

# 1 Peter 1:1 .

.	Greek	Strong's	Origin
Peter,	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
To those who reside as aliens,	παρεπιδήμοις (parepidēmois)	3927: sojourning in a strange place	from para and epidēmos (sojourning in)
scattered throughout	διασπορᾶς (diasporas)	1290: a dispersion (Isr. in Gentile countries)	from diaspeiró
Pontus,	Πόντου (pontou)	4195: "a sea," Pontus, a region of Asia Minor	a prim. word used as proper name
Galatia,	Γαλατίας (galatias)	1053: Galatia, a district in Asia Minor or a larger Roman province including this district as well as others	of foreign origin
Cappadocia,	Καππαδοκίας (kappadokias)	2587: Cappadocia, a province of Asia Minor	of foreign origin
Asia,	Ἀσίας (asias)	773: Asia, a Roman province	of uncertain origin
and Bithynia,	Βιθυνίας (bithunias)	978: Bithynia, a province in Asia Minor	of uncertain origin
who are chosen	ἐκλεκτοῖς (eklektois)	1588: select, by impl. favorite	from eklegó

## KJV Lexicon

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

αποστολος **noun - nominative singular masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εκλεκτοις **adjective - dative plural masculine**

eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

παρεπιδημοις **adjective - dative plural masculine**

parepidemos **par-ep-id'-ay-mos**: an alien alongside, i.e. a resident foreigner -- pilgrim, stranger.

διασπορας **noun - genitive singular feminine**

diaspora **dee-as-por-ah'**: dispersion, i.e. (specially and concretely) the (converted) Israelite resident in Gentile countries -- (which are) scattered (abroad).

ποντου **noun - genitive singular masculine**

Pontos **pon'-tos**: Pontus, a region of Asia Minor -- Pontus.

γαλατιας **noun - genitive singular feminine**

Galatia **gal-at-ee'-ah**: Galatia, a region of Asia -- Galatia.

καππαδοκias **noun - genitive singular feminine**

Kappadokia **kap-pad-ok-ee'-ah**: Cappadocia, a region of Asia Minor -- Cappadocia.

ασιας **noun - genitive singular feminine**

Asia **as-ee'-ah**: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βιθυνιας **noun - genitive singular feminine**

Bithunia **bee-thoo-nee'-ah**: Bithynia, a region of Asia -- Bithynia.

# 1 Peter 1:2 .

.	Greek	Strong's	Origin
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the foreknowledge	πρόγνωσιν (prognōsin)	4268: foreknowledge	from proginóskó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
the Father,	πατρός (patros)	3962: a father	a prim. word
by the sanctifying work	ἁγιασμῶ (agiasmō)	38: consecration, sanctification	from hagiazō
of the Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
to obey	ὑπακοήν (upakoēn)	5218: obedience	from hupakouó
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and be sprinkled	ῥαντισμὸν (rantismon)	4473: sprinkling	from rhantizó
with His blood:	αἵματος (aimatos)	129: blood	of uncertain origin
May grace	χάρις (charis)	5485: grace, kindness	a prim. word
and peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
be yours		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
in the fullest measure.	πληθυνθείη (plēthuntheiē)	4129: to increase, to be increased	from plēthos

## KJV Lexicon

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

προγνωσιν **noun - accusative singular feminine**

prognosis **prog'-no-sis**: forethought -- foreknowledge.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πατρος **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αγιασμω **noun - dative singular masculine**

hagiasmos **hag-ee-as-mos'**: purification, i.e. (the state) purity; concretely (by Hebraism) a purifier -- holiness, sanctification.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υπακοην **noun - accusative singular feminine**

hupakoe **hoop-ak-o-ay'**: attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ραντισμον **noun - accusative singular masculine**

rhantismos **hran-tis-mos'**: aspersion (ceremonially or figuratively) -- sprinkling.

αιματος **noun - genitive singular neuter**

haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes)

or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

**ιησου noun - genitive singular masculine**

**iesous ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**χριστου noun - genitive singular masculine**

**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**χαρις noun - nominative singular feminine**

**charis khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

**υμιν personal pronoun - second person dative plural**

**humin hoo-min'**: to (with or by) you -- ye, you, your(-selves).

**και conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ειρηνη noun - nominative singular feminine**

**eirene i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

**πληθυνθειη verb - aorist passive passive deponent - third person singular**

**plethuno play-thoo'-no**: to increase (transitively or intransitively) -- abound, multiply.

## 1 Peter 1:3 .

.	Greek	Strong's	Origin
Blessed	Εὐλογητὸς (eulogētos)	2128: well spoken of, i.e. blessed	from eulogéō
be the God	θεὸς (theos)	2316: God, a god	of uncertain origin
and Father	πατὴρ (patēr)	3962: a father	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
who according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to His great	πολὺ (polu)	4183: much, many	a prim. word
mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
has caused us to be born again	ἀναγεννήσας (anagennēsas)	313: to beget again	from ana and gennaó
to a living	ζῶσαν (zōsan)	2198: to live	from prim. roots zé- and zó-
hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó
through	δι’ (di)	1223: through, on account of, because of	a prim. preposition
the resurrection	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

## KJV Lexicon

ευλογητος **adjective - nominative singular masculine**  
eulogetos **yoo-log-ay-tos'**: adorable -- blessed.

**ο definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**θεος noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**πατηρ noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

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**του definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**κυριου noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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**ημων personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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**ιησου noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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**χριστου noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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**ο definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**κατα preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

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**το definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**πολυ adjective - accusative singular neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

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**αυτου personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper

personal pronoun) of the other persons

ελεος **noun - accusative singular neuter**

eleos **el'-eh-os**: compassion (human or divine, especially active) -- (+ tender) mercy.

αναγεννησας **verb - aorist active participle - nominative singular masculine**

anagennao **an-ag-en-nah'-o**: to beget or (by extension) bear (again) -- beget, (bear) (again).

