

**ἀσέλγεια**, **ἀσελγείας**, **ἡ**, the conduct and character of one who is **ἀσελγής** (a word which some suppose to be compounded of the alpha privative and **Σελγη**, the name of a city in Pisidia whose citizens excelled in strictness of morals (so Etym. Magn. 152, 38; per contra cf. Suidas 603 d.): others of **ἄ** intens. and **σαλάγειν**, to disturb, raise a din; others, and now the majority, of alpha privative and **σέλγω** equivalent to **θέλγω**, not affecting pleasantly, exciting disgust), "unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence": [Mark 7:22](#) (where it is uncertain what particular vice is spoken of); of gluttony and venery, [Jude 1:4](#); plural, [1 Peter 4:3](#); [2 Peter 2:2](#) (for Rec. **ἀπωλείαις**), 18; of carnality, **lasciviousness**: [2 Corinthians 12:21](#); [Galatians 5:19](#); [Ephesians 4:19](#); [2 Peter 2:7](#); plural "wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc." (Fritzsche), [Romans 13:13](#). (In Biblical Greek besides only in Wis. 14:26 and 3Macc. 2:26. Among Greek writings used by Plato, Isocrates and following; at length by Plutarch (Lucull. 38) and Lucian (dial. meretr. 6) of the wantonness of women (Lob. ad Phryn., p. 184 n.).) Cf. Tittmann i., p. 151f; (especially Trench, § xvi.).

## Strong's Exhaustive Concordance

filth, lasciviousness, debauchery.

From a compound of **a** (as a negative particle) and a presumed selges (of uncertain derivation, but apparently meaning continent); licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

see GREEK [a](#)

## Englishman's Concordance

### Mark 7:22 N-NFS

**GRK:** πονηρίαί δόλος ἀσέλγεια ὀφθαλμὸς πονηρός

**NAS:** [as well] [as] deceit, **sensuality**, envy,

**KJV:** deceit, *lasciviousness*, an evil  
**INT:** wickednesses deceit *sensuality* envy evil

### **Romans 13:13 N-DFP**

**GRK:** κοίταις καὶ ἀσελγείαις μὴ ἔριδι  
**NAS:** not in sexual promiscuity *and sensuality*, not in strife  
**KJV:** and *wantonness*, not  
**INT:** in sexual immorality and *sensuality* not in strife

### **2 Corinthians 12:21 N-DFS**

**GRK:** πορνεία καὶ ἀσελγεία ἣ ἔπραξαν  
**NAS:** immorality *and sensuality* which  
**KJV:** and *lasciviousness* which  
**INT:** sexual immorality and *sensuality* which they practiced

### **Galatians 5:19 N-NFS**

**GRK:** πορνεία ἀκαθαρσία ἀσέλγεια  
**NAS:** are: immorality, impurity, *sensuality*,  
**KJV:** uncleanness, *lasciviousness*,  
**INT:** sexual immorality impurity *sensuality*

### **Ephesians 4:19 N-DFS**

**GRK:** παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν  
**NAS:** over *to sensuality* for the practice  
**KJV:** over *unto lasciviousness*, to  
**INT:** gave up to *sensuality* for [the] working

### **1 Peter 4:3 N-DFP**

**GRK:** πεπορευμένους ἐν ἀσελγείαις ἐπιθυμίαις οἰνοφλυγίαις  
**NAS:** having pursued a course *of sensuality*, lusts,  
**KJV:** in *lasciviousness*, lusts,  
**INT:** having walked in *sensuality* lusts wine-drinking

### **2 Peter 2:2 N-DFP**

**GRK:** αὐτῶν ταῖς ἀσελγείαις δι' οὓς  
**NAS:** will follow *their sensuality*, and because  
**INT:** their *sensuality* through whom

### **2 Peter 2:7 N-DFS**

**GRK:** ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο  
**NAS:** oppressed *by the sensual* conduct  
**KJV:** with *the filthy* conversation  
**INT:** lawless in *sensuality* conduct he delivered

## [2 Peter 2:18 N-DFP](#)

**GRK:** ἐπιθυμίας σαρκὸς ἀσελγείαις τοὺς ὀλίγως

**NAS:** desires, *by sensuality*, those

**KJV:** of the flesh, *[through much] wantonness*, those that were clean

**INT:** [the] desires of [the] flesh *to sensuality* those who indeed

## [Jude 1:4 N-AFS](#)

**GRK:** μετατιθέντες εἰς ἀσελγειαν καὶ τὸν

**NAS:** of our God *into licentiousness* and deny

**KJV:** God into *lasciviousness*, and denying

**INT:** changing into *sensuality* and the

## [Strong's Greek 766](#)

### [10 Occurrences](#)

# ◀ 1939. epithumia ▶

## Strong's Concordance

**epithumia:** desire, passionate longing, lust

**Original Word:** ἐπιθυμία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** epithumia

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

**Definition:** desire, passionate longing, lust

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

## HELPS Word-studies

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

## NAS Exhaustive Concordance

**Word Origin**

from [epithumeó](#)

**Definition**

desire, passionate longing, lust

**NASB Translation**

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

## Thayer's Greek Lexicon

### STRONGS NT 1939: ἐπιθυμία

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

## Strong's Exhaustive Concordance

passion, desire, lust

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

see GREEK [epithumeo](#)

## Englishman's Concordance

### [Mark 4:19 N-NFP](#)

**GRK:** τὰ λοιπὰ ἐπιθυμῖαι εἰσπορευόμεναι συμπνίγουσιν

**NAS:** of riches, *and the desires* for other things

**KJV:** and *the lusts* of

**INT:** the other things *desires* entering in choke

### [Luke 22:15 N-DFS](#)

**GRK:** πρὸς αὐτούς Ἐπιθυμία ἐπεθύμησα τοῦτο

**NAS:** And He said *to them, I have earnestly* desired

**KJV:** them, *With desire* I have desired

**INT:** to them *With desire* I desired this

### [John 8:44 N-AFP](#)

**GRK:** καὶ τὰς ἐπιθυμίας τοῦ πατρὸς

**NAS:** to do *the desires* of your father.

**KJV:** and *the lusts* of your

**INT:** and the *desires* of father

### [Romans 1:24 N-DFP](#)

**GRK:** ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν

**NAS:** gave them over *in the lusts* of their hearts

**KJV:** through *the lusts* of their own

**INT:** in the *desires* of the hearts

### [Romans 6:12 N-DFP](#)

**GRK:** ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ

**NAS:** so that you obey *its lusts,*

**KJV:** it in *the lusts* thereof.

**INT:** to obey the *lusts* it

### [Romans 7:7 N-AFS](#)

**GRK:** τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν

**NAS:** for I would not have known about *coveting* if

**KJV:** not known *lust,* except the law

**INT:** moreover indeed *coveting* not I had been conscious of

### [Romans 7:8 N-AFS](#)

**GRK:** ἐμοὶ πᾶσαν ἐπιθυμίαν χωρὶς γὰρ

**NAS:** produced *in me coveting* of every kind;

**KJV:** all manner of *concupiscence.* For

**INT:** me all *covetousness* apart from indeed

### **Romans 13:14 N-AFP**

**GRK:** ποιεισθε εις επιθυμιας

**NAS:** in regard *to [its] lusts*.

**KJV:** the flesh, *to [fulfil] the lusts* [thereof].

**INT:** do take for *desire*

### **Galatians 5:16 N-AFS**

**GRK:** περιπατετε και επιθυμιαν σαρκος ου

**NAS:** and you will not carry *out the desire* of the flesh.

**KJV:** not fulfil *the lust* of the flesh.

**INT:** walk you and *desire* flesh no

### **Galatians 5:24 N-DFP**

**GRK:** και ταϊς επιθυμιαϊς

**NAS:** with its passions *and desires*.

**KJV:** the affections and *lusts*.

**INT:** and the *desires*

### **Ephesians 2:3 N-DFP**

**GRK:** εν ταϊς επιθυμιαϊς τησ σαρκος

**NAS:** lived *in the lusts* of our flesh,

**KJV:** in *the lusts* of our

**INT:** in the *desires* of the flesh

### **Ephesians 4:22 N-AFP**

**GRK:** κατα τας επιθυμιας τησ απατης

**NAS:** in accordance *with the lusts* of deceit,

**KJV:** according to the deceitful *lusts*;

**INT:** according to the *desires* of deceit

### **Philippians 1:23 N-AFS**

**GRK:** δυο την επιθυμιαν εχων εις

**NAS:** [directions], having *the desire* to depart

**KJV:** two, having *a desire* to depart,

**INT:** two the *desire* having for

### **Colossians 3:5 N-AFS**

**GRK:** ακαθαροσιαν παθος επιθυμιαν κακην και

**NAS:** passion, evil *desire*, and greed, which

**KJV:** evil *concupiscence*, and

**INT:** uncleanness passion *desire* evil and

### **1 Thessalonians 2:17 N-DFS**

**GRK:** εν πολλη επιθυμια

NAS: with great *desire* to see  
KJV: with great *desire*.  
INT: with much *desire*

### 1 Thessalonians 4:5 N-GFS

GRK: ἐν πάθει ἐπιθυμίας καθάπερ καὶ  
NAS: *not in lustful* passion, like  
KJV: in the lust *of concupiscence*, even as  
INT: in passion *of lust* even as also

### 1 Timothy 6:9 N-AFP

GRK: παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους  
NAS: and harmful *desires* which  
KJV: and hurtful *lusts*, which drown  
INT: a snare and *desires* many unwise

### 2 Timothy 2:22 N-AFP

GRK: δὲ νεωτερικὰς ἐπιθυμίας φεῦγε δίωκε  
NAS: from youthful *lusts* and pursue  
KJV: also youthful *lusts*: but follow  
INT: moreover youthful *lusts* flee pursue

### 2 Timothy 3:6 N-DFP

GRK: ἀμαρτίαις ἀγόμενα ἐπιθυμίαις ποικίλαις  
NAS: led on by various *impulses*,  
KJV: led away with divers *lusts*,  
INT: with sins led away *by lusts* various

### 2 Timothy 4:3 N-AFP

GRK: τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν  
NAS: in accordance to their own *desires*,  
KJV: their own *lusts* shall they heap  
INT: the own *desires* to themselves will heap up

### Titus 2:12 N-AFP

GRK: τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ  
NAS: and worldly *desires* and to live  
KJV: worldly *lusts*, we should live  
INT: the worldly *desires* discreetly and

### Titus 3:3 N-DFP

GRK: πλανώμενοι δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς  
NAS: to various *lusts* and pleasures,

**KJV:** serving divers *lusts* and pleasures,  
**INT:** led astray serving *lusts* and pleasures

### **James 1:14 N-GFS**

**GRK:** τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ  
**NAS:** and enticed by his own *lust*.  
**KJV:** of his own *lust*, and enticed.  
**INT:** the own *lust* being drawn away and

### **James 1:15 N-NFS**

**GRK:** εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκει  
**NAS:** Then *when lust* has conceived,  
**KJV:** Then *when lust* hath conceived,  
**INT:** then *lust* having conceived gives birth to

### **1 Peter 1:14 N-DFP**

**GRK:** ἀγνοία ὑμῶν ἐπιθυμίαις  
**NAS:** to the former *lusts* [which were yours] in your ignorance,  
**KJV:** the former *lusts* in  
**INT:** ignorance of you *desires*

### **Strong's Greek 1939** **38 Occurrences**

## ◀ 3632. oinophlugia ▶

### **Strong's Concordance**

**oinophlugia:** drunkenness, debauchery

**Original Word:** οἰνοφυγία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** oinophlugia

**Phonetic Spelling:** (oy-nof-loog-ee'-ah)

**Definition:** drunkenness, debauchery

**Usage:** drunkenness, debauchery.

### **NAS Exhaustive Concordance**

**Word Origin**

from [oinos](#) and the same as [phluaros](#)

**Definition**

drunkenness, debauchery

**NASB Translation**

drunkenness (1).

### **Thayer's Greek Lexicon**

## STRONGS NT 3632: οἰνοφλυγία

οἰνοφλυγία, ὀινοφλυγίας, ἡ (οἰνοφλυγέω, and this from οἰνόφλυξ, which is compounded of οἶνος and φλύω, to bubble up, overflow), **drunkenness** (A. V. **wine-bibbing**): [1 Peter 4:3](#). (Xenophon, oec. 1, 22; Aristotle, eth. Nic. 3, 6, 15; Polybius 2, 19, 4; Philo, vita Moys. iii., § 22 (for other examples see Siegfried, Philo etc., p. 102); Aelian v. h. 3, 14.) (Cf. Trench, § lxi.)

### Strong's Exhaustive Concordance

drunkenness

From [oinos](#) and a form of the base of [phluaros](#); an overflow (or surplus) of wine, i.e. Vinolency (drunkenness) -- excess of wine.

see GREEK [oinos](#)

see GREEK [phluaros](#)

## ◀ 3632. oinophlugia ▶

### Strong's Concordance

oinophlugia: drunkenness, debauchery

**Original Word:** οἰνοφλυγία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** oinophlugia

**Phonetic Spelling:** (oy-nof-loog-ee'-ah)

**Definition:** drunkenness, debauchery

**Usage:** drunkenness, debauchery.

### NAS Exhaustive Concordance

**Word Origin**

from [oinos](#) and the same as [phluaros](#)

**Definition**

drunkenness, debauchery

**NASB Translation**

drunkenness (1).

### Thayer's Greek Lexicon

## STRONGS NT 3632: οἰνοφλυγία

οἰνοφλυγία, ὀινοφλυγίας, ἡ (οἰνοφλυγέω, and this from οἰνόφλυξ, which is compounded of οἶνος and φλύω, to bubble up, overflow), **drunkenness** (A. V. **wine-bibbing**): [1 Peter 4:3](#). (Xenophon, oec. 1, 22; Aristotle, eth. Nic. 3, 6, 15; Polybius 2, 19, 4; Philo, vita Moys. iii., § 22 (for other examples see Siegfried, Philo etc., p. 102); Aelian v. h. 3,

14.) (Cf. Trench, § lxi.)

## Strong's Exhaustive Concordance

drunkenness

From [oinos](#) and a form of the base of [phluaros](#); an overflow (or surplus) of wine, i.e. Vinolency (drunkenness) -- excess of wine.

see GREEK [oinos](#)

see GREEK [phluaros](#)

## ◀ 2970. kómos ▶

### Strong's Concordance

**kómos:** a village festival, revel

**Original Word:** κῶμος, ου, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** kómos

**Phonetic Spelling:** (ko'-mos)

**Definition:** a village festival, revel

**Usage:** a feasting, reveling, carousal.

### HELPS Word-studies

**2970** *kómos* (originally, village-merrymaking that took place at the gathering of the grapes, Souter) – a riotous party (drunken feast) which hosted unbridled sexual immorality; hence, *revelings* (debauched "partying").