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ελπιδα **noun - accusative singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

ζωσαν **verb - present active participle - accusative singular feminine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αναστασεως **noun - genitive singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

## 1 Peter 1:4 .

.	Greek	Strong's	Origin
to [obtain] an inheritance	κληρονομίαν (klēronomian)	2817: an inheritance	from kléronomos



[which is] imperishable	ἄφθαρτον (aphtharton)	862a: undecaying, i.e. imperishable	from alpha (as a neg. prefix) and phtheiró
and undefiled	ἀμίαντον (amianton)	283: undefiled	from alpha (as a neg. prefix) and miainó
and will not fade away,	ἀμάραντον (amaranton)	263: unfading	from alpha (as a neg. prefix) and marainó
reserved	τετηρημένην (tetērēmenēn)	5083: to watch over, to guard	from a prim. word téros (a guard)
in heaven	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
for you,			

## KJV Lexicon

### εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### κληρονομίαν **noun - accusative singular feminine**

**kleronomia clay-ron-om-ee'-ah:** heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

### αφθαρτον **adjective - accusative singular feminine**

**aphthartos af'-thar-tos:** undecaying (in essence or continuance) -- not (in-, un-)corruptible, immortal.

### και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αμιαντον **adjective - accusative singular feminine**

**amiantos am-ee'-an-tos:** unsoiled, i.e. (figuratively) pure -- undefiled.

### και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αμαραντον <b>adjective - accusative singular feminine</b> amarantos <b>am-ar'-an-tos</b> : unfading, i.e. (by implication) perpetual -- that fadeth not away.
τετηρημενην <b>verb - perfect passive participle - accusative singular feminine</b> tereo <b>tay-reh'-o</b> : by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.
εν <b>preposition</b> en <b>en</b> : in, at, (up-)on, by, etc.
ουρανοις <b>noun - dative plural masculine</b> ouranos <b>oo-ran-os'</b> : the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.
εις <b>preposition</b> eis <b>ice</b> : to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
υμας <b>personal pronoun - second person accusative plural</b> humas <b>hoo-mas'</b> : you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

## 1 Peter 1:5 .

.	Greek	Strong's	Origin
who are protected	φρουρουμένων (phrouroumenous)	5432: to guard	from phrouros (a guard)
by the power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
for a salvation	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér
ready	έτοιμην (etoimēn)	2092: prepared	a prim. word

to be revealed	ἀποκαλυφθῆναι (apokaluphthēnai)	601: to uncover, reveal	from apo and kaluptó
in the last	ἐσχάτῳ (eschatō)	2078: last, extreme	of uncertain origin
time.	καιρῷ (kairō)	2540: time, season	a prim. word

## KJV Lexicon

τοὺς **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

δυναμει **noun - dative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

φρουρουμενους **verb - present passive participle - accusative plural masculine**

phroureo **froo-reh'-o**: to be a watcher in advance, i.e. to mount guard as a sentinel (post spies at gates); figuratively, to hem in, protect -- keep (with a garrison).

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σωτηριαν **noun - accusative singular feminine**

**soteria so-tay-ree'-ah:** rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

**ετοιμην adjective - accusative singular feminine**

**hetoimos het-oy'-mos:** adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

**αποκαλυφθηναι verb - aorist passive middle or passive deponent**

**apokalupto ap-ok-al-oop'-to:** to take off the cover, i.e. disclose -- reveal.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**καιρω noun - dative singular masculine**

**kairos kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

**εσχατω adjective - dative singular masculine**

**eschatos es'-khat-os:** farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

## 1 Peter 1:6 .

.	Greek	Strong's	Origin
In this	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you greatly rejoice,	ἀγαλλιᾶσθε (agalliasthe)	21: to exult, rejoice greatly	from agallomai (to make glorious, exalt)
even though now	ἄρτι (arti)	737: just now	of uncertain origin
for a little while,	ὀλίγον (oligon)	3641: few, little, small	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
necessary,		1189b: that which is needful	a form of deó
you have been distressed	λυπηθέντες (lupēthentes)	3076: to distress, to grieve	from lupé
by various	ποικίλοις	4164: many colored	a prim. word

	(poikilois)		
trials,	πειρασμοῖς	3986: an experiment, a trial,	from peirazó
	(peirasmois)	temptation	

## KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ω **relative pronoun - dative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αγαλλιασθε **verb - present middle or passive deponent indicative - second person**

agalliao **ag-al-lee-ah'-o**: to jump for joy, i.e. exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

ολιγον **adjective - accusative singular masculine**

oligos **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

αρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δεον **verb - present impersonal active participle - nominative singular neuter**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behaved, be meet, must (needs), (be) need(-ful), ought, should.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

λυπηθεντες **verb - aorist passive participle - nominative plural masculine**

lupeo **loo-peh'-o**: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

ποικίλοις **adjective - dative plural masculine**  
poikilos **poi-kee'-los**: motley, i.e. various in character -- divers, manifold.

πειρασμοίς **noun - dative plural masculine**  
peirasmos **pi-ras-mos'**: a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

## 1 Peter 1:7 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the proof	δοκίμιον (dokimion)	1383: a testing	from dokimos
of your faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithō
[being] more precious	πολυτιμότερον (polutimoteron)	4186: very precious	from polus and timé
than gold	χρυσίου (chrusiou)	5553: a piece of gold, gold	dim. of chrusos
which is perishable,	ἀπολλυμένου (apollumenou)	622: to destroy, destroy utterly	from apo and same as olethros
even though	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
tested	δοκιμαζομένου (dokimazomenou)	1381a: to test, by impl. to approve	from dokimos
by fire,	πυρὸς (puros)	4442: fire	a prim. word
may be found	εὕρεθῃ (eurethē)	2147: to find	a prim. verb
to result	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

in praise	ἔπαινον (epainon)	1868: praise	from epi and ainos
and glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and honor	τιμὴν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
at the revelation	ἀποκαλύψει (apokalupsei)	602: an uncovering	from apokaluptó
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ;	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

### iva conjunction

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### to definite article - nominative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δοκιμιον noun - nominative singular neuter

**dokimion dok-im'-ee-on:** a testing; by implication, trustworthiness -- trial, trying.

### υμων personal pronoun - second person genitive plural

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

### της definite article - genitive singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πιστεως noun - genitive singular feminine

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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**πολυ** adjective - nominative singular neuter

**polus pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

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**τιμιωτερον** adjective - nominative singular neuter - comparative or contracted

**timios tim'-ee-os**: valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved -- dear, honourable, (more, most) precious, had in reputation.