[[2970](#) (*kómos*) had the original meaning, " 'a carousal,' such as a party of revelers parading the streets, or revels held in religious ceremonies, wild, furious, and ecstatic" (K. Wuest, *Word Studies, Vol 2, Pastoral Epistles, 1 Peter*, 112).]

### NAS Exhaustive Concordance

**Word Origin**

from [kómé](#)

**Definition**

a village festival, revel

**NASB Translation**

carousing (3).

### Thayer's Greek Lexicon

## STRONGS NT 2970: κῶμος

**κῶμος, κῶμου, ὅ** (from **κεῖμαι**; accordingly equivalent to German Gelag; cf. Curtius, § 45); from (Homer h. Merc., Theognis) Herodotus down; **a revel, carousal**, i. e. in the Greek writings properly, a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence, used generally, of **feasts and drinking-parties that are protracted till late at night and indulge in revelry**; plural (revellings): [Romans 13:13](#); [Galatians 5:21](#); [1 Peter 4:3](#). (Wis. 14:23; 2 Macc. 6:4.) (Trench, § lxi.)

### Strong's Exhaustive Concordance

reveling, rioting.

From [keimai](#); a carousal (as if letting loose) -- revelling, rioting.

see GREEK [keimai](#)

### Englishman's Concordance

#### [Romans 13:13 N-DMP](#)

**GRK:** περιπατήσωμεν μὴ κῶμοις καὶ μέθαις

**NAS:** as in the day, *not in carousing* and drunkenness,

**KJV:** not *in rioting* and

**INT:** we should walk not *in reveling* and drinking

#### [Galatians 5:21 N-NMP](#)

**GRK:** φθόνοι μέθαι κῶμοι καὶ τὰ

**NAS:** drunkenness, *carousing*, and things like

**KJV:** drunkenness, *revellings*, and

**INT:** envyings drunkennesses *carousing* and things

#### [1 Peter 4:3 N-DMP](#)

**GRK:** ἐπιθυμίαις οἰνοφλυγίαις κῶμοις πότοις καὶ

**NAS:** drunkenness, *carousing*, drinking parties

**KJV:** excess of wine, *revellings*, banquetings,

**INT:** lusts wine-drinking *revels* drinkings and

### [Strong's Greek 2970](#)

#### [3 Occurrences](#)

## ◀ 4224. potos ▶

### Strong's Concordance

**potos: a drinking bout**

**Original Word:** πότος, ου, ό

**Part of Speech:** Noun, Masculine

**Transliteration:** potos

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

**Definition:** a drinking bout

**Usage:** a drinking, carousing.

### NAS Exhaustive Concordance

**Word Origin**

from [pino](#)

**Definition**

a drinking bout

**NASB Translation**

drinking parties (1).

### Thayer's Greek Lexicon

**STRONGS NT 4224: πότος**

**πότος, πότου, ό (ΠΟΩ (cf. πίνω)), a drinking, carousing: [1 Peter 4:3](#).**

(Xenophon, Plato, Demosthenes, Josephus, Plutarch, Aelian, others; the Sept. for [התשׁמ](#).)

### Strong's Exhaustive Concordance

carousal, banqueting.

From the alternate of [pino](#); a drinking-bout or carousal -- banqueting.

see GREEK [pino](#)

### Englishman's Concordance

**[1 Peter 4:3 N-DMP](#)**

**GRK:** οἰνοφλυγίαις κώμοις πότοις καὶ ἀθεμίτοις

**NAS:** carousing, *drinking parties* and abominable

**KJV:** revellings, *banquetings*, and

**INT:** wine-drinking revels *drinkings* and abominable

**[Strong's Greek 4224](#)**

**[1 Occurrence](#)**

## ◀ 111. athemitos ▶

### Strong's Concordance

**athemitos:** lawless

**Original Word:** ἀθέμιτος, ον

**Part of Speech:** Adjective

**Transliteration:** athemitos

**Phonetic Spelling:** (ath-em'-ee-tos)

**Definition:** lawless

**Usage:** illegal, unlawful, criminal, lawless.

### HELPS Word-studies

**111** *athémitos* (an adjective, derived from 1/A "not" and *themis*, "a custom, what is acceptable because accepted") – properly, not acceptable based on the prevailing custom or ordinary practice (used only in Ac 10:28; 1 Pet 4:3).

### NAS Exhaustive Concordance

#### Word Origin

from [alpha](#) (as a neg. prefix) and themitos (righteous)

#### Definition

lawless

#### NASB Translation

abominable (1), unlawful (1).

### Thayer's Greek Lexicon

#### STRONGS NT 111: ἀθέμιτος

**ἀθέμιτος**, , a later form for the ancient and

preferable **ἀθέμιστος** (θεμιτός, θεμιστός, θεμίζω, θέμις law, right), **contrary to law and justice, prohibited by law, illicit, criminal:** [1 Peter 4:3](#) (here A.

V. abominable); **ἀθέμιτόν ἐστι τίνι** with an infinitive, [Acts 10:28](#).

### Strong's Exhaustive Concordance

abominable, unlawful thing.

From [a](#) (as a negative particle) and a derivative of themis (statute; from the base of [tithemi](#)); illegal; by implication, flagitious -- abominable, unlawful thing.

see GREEK [a](#)

see GREEK [tithemi](#)

## Englishman's Concordance

### [Acts 10:28 Adj-NNS](#)

**GRK:** ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ

**NAS:** how *unlawful* it is for a man

**KJV:** that it is *an unlawful thing* for a man

**INT:** know how *unlawful* it is for a man

### [1 Peter 4:3 Adj-DFP](#)

**GRK:** πότοις καὶ ἀθεμίτοις εἰδωλολατρίαις

**NAS:** drinking parties *and abominable* idolatries.

**KJV:** and *abominable* idolatries:

**INT:** drinkings and *abominable* idolatries

## [Strong's Greek 111](#)

### [2 Occurrences](#)

v.4

## ◀ 3579. xenizó ▶

### Strong's Concordance

**xenizó:** to receive as a guest, to surprise

**Original Word:** ξενίζω

**Part of Speech:** Verb

**Transliteration:** xenizó

**Phonetic Spelling:** (xen-id'-zo)

**Definition:** to receive as a guest, to surprise

**Usage:** (a) I entertain a stranger, (b) I startle, bewilder.

### NAS Exhaustive Concordance

#### *Word Origin*

from [xenos](#)

#### *Definition*

to receive as a guest, to surprise

### NASB Translation

entertained (2), gave...lodging (1), lodge (1), staying (3), strange things (1), surprised (2).

## Thayer's Greek Lexicon

### STRONGS NT 3579: ξενίζω

ξενίζω; 1 aorist ἐξενισα; passive, present ξενίζομαι; 1 aorist ἐξενίσθη; from Homer down;

**1. to receive as a guest, to entertain hospitably:** *τινα*, [Acts 10:23](#); [Acts 28:7](#); [Hebrews 13:2](#); passive **to be received hospitably; to stay as a guest, to lodge** (be lodged): *ἐνθάδε*, [Acts 10:18](#); *ἐν οἰκίᾳ τίνος*, [Acts 10:32](#); *παρὰ τίνι*, [Acts 10:6](#); [Acts 21:16](#) (cf. Buttmann, 284 (244); Winer's Grammar, 214 (201)), and sundry manuscripts in [1 Corinthians 16:19](#); (Diodorus 14, 30).

**2. to surprise or astonish by the strangeness and novelty of a thing** (cf.

German befremden): *ξενίζοντα τινα*, [Acts](#)

[17:20](#) (*ξενίζουσα πρόσοψις καὶ καταπληκτικη*, Polybius 3, 114,

4; *τόν Θεόν ἐξενίζε τό πραττόμενον*, Josephus, Antiquities 1, 1,

4; *ξενίζουσαι συμφοραι*, 2 Macc. 9:6); passive **to be surprised, astonished at the novelty or strangeness of a thing; to think strange, be shocked:** with the dative of the thing (Winer's Grammar, § 31, 1 f.), [1 Peter 4:12](#) (Polybius 1, 23, 5; 3,68, 9); *ἐν* with the dative of the thing (cf. Buttmann, § 133, 23), [1 Peter 4:4](#).

## Strong's Exhaustive Concordance

entertain, lodge, think it strange.

From [xenos](#); to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

see GREEK [xenos](#)

## ◀ 4936. suntrechó ▶

### Strong's Concordance

suntrechó: to run with

**Original Word:** συντρέχω

**Part of Speech:** Verb

**Transliteration:** suntrechó

**Phonetic Spelling:** (soon-trekh'-o)

**Definition:** to run with

**Usage:** I run (rush) together, run with.

## NAS Exhaustive Concordance

### Word Origin

from [sun](#) and [trechó](#)

### Definition

to run with

### NASB Translation

ran together (1), ran...together (1), run (1).

## Thayer's Greek Lexicon

### STRONGS NT 4936: συντρέχω

συντρέχω; 2 aorist **συνέδρομον**; from (Homer), Aeschylus, Herodotus down;

**1. to run together:** of the gathering of a multitude of people, **ἐκεῖ**, [Mark](#)

[6:33](#); **πρός τινα**, [Acts 3:11](#).

**2. to run along with others;** metaphorically, **to rush with** i. e. cast oneself, plunge, [1 Peter 4:4](#).

(Compare: **ἐπισυντρέχω**.)

## Strong's Exhaustive Concordance

run together

From [sun](#) and [trecho](#) (including its alternate); to rush together (hastily assemble) or headlong (figuratively) -- run (together, with).

see GREEK [sun](#)

see GREEK [trecho](#)

## ◀ 810. asótia ▶

### Strong's Concordance

**asótia:** unsavedness, i.e. wastefulness

**Original Word:** ἀσωτία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** asótia

**Phonetic Spelling:** (as-o-tee'-ah)

**Definition:** unsavedness, wastefulness

**Usage:** wantonness, profligacy, wastefulness.

### HELPS Word-studies

**810** *asōtía* (from [1](#) /A "without" and [4982](#) /sózō, "save") – properly, what can't be saved (waste); (figuratively) *prodigality*, spiritual *wastefulness* due to excessive behavior and the *dire consequences* it brings.

### NAS Exhaustive Concordance

#### Word Origin

from [alpha](#) (as a neg. prefix) and [sózó](#)

#### Definition

unsavedness, i.e. wastefulness

#### NASB Translation

dissipation (3).

### Thayer's Greek Lexicon

STRONGS NT 810: ἀσωτία

**ἀσωτία**, **ἀσωτίας**, ἡ (the character of an **ἄσωτος**, i. e. of an abandoned man, one that cannot be saved, from **σαόω**, **σώω** equivalent to **σῶζω** (**ἄσωτος**, Curtius, § 570); hence, properly, **incorrigibleness**), **an abandoned, dissolute, life; profligacy, prodigality** (R. V. riot]: [Ephesians 5:18](#); [Titus 1:6](#); [1 Peter 4:4](#); ([Proverbs 28:7](#); 2 Macc. 6:4. Plato, rep. 8, p. 560 e.; Aristotle, eth. Nic. 4, 1, 5 (3), p. 1120{a}, 3; Polybius 32, 20, 9; 40, 12, 7; cf. Cicero, Tusc. 3, 8; Herodian, 2, 5, 2 (1, Bekker edition), and elsewhere). Cf. Tittmann i., p. 152f; (Trench, § xvi.).

### Strong's Exhaustive Concordance

excess, debauchery

From a compound of [a](#) (as a negative particle) and a presumed derivative of [sozo](#); properly, unsavedness, i.e. (by implication) profligacy -- excess, riot.

see GREEK [a](#)

see GREEK [sozo](#)

## Englishman's Concordance

### [Ephesians 5:18 N-NFS](#)

**GRK:** ὧ ἐστὶν ἀσωτία ἀλλὰ πληροῦσθε

**NAS:** with wine, *for that is dissipation*, but be filled

**KJV:** wherein is *excess*; but be filled

**INT:** which is *debauchery* but be filled

### [Titus 1:6 N-GFS](#)

**GRK:** ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα

**NAS:** not accused *of dissipation* or

**KJV:** not accused *of riot* or unruly.

**INT:** under accusation *of debauchery* or insubordinate

### [1 Peter 4:4 N-GFS](#)

**GRK:** αὐτὴν τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες

**NAS:** excesses *of dissipation*, and they malign

**KJV:** excess *of riot*, speaking evil of

**INT:** same the *of debauchery* overflow speaking evil [of you]

### [Strong's Greek 810](#)

#### [3 Occurrences](#)

## ◀ 401. anachusis ▶

### Strong's Concordance

**anachusis:** a pouring out, overflow

**Original Word:** ἀνάχυσις, εως, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** anachusis

**Phonetic Spelling:** (an-akh'-oo-sis)

**Definition:** a pouring out, overflow

**Usage:** outpouring, excess, overflow, a pouring out.

### NAS Exhaustive Concordance

#### **Word Origin**

from anacheó (to pour out)

#### **Definition**

a pouring out, overflow

### NASB Translation

excesses (1).

## Thayer's Greek Lexicon

### STRONGS NT 401: ἀνάχυσις

ἀνάχυσις, ἀναχυσεως, ἢ (ἀναχέω (to pour forth)), rare in Greek writings (Strabo, Philo, Plutarch; ἀνχυσις ψυχῆς, in a good sense, Philo de decal. § 10 middle); **an overflowing, a pouring out**: metaphorically, [1 Peter 4:4](#) ἀσωτίας ἀνάχυσις **the excess (flood) of riot** in which a dissolute life pours itself forth.

## Strong's Exhaustive Concordance

excess.