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**χρυσιου** noun - genitive singular neuter

**chrusion khroo-see'-on**: a golden article, i.e. gold plating, ornament, or coin -- gold.

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**του** definite article - genitive singular neuter

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**απολλυμενου** verb - present middle passive - genitive singular neuter

**apollumi ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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**δια** preposition

**dia dee-ah'**: through (in very wide applications, local, causal, or occasional)

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**πυρος** noun - genitive singular neuter

**pur poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

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**δε** conjunction

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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**δοκιμαζομενου** verb - present passive participle - genitive singular neuter

**dokimazo dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

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**ευρεθη** verb - aorist passive subjunctive - third person singular

**heurisko hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

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**εις** preposition

**eis ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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**επαινον** noun - accusative singular masculine

**epainos ep'-ahee-nos**: laudation; concretely, a commendable thing -- praise.

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**και** conjunction

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**τιμην** noun - accusative singular feminine

**time tee-may'**: a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour,

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precious, price, some.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**δοξαν noun - accusative singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**αποκαλυψει noun - dative singular feminine**

**apokalupsis ap-ok-al'-oop-sis:** disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

**ιησου noun - genitive singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Peter 1:8 .

.	Greek	Strong's	Origin
and though you have not seen	ιδόντες (idontes)	3708: to see, perceive, attend to	a prim. verb
Him, you love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
Him, and though you do not see	ὁρῶντες (orōntes)	3708: to see, perceive, attend to	a prim. verb
Him now,	ἄρτι (arti)	737: just now	of uncertain origin
but believe	πιστεύοντες (pisteuontes)	4100: to believe, entrust	from pistis
in Him, you greatly	ἀγαλλιᾶτε	21: to exult, rejoice greatly	from agallomai (to make glorious,

rejoice	(agalliate)		exalt)
with joy	χαρᾷ (chara)	5479: joy, delight	from chairó
inexpressible	ἀνεκλαλήτω (aneklalētō)	412: unspeakable	from alpha (as a neg. prefix) and eklaleó
and full of glory,	δεδοξασμένη (dedoxasmenē)	1392: to render or esteem glorious (in a wide application)	from doxa

## KJV Lexicon

### οὐ relative pronoun - accusative singular masculine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### οὐκ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### εἶδοτες verb - perfect active participle - nominative plural masculine

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### ἀγαπάτε verb - present active indicative - second person

**agapao ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

### εἰς preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### ὅς relative pronoun - accusative singular masculine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### ἄρτι adverb

**arti ar'-tee:** just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

### μή particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ορωντες **verb - present active participle - nominative plural masculine**  
horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

πιστευοντες **verb - present active participle - nominative plural masculine**  
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αγαλλιασθε **verb - present middle or passive deponent indicative - second person**  
agalliao **ag-al-lee-ah'-o**: to jump for joy, i.e. exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

χαρα **noun - dative singular feminine**  
chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

ανεκλαλητω **adjective - dative singular feminine**  
aneklaetos **an-ek-lal'-ay-tos**: not spoken out, i.e. (by implication) unutterable -- unspeakable.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεδοξασμενη **verb - perfect passive participle - dative singular feminine**  
doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

## 1 Peter 1:9 .

.	Greek	Strong's	Origin
obtaining	κομιζόμενοι (komizomenoi)	2865: to bear, carry	from komeó (to take care of)
as the outcome	τέλος (telos)	5056: an end, a toll	a prim. word
of your faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
the salvation	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér

of your souls.

ψυχῶν  
(psuchōn)

5590: breath, the soul

of uncertain origin

## KJV Lexicon

κοιζομενοι **verb - present middle passive - nominative plural masculine**

**komizo kom-id'-zo:** to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain) -- bring, receive.

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελος **noun - accusative singular neuter**

**telos tel'-os:** continual, custom, end(-ing), finally, uttermost.

της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως **noun - genitive singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

υμων **personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

σωτηριαν **noun - accusative singular feminine**

**soteria so-tay-ree'-ah:** rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

ψυχων **noun - genitive plural feminine**

**psuche psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

## 1 Peter 1:10 .

.	Greek	Strong's	Origin
As to this	ἥς	3739: usually rel. who,	a prim. pronoun

	(ēs)	which, that, also demonstrative this, that	
salvation,	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
the prophets	προφήται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
who prophesied	προφητεύσαντες (prophēteusantes)	4395: to foretell, tell forth, prophesy	from prophētés
of the grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
that [would come] to you made	ἐξεζήτησαν (exezētēsan)	1567a: to seek out, demand, inquire	from ek and zéteó
careful		1567a: to seek out, demand, inquire	from ek and zéteó
searches		1567a: to seek out, demand, inquire	from ek and zéteó
and inquiries,		1830: to search out	from ek and eraunaó

## KJV Lexicon

### περι **preposition**

**peri per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

### ης **relative pronoun - genitive singular feminine**

**hos hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### σωτηρίας **noun - genitive singular feminine**

**soteria so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

### ἐξεζήτησαν **verb - aorist active indicative - third person**

**ekzeteo** **ek-zay-teh'-o**: to search out, i.e. (figuratively) investigate, crave, demand, (by Hebraism) worship -- en-(re-)quire, seek after (carefully, diligently).