From a comparative of [ana](#) and cheo (to pour); properly, effusion, i.e. (figuratively) license -- excess.

see GREEK [ana](#)

## Englishman's Concordance

### [1 Peter 4:4 N-AFS](#)

**GRK:** τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες

**NAS:** with [them] into the same **excesses** of dissipation,

**KJV:** the same **excess** of riot,

**INT:** the of debauchery **overflow** speaking evil [of you]

### [Strong's Greek 401](#)

#### [1 Occurrence](#)

## ◀ 987. blaspheméó ▶

### Strong's Concordance

blaspheméó: to slander, hence to speak lightly or profanely of sacred things

**Original Word:** βλασφημέω

**Part of Speech:** Verb

**Transliteration:** blaspheméó

**Phonetic Spelling:** (blas-fay-meh'-o)

**Definition:** to slander, to speak lightly or profanely of sacred things

**Usage:** I speak evil against, blaspheme, use abusive or scurrilous language about (God or men).

## HELPS Word-studies

987 *blasphēmēō* (from *blax*, "sluggish, slow" and [5345](#) /*phēmē*, "reputation, fame") – properly, *refusing* to acknowledge good (worthy of respect, veneration); hence, to *blaspheme* which *reverses* moral values.

## NAS Exhaustive Concordance

### Word Origin

from [blasphēmos](#)

### Definition

to slander, hence to speak lightly or profanely of sacred things

### NASB Translation

be spoken of as evil (1), blaspheme (4), blasphemed (6), blasphemers (1), blasphemes (3), blaspheming (4), dishonored (1), hurling abuse (3), malign (2), maligned (1), revile (3), reviling (1), slandered (1), slanderously reported (1), spoken against (1), utter (1).

## Thayer's Greek Lexicon

### STRONGS NT 987: βλασφημέω

**βλασφημέω, βλασφήμω;** imperfect ἐβλασφήμουν; 1 aorist ἐβλασφήμησα; passive (present βλασφημοῦμαι); 1 future βλασφημηθήσομαι; (βλάσφημος, which see); **to speak reproachfully, rail at, revile, calumniate** (Vulg. blasphemo); absolutely: [Luke 22:65](#); [Acts 13:45](#); [Acts 18:6](#); [Acts 26:11](#); [1 Timothy 1:20](#); [1 Peter 4:4](#); with accusative of person or thing (as in later Greek, Joseph, Plutarch, Appian, etc.): [Matthew 27:39](#); [Mark 3:28](#) L T Tr WH; ; [Luke 23:39](#); [Titus 3:2](#); [James 2:7](#); [Jude 1:10](#); with the cognate noun βλασφημίαν, **to utter blasphemy** (Plato, legg. 7, p. 800 c.; see ἀγαπάω at the end), [Mark 3:28](#) R G (where L T Tr WH ὅσα for ὅσας, see above); (followed by ἐν, [2 Peter 2:12](#); cf. Alexander Buttmann (1873) as at end, and see ἀγνοέω, a.).

Passive βλασφημοῦμαι **to be evil spoken of, reviled, railed at:** [Romans 3:8](#); [Romans 14:16](#); [1 Corinthians 4:13](#) (T WH Tr marginal reading δυσφημούμενοι); [1 Corinthians 10:30](#); [Titus 2:5](#); [2 Peter 2:2](#); τό ὄνομα τίνος, [Romans 2:24](#); [1 Timothy 6:1](#). Specifically, of those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things (for [2 Kings 19:6, 22](#) cf. [2 Kings 19:4](#); cf. Grimm on 2 Macc. 10:34); absolutely: [Matthew 9:3](#); [Matthew 26:65](#); [Mark 2:7](#) L T Tr WH; ([John 10:36](#)); τόν Θεόν, [Revelation 16:11, 21](#); τήν θεάν, [Acts 19:37](#) (G L T Tr WH τήν Θεόν); τό ὄνομα τοῦ Θεοῦ, [Revelation 13:6](#); [Revelation 16:9](#); τό πνεῦμα τοῦ Θεοῦ (βλασφημεῖται), [1 Peter 4:14](#) Rec.; δόξας, [Jude 1:8](#); [2 Peter 2:10](#) (see δόξα, III. 3 b. γ.); εἰς τό πνεῦμα τό ἅγιον, [Mark 3:29](#); [Luke 12:10](#) (εἰς θεούς, Plato, rep. 2, p. 381 e.). The earlier Greeks

say *βλασφημαν εἰς τινα, περί or κατά τίνος*; (on the N. T. constructions cf. Winers Grammar, 222 (208); 629 (584); Buttmann, 146 (128)).

## Strong's Exhaustive Concordance

blaspheme, defame, revile, speak evil.

From [blasphemos](#); to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

see GREEK [blasphemos](#)

## Englishman's Concordance

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

**GRK:** *ἑαυτοῖς Οὗτος βλασφημεῖ*

**NAS:** This [*fellow*] *blasphemes*.

**KJV:** themselves, This [*man*] *blasphemeth*.

**INT:** themselves This [*man*] *blasphemes*

### [Matthew 26:65 V-AIA-3S](#)

**GRK:** *αὐτοῦ λέγων Ἐβλασφήμησεν τί ἔτι*

**NAS:** and said, *He has blasphemed!* What

**KJV:** *He hath spoken blasphemy; what*

**INT:** of him saying *He has blasphemed* why any more

### [Matthew 27:39 V-IIA-3P](#)

**GRK:** *δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινουῦντες*

**NAS:** passing *by were hurling abuse* at Him, wagging

**KJV:** they that passed by *reviled* him,

**INT:** moreover passing by *railed at* him shaking

### [Mark 2:7 V-PIA-3S](#)

**GRK:** *οὕτως λαλεῖ βλασφημεῖ τίς δύναται*

**NAS:** that way? *He is blaspheming; who*

**INT:** thus does speak *he blasphemies* Who is able

### [Mark 3:28 V-ASA-3P](#)

**GRK:** *ὅσα ἐὰν βλασφημήσωσιν*

**NAS:** and whatever blasphemies *they utter;*

**KJV:** wherewith soever *they shall blaspheme:*

**INT:** as many as if *they shall have blasphemed*

### [Mark 3:29 V-ASA-3S](#)

**GRK:** *δ' ἂν βλασφημήσῃ εἰς τὸ*

**NAS:** but whoever *blasphemes* against

KJV: that *shall blaspheme* against  
INT: moreover anyhow *shall blaspheme* against the

### Mark 15:29 V-IIA-3P

GRK: οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες  
NAS: passing *by were hurling abuse* at Him, wagging  
KJV: they that passed by *railed* on him,  
INT: those passing by *railed at* him shaking

### Luke 12:10 V-APA-DMS

GRK: ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται  
NAS: it will be forgiven *him; but he who blasphemes* against  
KJV: but *unto him that blasphemeth* against  
INT: Holy Spirit *has blasphemed* not it will be forgit

### Luke 22:65 V-PPA-NMP

GRK: ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς  
NAS: things against *Him, blaspheming.*  
KJV: other things *blasphemously* spake they  
INT: other things many *blaspheming* they said to

### Luke 23:39 V-IIA-3S

GRK: κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων  
NAS: who were hanged *[there] was hurling abuse* at Him, saying,  
KJV: which were hanged *railed* on him,  
INT: having been hanged criminals *railed at* him saying

### John 10:36 V-PIA-2S

GRK: λέγετε ὅτι Βλασφημεῖς ὅτι εἶπον  
NAS: into the world, *'You are blaspheming,'* because  
KJV: *Thou blasphemest;* because  
INT: do say *You blaspheme* because I said

### Acts 13:45 V-PPA-NMP

GRK: Παύλου λαλουμένοις βλασφημοῦντες  
NAS: by Paul, *and were blaspheming.*  
KJV: contradicting and *blaspheming.*  
INT: Paul spoken *blaspheming*

### Acts 18:6 V-PPA-GMP

GRK: αὐτῶν καὶ βλασφημοῦντων ἐκτιναξάμενος τὰ  
NAS: But when they resisted *and blasphemed,* he shook  
KJV: and *blasphemed,* he shook  
INT: they and *were reviling [him]* having shaken the

### Acts 19:37 V-PPA-AMP

GRK: ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν

NAS: nor *blasphemers* of our goddess.