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εξηρευνησαν** **verb - aorist active indicative - third person**

**exereunao** **ex-er-yoo-nah'-o**: to explore (figuratively) -- search diligently.

**προφηται** **noun - nominative plural masculine**

**prophetes** **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

**οι** **definite article - nominative plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**περι** **preposition**

**peri** **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

**της** **definite article - genitive singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εις** **preposition**

**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**υμας** **personal pronoun - second person accusative plural**

**humas** **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

**χαριτος** **noun - genitive singular feminine**

**charis** **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

**προφητευσαντες** **verb - aorist active participle - nominative plural masculine**

**propheteuo** **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

## 1 Peter 1:11 .

■			
.	Greek	Strong's	Origin

seeking to know	ἐραυνῶντες (eraunōntes)	2045:	variant reading for eraunaό, q.v.
what	ποῖον (poion)	4169: of what sort?	from the same as posos
person	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
time	καιρὸν (kairon)	2540: time, season	a prim. word
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them was indicating	ἐδήλου (edēlou)	1213: to make plain, declare	from délos
as He predicted	προμαρτυρόμενον (promarturomenon)	4303: to say beforehand	from pro and marturomai
the sufferings	παθήματα (pathēmata)	3804: that which befalls one, i.e. a suffering, a passion	from paschό
of Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
and the glories	δόξας (doxas)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeό
to follow.	μετὰ (meta)	3326: with, among, after	a prim. preposition

## KJV Lexicon

ερευνωντες **verb - present active participle - nominative plural masculine**  
ereunao **er-yoo-nah'-o**: to seek, i.e. (figuratively) to investigate -- search.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τις **interrogative pronoun - accusative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ποιον **interrogative pronoun - accusative singular masculine**

poios **poy'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

καιρον **noun - accusative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

εδηλου **verb - imperfect active indicative - third person singular**

deloo **day-lo'-o**: to make plain (by words) -- declare, shew, signify.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

προμαρτυρομενον **verb - present middle or passive deponent participle - nominative singular neuter**

promarturomai **prom-ar-too'-rom-ah-ee**: to be a witness in advance i.e. predict -- testify beforehand.



<b>τα</b> <b>definite article - accusative plural neuter</b>
<b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>εις</b> <b>preposition</b>
<b>eis ice:</b> to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
<b>χριστον</b> <b>noun - accusative singular masculine</b>
<b>Christos khris-tos':</b> anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
<b>παθηματα</b> <b>noun - accusative plural neuter</b>
<b>pathema path'-ay-mah:</b> something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.
<b>και</b> <b>conjunction</b>
<b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>τας</b> <b>definite article - accusative plural feminine</b>
<b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>μετα</b> <b>preposition</b>
<b>meta met-ah':</b> denoting accompaniment; amid (local or causal);
<b>ταυτα</b> <b>demonstrative pronoun - accusative plural neuter</b>
<b>tauta tow'-tah:</b> these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.
<b>δοξας</b> <b>noun - accusative plural feminine</b>
<b>doxa dox'-ah:</b> glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

## 1 Peter 1:12 .

.	Greek	Strong's	Origin
It was revealed	ἀπεκαλύφθη (apekaluphthē)	601: to uncover, reveal	from apo and kaluptó
to them that they were not serving	διηκόνουν (diēkonoun)	1247: to serve, minister	from diakonos
themselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

but you, in these things	αὐτά (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
which	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
have been announced	ἀνηγγέλη (anēngelē)	312: to bring back word, announce	from ana and aggeló
to you through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
those	τῶν (tōn)	3588: the	the def. art.
who preached the gospel	εὐαγγελισαμένων (euangelisamenōn)	2097: to announce good news	from eu and aggelos
to you by the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
sent	ἀποσταλέντι (apostalenti)	649: to send, send away	from apo and stelló
from heaven--	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
things into which	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
long	ἐπιθυμοῦσιν (epithumousin)	1937: desire, lust after	from epi and thumos
to look.	παρακύψαι (parakupsai)	3879: to stoop sideways, to stoop to look	from para and kuptó

## KJV Lexicon

οις **relative pronoun - dative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

απεκαλυφθη **verb - aorist passive indicative - third person singular**

apokalupto **ap-ok-al-oop'-to**: to take off the cover, i.e. disclose -- reveal.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουχ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εαυτοις **reflexive pronoun - third person dative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

υμιν **personal pronoun - second person dative plural**

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διηκονουν **verb - imperfect active indicative - third person**

diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

αυτα **personal pronoun - accusative plural neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

α **relative pronoun - accusative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ανηγγελη **verb - second aorist passive indicative - third person singular**

**anaggello an-ang-el'-lo:** to announce (in detail) -- declare, rehearse, report, show, speak, tell.

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**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

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**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

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**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**ευαγγελισαμενων verb - aorist middle passive - genitive plural masculine**

**euaggelizo yoo-ang-ghel-id'-zo:** to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

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**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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**εν preposition**

**en en:** in, at, (up-)on, by, etc.

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**πνευματι noun - dative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

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**αγιω adjective - dative singular neuter**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

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**αποσταλεντι verb - second aorist passive participle - dative singular neuter**

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

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**απ preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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**ουρανου noun - genitive singular masculine**

**ouranos oo-ran-os':** the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

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**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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**α relative pronoun - accusative plural neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**ἐπιθυμοῦσιν** **verb - present active indicative - third person**  
**epithumeo** **ep-ee-thoo-meh'-o**: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

**ἄγγελοι** **noun - nominative plural masculine**  
**aggelos** **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

**παρακῦψαι** **verb - aorist active middle or passive deponent**  
**parakupto** **par-ak-oo'-to**: to bend beside, i.e. lean over (so as to peer within) -- look (into), stoop down.

# 1 Peter 1:13 .

.	Greek	Strong's	Origin
Therefore,	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
prepare	ἀναζωσάμενοι (anazōsamanoi)	328: to gird up	from ana and zōnumi
your minds	διανοίας (dianoias)	1271: the mind, disposition, thought	from dia and noeó
for action, keep sober	νήφοντες (nēphontes)	3525: to be sober, to abstain from wine	a prim. word
[in spirit], fix your hope	ἐλπίζατε (elpisate)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
completely	τελείως (teleiōs)	5049: completely	adverb from teleios
on the grace	χάριν (charin)	5485: grace, kindness	a prim. word
to be brought	φερομένην (pheromenēn)	5342: to bear, carry, bring forth	a prim. word
to you at the revelation	ἀποκαλύψει (apokalupsei)	602: an uncovering	from apokaluptó
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

Christ.

ΧΡΙΣΤΟΥ  
(christou)

5547: the Anointed One,  
Messiah, Christ

from chrió

## KJV Lexicon

διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

αναζωσαμενοι **verb - aorist middle passive - nominative plural masculine**  
anazonnumi **an-ad-zone'-noo-mee**: to gird afresh -- gird up.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οσφυας **noun - accusative plural feminine**

osphus **os-foos'**: the loin (externally), i.e. the hip; internally (by extension) procreative power -- loin.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διανοιας **noun - genitive singular feminine**

dianoia **dee-an'-oy-ah**: deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

νηφοντες **verb - present active participle - nominative plural masculine**

nepho **nay'-fo**: to abstain from wine (keep sober), i.e. (figuratively) be discreet -- be sober, watch.

τελειως **adverb**

teleios **tel-i'-oce**: completely, i.e. (of hope) without wavering -- to the end.

ελπισατε **verb - aorist active middle - second person**

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

επι **preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**φερομενην verb - present passive participle - accusative singular feminine**

**phero fer'-o:** be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

**χαριν noun - accusative singular feminine**

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**αποκαλυπει noun - dative singular feminine**

**apokalupsis ap-ok-al'-oop-sis:** disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

**ιησου noun - genitive singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Peter 1:14 .

.	Greek	Strong's	Origin
As obedient	ὕπακοῆς (upakoēs)	5218: obedience	from hupakouó
children,	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
do not be conformed	συσχηματιζόμενοι (suschēmatizomenoi)	4964: to conform to	from sun and schēmatizó (to assume a certain form, figure)

to the former		4387: before	cptv. adjective from pro
lusts	ἐπιθυμίας (epithumiais)	1939: desire, passionate longing, lust	from epithumeó
[which were yours] in your ignorance,	ἀγνοία (agnoia)	52: ignorance	from agnoeó

## KJV Lexicon

ως **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

ΤΕΚΝΑ **noun - nominative plural neuter**

teknon **tek'-non:** a child (as produced) -- child, daughter, son.

υπακοης **noun - genitive singular feminine**

hupakoe **hoop-ak-o-ay':** attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συσχηματιζομενοι **verb - present middle or passive participle - nominative plural masculine**

suschematizo **soos-khay-mat-id'-zo:** to fashion alike, i.e. conform to the same pattern (figuratively) -- conform to, fashion self according to.

ταις **definite article - dative plural feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προτερον **adjective - accusative singular neuter**

proteron **prot'-er-on:** previously -- before, (at the) first, former.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



αγνοια **noun - dative singular feminine**  
agnoia **ag'-noy-ah**: ignorance (properly, the quality) -- ignorance.

υμων **personal pronoun - second person genitive plural**  
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

επιθυμιας **noun - dative plural feminine**  
epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) --  
concupiscence, desire, lust (after).

## 1 Peter 1:15 .

.	Greek	Strong's	Origin
but like	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
One	ἅγιοι (agioi)	40: sacred, holy	from a prim. root
who called	καλέσαντα (kalesanta)	2564: to call	a prim. word
you, be holy		40: sacred, holy	from a prim. root
yourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in all	πάση (pasē)	3956: all, every	a prim. word
[your] behavior;	ἀναστροφῇ (anastrophē)	391: behavior, conduct	from anastrephó

## KJV Lexicon

### αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

### τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### καλεσαντα **verb - aorist active participle - accusative singular masculine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

### υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

### αγιον **adjective - accusative singular masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

### και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αυτοι **personal pronoun - nominative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

### αγιοι **adjective - nominative plural masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

### εν **preposition**

en **en**: in, at, (up-)on, by, etc.

### παση **adjective - dative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

### αναστροφή **noun - dative singular feminine**

anastrophe **an-as-trof-ay'**: behavior -- conversation.

### γενηθητε **verb - aorist passive deponent imperative - second person**

ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

# 1 Peter 1:16 .

.	Greek	Strong's	Origin
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"YOU SHALL BE HOLY,	ἅγιοι (agioi)	40: sacred, holy	from a prim. root
FOR I AM HOLY."	ἅγιος (agios)	40: sacred, holy	from a prim. root

## KJV Lexicon

### διότι conjunction

**dioti dee-ot'-ee:** on the very account that, or inasmuch as -- because (that), for, therefore.

### γεγραπται verb - perfect passive indicative - third person singular

**grapho graf'-o:** to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

### ἅγιοι adjective - nominative plural masculine

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

### γινεσθε verb - present middle or passive deponent imperative - second person

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

### ὅτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### εγω personal pronoun - first person nominative singular

**ego eg-o':** I, me.

αγιος **adjective - nominative singular masculine**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ειμι **verb - present indicative - first person singular**