KJV: nor yet *blasphemers* of your

INT: temple plunderers nor *are defaming* the goddess

### Acts 26:11 V-PNA

GRK: αὐτοὺς ἠνάγκαζον βλασφημεῖν περισσῶς τε

NAS: I tried to force *them to blaspheme*; and being furiously

KJV: and compelled [*them*] *to blaspheme*; and

INT: them I compelled [them] *to blaspheme* Exceedingly moreover

### Romans 2:24 V-PIM/P-3S

GRK: δι' ὑμᾶς βλασφημεῖται ἐν τοῖς

NAS: OF GOD *IS BLASPHEMED* AMONG

KJV: of God *is blasphemed* among

INT: through you *is blasphemed* among the

### Romans 3:8 V-PIM/P-1P

GRK: μὴ καθὼς βλασφημούμεθα καὶ καθὼς

NAS: *And why not [say] (as we are slanderously reported* and as some

KJV: [rather], (as *we be slanderously reported*, and

INT: not as *we are slanderously charged* and as

### Romans 14:16 V-PMM/P-3S

GRK: μὴ βλασφημείσθω οὖν ὑμῶν

NAS: do not let what is for you a good thing *be spoken of as evil*;

KJV: your good *be evil spoken of*;

INT: not *Let be evil spoken of* therefore your

### 1 Corinthians 10:30 V-PIM/P-1S

GRK: μετέχω τί βλασφημοῦμαι ὑπὲρ οὗ

NAS: why *am I slandered* concerning

KJV: why *am I evil spoken of* for that

INT: partake why *am I evil spoken of* for what

### 1 Timothy 1:20 V-PNA

GRK: παιδευθῶσιν μὴ βλασφημεῖν

NAS: that they will be taught *not to blaspheme*.

KJV: they may learn not *to blaspheme*.

INT: they might be disciplined not *to blaspheme*

### 1 Timothy 6:1 V-PSM/P-3S

GRK: ἡ διδασκαλία βλασφημῆται

NAS: and [our] doctrine *will not be spoken against*.  
KJV: be not *blasphemed*.  
INT: the teaching *be blasphemed*

### Titus 2:5 V-PSM/P-3S

GRK: τοῦ θεοῦ βλασφημῆται  
NAS: of God *will not be dishonored*.  
KJV: be not *blasphemed*.  
INT: of God *might be evil spoken of*

### Titus 3:2 V-PNA

GRK: μηδένα βλασφημεῖν ἀμάχους εἶναι  
NAS: *to malign* no one, to be peaceable,  
KJV: *To speak evil of* no man, to be  
INT: no one *to speak evil of* peaceable to be

### James 2:7 V-PIA-3P

GRK: οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν  
NAS: *Do they not blaspheme* the fair name  
KJV: not they *blaspheme* that worthy name  
INT: not they *do blaspheme* the good

### 1 Peter 4:4 V-PPA-NMP

GRK: ἀσωτίας ἀνάχυσιν βλασφημοῦντες  
NAS: of dissipation, *and they malign* [you];  
KJV: of riot, *speaking evil of* [you]:  
INT: of debauchery overflow *speaking evil [of you]*

### Strong's Greek 987 35 Occurrences

v.5 AND v.6

## ◀ 3498. nekros ▶

### Strong's Concordance

nekros: dead

**Original Word:** νεκρός, ἄ, ὄν

**Part of Speech:** Adjective

**Transliteration:** nekros

**Phonetic Spelling:** (nek-ros')

**Definition:** dead

**Usage:** (a) adj: dead, lifeless, subject to death, mortal, (b) noun: a dead body, a corpse.

## HELPS Word-studies

**3498** *nekrós* (an adjective, derived from *nekys*, "a corpse, a dead body") – dead; literally, "what lacks life"; dead; (figuratively) not able to respond to impulses, or perform functions ("unable, ineffective, dead, powerless," *L & N*, 1, 74.28); unresponsive to life-giving influences (opportunities); inoperative to the things of God.

**3498** /*nekrós* ("corpse-like") is used as a noun in certain contexts ("the dead"), especially when accompanied by the Greek definite article. The phrase, *ek nekron* ("from the dead"), lacks the Greek article to give the sense "from what is of death."

## NAS Exhaustive Concordance

### Word Origin

a prim. word, the same as nekus (a dead body)

### Definition

dead

### NASB Translation

corpse (1), dead (122), dead man (3), dead men (1), dead men's (1).

## Thayer's Greek Lexicon

### STRONGS NT 3498: νεκρός

**νεκρός, νεκρά, νεκρόν** (akin to the Latin *neco*, *nex* (from a root signifying 'to disappear' etc.; cf. Curtius, § 93; Fick i., p. 123; Vanicek, p. 422f)), the Sept. chiefly for נָפֵץ; **dead**, i. e.:

1. properly,

**a. one that has breathed his last, lifeless:** [Matthew 28:4](#); [Mark 9:26](#); [Luke 7:15](#); [Acts 5:10](#); [Acts 20:9](#); [Acts 28:6](#); [Hebrews 11:35](#); [Revelation 1:17](#); **ἐπί νεκροῖς**, if men are dead (where death has occurred (see **ἐπί**, Buttmann, 2 a. ε., p. 233a at the end)), [Hebrews 9:17](#); **ἐγείρειν νεκρούς**, [Matthew 10:8](#); [Matthew 11:5](#); [Luke 7:22](#); hyperbolically and proleptically equivalent to **as if already dead, sure to die, destined inevitably to die:** **τό σῶμα**, [Romans 8:10](#) (**τό σῶμα** and **τό σωματίον φύσει νεκρόν**, Epictetus diss. 3, 10, 15 and 3, 22, 41; in which sense Luther called the human body, although alive, einen alten Madensack (cf. Shakespeare's "thou worms-meat!")); said of the body of a dead man (so in Homer often; for נֶפֶץ a corpse [Deuteronomy 28:26](#); [Isaiah 26:19](#); [Jeremiah 7:33](#); [Jeremiah 9:22](#); [Jeremiah 19:7](#)): **μετά τῶν νεκρῶν**, among the dead, i. e. the buried, [Luke 24:5](#); **θάψαι τοὺς νεκρούς**, [Matthew 8:22](#); [Luke 9:60](#); **ὅστέα νεκρῶν**, [Matthew 23:27](#);

of the corpse of a murdered man, *αἷμα ὡς νεκροῦ*, [Revelation 16:3](#) (for *לִּלְחֹק*, [Ezekiel 37:9](#); for *לָלַחַק*, thrust through, slain, [Ezekiel 9:7](#); [Ezekiel 11:6](#)).