**eimi i-mee':** a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

## 1 Peter 1:17 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you address	ἐπικαλεῖσθε (epikaleisthe)	1941: to call upon	from epi and kaleó
as Father	πατέρα (patera)	3962: a father	a prim. word
the One who impartially	ἀπροσωπολήμπτως (aprosōpolēptōs)	678: not accepting the person, i.e. without respect of persons	adverb from a comp. of alpha (as a neg. prefix), prosōpon and lambanó
judges	κρίνοντα (krinonta)	2919: to judge, decide	a prim. verb
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to each one's	ἐκάστου (ekastou)	1538: each, every	a prim. word
work,	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
conduct	ἀναστράφητε (anastrophēte)	390: to overturn, turn back	from ana and strephó
yourselves in fear	φόβῳ (phobō)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
during the time	χρόνον (chronon)	5550: time	a prim. word
of your stay	παρουκίας	3940: a sojourning	from paroikos

(paroikias)

[on earth];

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**πατερα noun - accusative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

**επικαλειςθε verb - present middle indicative - second person**

**epikaleomai ep-ee-kal-eh'-om-ahee:** to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**απροσωπολημπτως adverb**

**aprosopoleptos ap-ros-o-pol-ape'-tos:** in a way not accepting the person, i.e. impartially -- without respect of persons.

**κρινοντα verb - present active participle - accusative singular masculine**

**krino kree'-no:** by implication, to try, condemn, punish

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εκαστου adjective - genitive singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

<b>εργον</b> <b>noun - accusative singular neuter</b> <b>ergon er'-gon:</b> toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.
<b>εν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>φοβω</b> <b>noun - dative singular masculine</b> <b>phobos fob'-os:</b> alarm or fright -- be afraid, + exceedingly, fear, terror.
<b>τον</b> <b>definite article - accusative singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>της</b> <b>definite article - genitive singular feminine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>παροικίας</b> <b>noun - genitive singular feminine</b> <b>paroikia par-oy-kee'-ah:</b> foreign residence -- sojourning, as strangers.
<b>υμων</b> <b>personal pronoun - second person genitive plural</b> <b>humon hoo-mone':</b> of (from or concerning) you -- ye, you, your (own, -selves).
<b>χρονον</b> <b>noun - accusative singular masculine</b> <b>chronos khron'-os:</b> a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.
<b>αναστραφητε</b> <b>verb - second aorist passive imperative - second person</b> <b>anastrepho an-as-tref'-o:</b> to overturn; also to return; by implication, to busy oneself, i.e. remain, live -- abide, behave self, have conversation, live, overthrow, pass, return, be used.

## 1 Peter 1:18 .

.	Greek	Strong's	Origin
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that you were not redeemed	ἐλυτρώθητε (elutrōthēte)	3084: to release by paying a ransom, to redeem	from luó
with perishable things	φθαρτοῖς (phthartois)	5349: perishable, corruptible	from phtheiró
like silver	ἀργυρίῳ	694: silvery, by ext. a piece	from arguros

	(arguriō)	of silver	
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
gold	χρυσίῳ (chrusiō)	5553: a piece of gold, gold	dim. of chrusos
from your futile	ματαίας (mataias)	3152: vain, useless	from the same as matén
way of life	ἀναστροφῆς (anastrophēs)	391: behavior, conduct	from anastrephó
inherited from your forefathers,	πατροπαράδοτου (patroparadotou)	3970b: handed down from one's fathers	from patér and paradidómi

## KJV Lexicon

εἶδοτες **verb - perfect active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

φθαρτοῖς **adjective - dative plural neuter**

phthartos **fthar-tos'**: decayed, i.e. (by implication) perishable -- corruptible.

αργυρίῳ **noun - dative singular neuter**

argurion **ar-goo'-ree-on**: silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

χρυσίῳ **noun - dative singular neuter**

chrusion **khroo-see'-on**: a golden article, i.e. gold plating, ornament, or coin -- gold.

ελυτρωθητε **verb - aorist passive indicative - second person**  
lutroo **loo-tro'-o**: to ransom -- redeem.

**εκ preposition**

**ek ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**της definite article - genitive singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ματαιας adjective - genitive singular feminine**

**mataios mat'-ah-yos**: empty, i.e. (literally) profitless, or (specially), an idol -- vain, vanity.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

**αναστροφης noun - genitive singular feminine**

**anastrophe an-as-trof-ay'**: behavior -- conversation.

**πατροπαράδοτου adjective - genitive singular feminine**

**patroparadotos pat-rop-ar-ad'-ot-os**: traditionary -- received by tradition from fathers.

## 1 Peter 1:19 .

.	Greek	Strong's	Origin
but with precious	τιμίῳ (timiō)	5093: valued, precious	from timé
blood,	αἷματι (aimati)	129: blood	of uncertain origin
as of a lamb	ἀμνοῦ (amnou)	286: a lamb	a prim. word
unblemished	ἀμώμου (amōmou)	299b: without blemish	from alpha (as a neg. prefix) and mómos
and spotless,	ἀσπίλου (aspilou)	784: spotless, unstained	from alpha (as a neg. prefix) and spilos
[the blood] of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió



## KJV Lexicon

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τιμιω **adjective - dative singular neuter**

timios **tim'-ee-os**: valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved -- dear, honourable, (more, most) precious, had in reputation.

αιματι **noun - dative singular neuter**

haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

αμνου **noun - genitive singular masculine**

amnos **am-nos'**: a lamb -- lamb.

αμωμου **adjective - genitive singular masculine**

amomos **am'-o-mos**: unblemished -- without blame (blemish, fault, spot), faultless, unblamable.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ασπιλου **adjective - genitive singular masculine**

aspilos **as'-pee-los**: unblemished (physically or morally) -- without spot, unspotted.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Peter 1:20 .