**b. deceased, departed, one whose soul is in Hades:** [Revelation 1:18](#); [Revelation 2:8](#); *νεκρός ἦν*, was like one dead, as good as dead, [Luke 15:24, 32](#); plural, [1 Corinthians 15:29](#); [Revelation 14:13](#); *ἐν Χριστῶ*, dead Christians (see *ἐν*, I. 6 b., p. 211b), [1 Thessalonians 4:16](#); very often *οἱ νεκροί* and *νεκροί* (without the article; see Winers Grammar, p. 123 (117) and cf. Buttman, 89 (78) note) are used of the assembly of the dead (see *ἀνάστασις*, 2 and *ἐγείρω*, 2): [1 Peter 4:6](#); [Revelation 20:5, 12f](#); *τίς ἀπό τῶν νεκρῶν*, one (returning) from the dead, the world of spirits, [Luke 16:30](#); *ἐκ νεκρῶν*, from the dead, occurs times too many to count (see *ἀνάστασις*, *ἀνίστημι*, *ἐγείρω*): *ἀνάγειν τινα ἐκ νεκρῶν*, [Romans 10:7](#); [Hebrews 13:20](#); *ζωή ἐκ νεκρῶν*, life springing forth from death, i. e. the return of the dead to life (see *ἐκ*, I. 5), [Romans 11:15](#); *πρωτότοκος ἐκ τῶν νεκρῶν* who was the first that returned to life from among the dead, [Colossians 1:18](#); also *πρωτότοκος τῶν νεκρῶν* [Revelation 1:5](#); *ζωοποιεῖν τοὺς νεκρούς* [Romans 4:17](#); *ἐγείρειν τινα ἀπό τῶν νεκρῶν*, to rouse one to quit (the assembly of) the dead, [Matthew 14:2](#); [Matthew 27:64](#); [Matthew 28:7](#); *κρίνειν ζῶντας καὶ νεκρούς*, [2 Timothy 4:1](#); [1 Peter 4:5](#); *κριτής ζώντων καὶ νεκρῶν*, [Acts 10:42](#); *νεκρῶν καὶ ζώντων κυριεύειν*, [Romans 14:9](#).

**c. destitute of life, without life, inanimate** (equivalent to *ἄψυχος*): *τό σῶμα χωρὶς πνεύματος νεκρόν ἐστιν*, [James 2:26](#); *οὐκ ἐστιν (ὁ) Θεός νεκρῶν ἀλλὰ ζώντων*, God is the guardian God not of the dead but of the living, [Matthew 22:32](#); [Mark 12:27](#); [Luke 20:38](#).

## 2. tropically:

**a.** (spiritually dead, i. e.) "destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins; inactive as respects doing right": [John 5:25](#); [Romans 6:13](#); [Ephesians 5:14](#); [Revelation 3:1](#); with *τοῖς παραπτώμασιν* (the dative of cause (cf. Winers Grammar, 412 (384f))) added, [Ephesians 2:1, 5](#); *ἐν* (but T Tr WH omit *ἐν*) *τοῖς παραπτώμασι* [Colossians 2:13](#); in the pointed saying *ἄφες τοὺς νεκρούς θάψαι τοὺς ἑαυτῶν νεκρούς*, leave those who are indifferent to the salvation offered them in the gospel, to bury these bodies of their own dead, [Matthew 8:22](#); [Luke 9:60](#).

**b.** universally, **destitute of force or power, inactive, inoperative:** *τῇ ἁμαρτίᾳ*, unaffected by the desire to sin (cf. Winers Grammar, 210 (199); Buttman, § 133, 12), [Romans 6:11](#); of things: *ἁμαρτία*, [Romans 7:8](#); *πίστις*, [James 2:17, 20](#) (R G), 26; *ἔργα*, powerless and

fruitless (see ἔργον, 3, p. 248b bottom), [Hebrews 6:1](#); [Hebrews 9:14](#). (Cf. θνητός, at the end)

## Strong's Exhaustive Concordance

dead.

From an apparently primary nekus (a corpse); dead (literally or figuratively; also as noun) -- dead.

## Englishman's Concordance

### Matthew 8:22 Adj-AMP

GRK: ἄφες τοὺς νεκροὺς θάψαι τοὺς

NAS: Me, and allow *the dead* to bury

KJV: and let *the dead* bury their

INT: leave the *dead* to bury

### Matthew 8:22 Adj-AMP

GRK: τοὺς ἑαυτῶν νεκρούς

NAS: to bury their own *dead*.

KJV: bury their *dead*.

INT: their own *dead*

### Matthew 10:8 Adj-AMP

GRK: ἀσθενοῦντας θεραπεύετε νεκροὺς ἐγείρετε λεπροὺς

NAS: raise *[the] dead*, cleanse

KJV: raise *the dead*, cast out

INT: Sick heal *dead* raise lepers

### Matthew 11:5 Adj-NMP

GRK: ἀκούουσιν καὶ νεκροὶ ἐγείρονται καὶ

NAS: hear, *[the] dead* are raised

KJV: hear, *the dead* are raised up,

INT: hear and *dead* are raised and

### Matthew 14:2 Adj-GMP

GRK: ἀπὸ τῶν νεκρῶν καὶ διὰ

NAS: he has risen *from the dead*, and that is why

KJV: is risen from *the dead*; and therefore

INT: from the *dead* and because of

### Matthew 17:9 Adj-GMP

GRK: ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ

NAS: of Man has risen *from the dead*.

KJV: be risen again from *the dead*.  
INT: of man from among [the] *dead* be risen

#### Matthew 22:31 Adj-GMP

GRK: ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε  
NAS: the resurrection *of the dead*, have you not read  
KJV: the resurrection *of the dead*, have ye  
INT: resurrection of the *dead* not have you read

#### Matthew 22:32 Adj-GMP

GRK: ὁ θεὸς νεκρῶν ἀλλὰ ζώντων  
NAS: He is not the God *of the dead* but of the living.  
KJV: the God *of the dead*, but  
INT: God *of [the] dead* but of [the] living

#### Matthew 23:27 Adj-GMP

GRK: γέμουσιν ὀστέων νεκρῶν καὶ πάσης  
NAS: they are full *of dead men's* bones  
KJV: full *of dead* [men's] bones,  
INT: they are full of bones *of [the] dead* and of all

#### Matthew 27:64 Adj-GMP

GRK: ἀπὸ τῶν νεκρῶν καὶ ἔσται  
NAS: He has risen *from the dead,*' and the last  
KJV: He is risen from *the dead:* so the last  
INT: from the *dead* and will be

#### Matthew 28:4 Adj-NMP

GRK: ἐγενήθησαν ὡς νεκροί  
NAS: of him and became like *dead men*.  
KJV: became as *dead* [men].  
INT: became as *dead [men]*

#### Matthew 28:7 Adj-GMP

GRK: ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ  
NAS: that He has risen *from the dead;* and behold,  
KJV: from *the dead;* and,  
INT: from the *dead* and behold

#### Mark 6:14 Adj-GMP

GRK: ἐγήγερται ἐκ νεκρῶν καὶ διὰ  
NAS: has risen *from the dead*, and that is why

KJV: was risen from *the dead*, and therefore  
INT: is risen from among [*the*] *dead* and because of

### Mark 9:9 Adj-GMP

GRK: ἀνθρώπου ἐκ νεκρῶν ἀναστῆ  
NAS: of Man rose *from the dead*.  
KJV: were risen from *the dead*.  
INT: of man from among [*the*] *dead* be risen

### Mark 9:10 Adj-GMP

GRK: τὸ ἐκ νεκρῶν ἀναστῆναι  
NAS: what rising *from the dead* meant.  
KJV: the rising from *the dead* should mean.  
INT: the from among [*the*] *dead* rising