.	Greek	Strong's	Origin
For He was foreknown	προεγνωσμένον (proegnōsmenou)	4267: to know beforehand	from pro and ginósco

before	πρὸ (pro)	4253: before	a prim. preposition
the foundation	καταβολῆς (katabolēs)	2602: a laying down	from kataballō
of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
but has appeared	φανερωθέντος (phanerōthentos)	5319: to make visible, make clear	from phaneros
in these	τῶν (tōn)	3588: the	the def. art.
last	ἐσχάτου (eschatou)	2078: last, extreme	of uncertain origin
times	χρόνων (chronōn)	5550: time	a prim. word
for the sake	δι' (di)	1223: through, on account of, because of	a prim. preposition
of you			

## KJV Lexicon

προεγνωσμενου **verb - perfect passive participle - genitive singular masculine**  
**proginosko prog-in-ocē'-ko:** to know beforehand, i.e. foresee -- foreknow (ordain), know (before).

**μεν particle**  
**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**προ preposition**  
**pro pro:** fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

καταβολης **noun - genitive singular feminine**

**katabole** **kat-ab-ol-ay'**: a deposition, i.e. founding; figuratively, conception -- conceive, foundation.

**κοσμου** **noun - genitive singular masculine**

**kosmos** **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

**φανερωθεντος** **verb - aorist passive participle - genitive singular masculine**

**phaneroo** **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

**δε** **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**επ** **preposition**

**epi** **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**εσχατων** **adjective - genitive plural masculine**

**eschatos** **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

**των** **definite article - genitive plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χρονων** **noun - genitive plural masculine**

**chronos** **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

**δι** **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**υμας** **personal pronoun - second person accusative plural**

**humas** **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

## 1 Peter 1:21 .

.	Greek	Strong's	Origin
who through	δι' (di)	1223: through, on account of, because of	a prim. preposition

Him are believers	πίστους (pistous)	4103: faithful, reliable	from peithó
in God,	θεόν (theon)	2316: God, a god	of uncertain origin
who raised	ἐγείραντα (egeiranta)	1453: to waken, to raise up	a prim. verb
Him from the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
and gave	δόντα (donta)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Him glory,	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that your faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
and hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó
are in God.	θεόν (theon)	2316: God, a god	of uncertain origin

## KJV Lexicon

τους **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δι **preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

αυτου **personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ΠΙΣΤΕΥΟΝΤΑΣ** **verb - present active participle - accusative plural masculine**  
**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit;  
by implication, to entrust (especially one's spiritual well-being to Christ)

---

**ΕΙΣ** **preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or  
(figuratively) purpose (result, etc.); also in adverbial phrases

---

**ΘΕΟΝ** **noun - accusative singular masculine**  
**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,  
god(-ly, -ward).

---

**ΤΟΝ** **definite article - accusative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

---

**ΕΓΕΙΡΑΝΤΑ** **verb - aorist active participle - accusative singular masculine**  
**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

---

**ΑΥΤΟΝ** **personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper  
personal pronoun) of the other persons

---

**ΕΚ** **preposition**  
**ek ek:** a primary preposition denoting origin (the point whence action or motion  
proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**ΝΕΚΡΩΝ** **adjective - genitive plural masculine**  
**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

---

**ΚΑΙ** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

---

**ΔΟΞΑΝ** **noun - accusative singular feminine**  
**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative,  
objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

---

**ΑΥΤΩ** **personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper  
personal pronoun) of the other persons

---

**ΔΟΝΤΑ** **verb - second aorist active participle - accusative singular masculine**  
**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication,  
literally or figuratively; greatly modified by the connection)

---

**ΩΣΤΕ** **conjunction**  
**hoste hoce'-teh:** so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

<b>την</b> <b>definite article - accusative singular feminine</b>
<b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>πιστιν</b> <b>noun - accusative singular feminine</b>
<b>pistis pis'-tis:</b> persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.
<b>υμων</b> <b>personal pronoun - second person genitive plural</b>
<b>humon hoo-mone':</b> of (from or concerning) you -- ye, you, your (own, -selves).
<b>και</b> <b>conjunction</b>
<b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>ελπιδα</b> <b>noun - accusative singular feminine</b>
<b>elpis el-pece':</b> expectation (abstractly or concretely) or confidence -- faith, hope.
<b>ειναι</b> <b>verb - present infinitive</b>
<b>einai i'-nahee:</b> to exist -- am, was. come, is, lust after, please well, there is, to be, was.
<b>εις</b> <b>preposition</b>
<b>eis ice:</b> to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
<b>θεον</b> <b>noun - accusative singular masculine</b>
<b>theos theh'-os:</b> a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Peter 1:22 .

.	Greek	Strong's	Origin
Since you have in obedience	ὕπακοῇ (upakoē)	5218: obedience	from hupakouō
to the truth	ἀληθείας (alētheias)	225: truth	from aléthés
purified	ἡγνικότες (ēgnikotes)	48: to purify, cleanse from defilement	from hagnos
your souls	ψυχὰς (psuchas)	5590: breath, the soul	of uncertain origin
for a sincere	ἀνυπόκριτον (anupokriton)	505: unhypocritical, unfeigned	from alpha (as a neg. prefix) and hupokrinomai

love of the brethren,	φιλαδελφίαν (philadelphian)	5360: the love of brothers, brotherly love	from philadelphos
fervently	ἐκτενῶς (ektenōs)	1619: intently, fervently	adverb from ektenés
love	ἀγαπήσατε (agapēsate)	25: to love	of uncertain origin
one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
from the heart,	καρδίας (kardias)	2588: heart	a prim. word

## KJV Lexicon

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχας **noun - accusative plural feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ηγνικοτες **verb - perfect active participle - nominative plural masculine**

hagnizo **hag-nid'-zo**: to make clean, i.e. (figuratively) sanctify (ceremonially or morally) -- purify (self).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπακοη **noun - dative singular feminine**

hupakoe **hoop-ak-o-ay'**: attentive harkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

---

της **definite article - genitive singular feminine**  
ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αληθείας **noun - genitive singular feminine**  
aletheia **al-ay'-thi-a:** truth -- true, truly, truth, verity.