### Mark 9:26 Adj-NMS

GRK: ἐγένετο ὡσεὶ νεκρὸς ὥστε τοὺς  
NAS: so much like *a corpse* that most  
KJV: he was as *one dead*; insomuch that  
INT: he became as if *dead* so that

### Mark 12:25 Adj-GMP

GRK: γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε  
NAS: they rise *from the dead*, they neither  
KJV: from *the dead*, they neither  
INT: indeed from among [*the*] *dead* they rise neither

### Mark 12:26 Adj-GMP

GRK: δὲ τῶν νεκρῶν ὅτι ἐγείρονται  
NAS: the fact *that the dead* rise again,  
KJV: as touching *the dead*, that  
INT: moreover the *dead* that they rise

### Mark 12:27 Adj-GMP

GRK: ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων  
NAS: He is not the God *of the dead*, but of the living;  
KJV: not the God *of the dead*, but the God  
INT: He is God *of [the] dead* but of [*the*] living

### Mark 16:14 Adj-GMP

GRK: ἐγηγερόμενον ἐκ νεκρῶν οὐκ ἐπίστευσαν  
INT: arisen from *the dead* not they believed

### Luke 7:15 Adj-NMS

GRK: ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο

NAS: *The dead man* sat up and began

KJV: And *he that was dead* sat up, and

INT: sat up the *dead [man]* and began

### Luke 7:22 Adj-NMP

GRK: κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται πτωχοὶ

NAS: hear, *[the] dead* are raised

KJV: hear, *the dead* are raised,

INT: deaf hear *dead* are raised poor

### Luke 9:7 Adj-GMP

GRK: ἠγέρθη ἐκ νεκρῶν

NAS: that John had risen *from the dead*,

KJV: was risen from *the dead*;

INT: has been raised from among *[the] dead*

### Luke 9:60 Adj-AMP

GRK: Ἄφες τοὺς νεκροὺς θάψαι τοὺς

NAS: to him, Allow *the dead* to bury

KJV: unto him, Let *the dead* bury their

INT: Leave the *dead* to bury

### Luke 9:60 Adj-AMP

GRK: τοὺς ἑαυτῶν νεκροὺς σὺ δὲ

NAS: their own *dead*; but as for you, go

KJV: bury their *dead*: but go

INT: their own *dead* you however

### Strong's Greek 3498

130 Occurrences

## When you proclaim the gospel, use words

THOSE WHO HAVE BEEN CHANGED AND SHAPED BY THE GOSPEL CANNOT  
HELP BUT SPEAK AND SHARE THE GOSPEL.

*By Paul Akin • May 17, 2019*

The emphasis on good conduct and “witness without a word,” in 1 Peter might lead some to assume that verbal witness was not a priority for Peter and the witness of early Christians in Asia Minor. On the contrary, Peter, the apostle who preached the gospel to thousands on the day of Pentecost (Acts 2), demonstrates in his first letter that verbal proclamation of the gospel is central to Christian witness and mission in the world. Tom Schreiner writes, “The declaration of God’s praises includes both worship and evangelism, spreading the good news of God’s saving wonders to all peoples.”

***It is imperative for Christians around the world to rightly understand not only the missional nature of their identity and lifestyle, but also the critical gospel message that they must explain while living in the midst of a non-Christian world. Dean Flemming writes, “We have seen that Peter focuses on bearing witness through ethical living . . . This does not mean, however, that verbal testimony plays no role in Christian mission. Indeed, the***

## *witness of word and life are inseparable in 1 Peter.*

In other words, Peter emphasizes at strategic points throughout this letter that those who have been born again to a living hope cannot be silent.

### **The role of verbal proclamation: 3 mentions**

Peter makes at least three explicit mentions regarding the nature and role of verbal proclamation in Christian mission in his letter.

First, Peter refers to the initial explanation of the gospel that the original readers of this letter received that led to their own salvation. Peter writes, *“It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look”* (1 Pet. 1:12, NASB).

Peter alludes to the fact that it was the gospel that was proclaimed to these believers in Asia Minor that ultimately changed their lives. Furthermore, the language that Peter intentionally uses is not descriptive of a casual or passive conversation, but of active and intentional proclamation of the good news.

**Torey Seland writes,** “The use of this verb here is crucial, it being the most important term in

the NT writings for proclaiming the message of Jesus Christ: εὐαγγελίζεσθαι is not just speaking and preaching; it's proclamation with full authority and power ... one of the most common terms among the early Christians denoting the propagation of the gospel."

Peter's emphasis on evangelism early in the letter centers on a clear and articulate presentation of the good news of the gospel of Jesus Christ. It was the announcement of the gospel that brought about genuine change and transformation in the lives of these early Christians in Asia Minor.

Second, Peter highlights the ongoing need and expectation for Christians to continually proclaim the gospel in the world. Incorporating significant Old Testament imagery and language, Peter writes, ***"But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light"*** (1 Pet. 2:9, NASB). Peter asserts that all Christians have a responsibility to speak of the majesty and splendor of God.

Those who have been changed and shaped by the gospel cannot help but speak and share the gospel. Flemming writes, "Missionary proclamation, then, flows out of the church's identity as a holy priesthood (2:9a), and it partners with the kind of ethical conduct that attracts those outside into the sphere of God's grace.

The witness of the word is wedded to the witness of life."

Donald Senior adds, "The Christian mission is to proclaim publicly to the world the 'great deeds' of God, that is the acts of salvation that have

given life to the Christians and are offered to all who would accept the gospel.”

Central to the witness of the early Christians in 1 Peter is a clear and compelling proclamation of the gospel.

Third, **Peter describes the need for Christians to be ready to explain and engage in an apologetic defense of the gospel to anyone and everyone in society.** Peter writes, *“But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you...”* (1 Pet. 3:15, NASB).

The focus for Peter in this passage is on the need for a verbal testimony that explains the hope Christians possess because of what Jesus accomplished on the cross and in the resurrection.

Seland writes, “The Christians of 1 Peter are exhorted to have a much more active role in society concerning their faith. In addition to the texts dealt with above, the apologetic emphasis of 1 Pet. 3:15 is another strong indicator of this missional attitude.”

Living a distinct lifestyle in the culture will inevitably provoke questions and inquiries from those in society. As a result, Christians must be able to give a verbal testimony, defense, and response to those who ask about their distinct and contrasting behavior and beliefs. Eckhard Schnabel

writes, “The term *apologia* signifies that they should be prepared to give an account of the objective foundation of their Christian faith and identity.

The Christians to whom Peter is writing, by nature of their transformed lives and missional presence, must be able to speak and respond directly to questions concerning their identity and lifestyle as those who are in Christ.

### **Use words**

In summary, the message that Christians around the world must explain is that of the gospel of Jesus Christ.

Verbal witness and proclamation of the gospel are to accompany the good works and conduct of Christians as they live out and speak the gospel to those around them. Christians engage in the world precisely because they have a message of hope to explain to the world.

**Furthermore, the missional identity and lifestyle of good works embodied by Christians serves as a stimulus and elicits curiosity and spiritual questions from a watching world.**

*Peter’s evangelistic exhortations to the early Christians in Asia Minor remain applicable for all Christians around the*

*world today. The sharing of the gospel was central to Peter's message and must be central in our lives as we embody and explain the hope we have in Christ.*

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