---

δια **preposition**  
dia **dee-ah':** through (in very wide applications, local, causal, or occasional)

---

πνευματος **noun - genitive singular neuter**  
pneuma **pn-yoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

εις **preposition**  
eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

φιλαδελφίαν **noun - accusative singular feminine**  
philadelphia **fil-ad-el-fee'-ah:** fraternal affection -- brotherly love (kindness), love of the brethren.

---

ανυποκριτον **adjective - accusative singular feminine**  
anupokritos **an-oo-pok'-ree-tos:** undissembled, i.e. sincere -- without dissimulation (hypocrisy), unfeigned.

---

εκ **preposition**  
ek **ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

καθαρος **adjective - genitive singular feminine**  
katharos **kath-ar-os':** clean -- clean, clear, pure.

---

καρδίας **noun - genitive singular feminine**  
kardia **kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

αλλήλους **reciprocal pronoun - accusative plural masculine**  
allelon **al-lay'-lone:** one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

---

αγαπησατε **verb - aorist active middle - second person**  
agapao **ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

---

εκτενώς **adverb**  
ektenos **ek-ten-oc'e':** intently -- fervently.

---

## 1 Peter 1:23 .



.	Greek	Strong's	Origin
for you have been born again	ἀναγεγεννημένοι (anagegennēmenoi)	313: to beget again	from ana and gennaó
not of seed	σποράς (sporas)	4701: a sowing, by impl. seed	from speiró
which is perishable	φθαρτῆς (phthartēs)	5349: perishable, corruptible	from phtheiró
but imperishable,	ἀφθάρτου (aphthartou)	862a: undecaying, i.e. imperishable	from alpha (as a neg. prefix) and phtheiró
[that is], through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the living	ζώντος (zōntos)	2198: to live	from prim. roots zé- and zó-
and enduring	μένοντος (menontos)	3306: to stay, abide, remain	a prim. verb
word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

ἀναγεγεννημένοι **verb - present passive participle - nominative plural masculine**  
**anagennao an-ag-en-nah'-o:** to beget or (by extension) bear (again) -- beget, (bear) (again).

**οὐκ particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἐκ preposition**  
**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

σπορας **noun - genitive singular feminine**  
spora **spor-ah'**: a sowing, i.e. (by implication) parentage -- seed.

---

φθαρτης **adjective - genitive singular feminine**  
phthartos **fthar-tos'**: decayed, i.e. (by implication) perishable -- corruptible.

---

αλλα **conjunction**  
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

αφθαρτου **adjective - genitive singular feminine**  
aphthartos **af'-thar-tos**: undecaying (in essence or continuance) -- not (in-, un-)corruptible, immortal.

---

δια **preposition**  
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

λογου **noun - genitive singular masculine**  
logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

ζωντος **verb - present active participle - genitive singular masculine**  
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

---

θεου **noun - genitive singular masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

μενοντος **verb - present active participle - genitive singular masculine**  
meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

---

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αιωνα **noun - accusative singular masculine**

---

**aion** **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

## 1 Peter 1:24 .

.	Greek	Strong's	Origin
For, "ALL	παᾶσα (pasa)	3956: all, every	a prim. word
FLESH	σὰρξ (sarx)	4561: flesh	a prim. word
IS LIKE	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
GRASS,	χόρτος (chortos)	5528: a feeding place, food, grass	a prim. word
AND ALL	παᾶσα (pasa)	3956: all, every	a prim. word
ITS GLORY	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
LIKE	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
THE FLOWER	ἄνθος (anthos)	438: a flower	a prim. word
OF GRASS.	χόρτου (chortou)	5528: a feeding place, food, grass	a prim. word
THE GRASS	χόρτος (chortos)	5528: a feeding place, food, grass	a prim. word
WITHERS,	ἐξηράνθη (exēranthē)	3583: to dry up, waste away	from xéros
AND THE FLOWER	ἄνθος (anthos)	438: a flower	a prim. word
FALLS OFF,	ἐξέπεσεν (exepesen)	1601b: to drop away, fig. to lose, become inefficient	from ek and piptó

## KJV Lexicon

διότι **conjunction**

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

πασα **adjective - nominative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

σαρξ **noun - nominative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

χορτος **noun - nominative singular masculine**

chortos **khor'-tos**: a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πασα **adjective - nominative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

δοξα **noun - nominative singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ανθος **noun - nominative singular neuter**

anthos **anth'-os**: a blossom -- flower.

χορτου **noun - genitive singular masculine**

chortos **khor'-tos**: a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.

ξηρανθη **verb - aorist passive indicative - third person singular**

xeraino **xay-rah'-ee-no**: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

ο <b>definite article - nominative singular masculine</b>	
ho <b>ho:</b>	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
χορτος <b>noun - nominative singular masculine</b>	
chortos <b>khor'-tos:</b>	a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.
και <b>conjunction</b>	
kai <b>kahee:</b>	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
το <b>definite article - nominative singular neuter</b>	
ho <b>ho:</b>	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ανθος <b>noun - nominative singular neuter</b>	
anthos <b>anth'-os:</b>	a blossom -- flower.
αυτου <b>personal pronoun - genitive singular masculine</b>	
autos <b>ow-tos':</b>	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
εξεπτεσεν <b>verb - second aorist active indicative - third person singular</b>	
ekpipto <b>ek-pip'-to:</b>	to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

## 1 Peter 1:25 .

.	Greek	Strong's	Origin
BUT THE WORD	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
OF THE LORD	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
ENDURES	μένει (menei)	3306: to stay, abide, remain	a prim. verb
FOREVER."	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration
And this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the word	ῥῆμα	4487: a word, by impl. a	from a modified form of ereó

(rēma) matter  
 which was preached εὐαγγελισθὲν 2097: to announce good news from eu and aggelos  
 (euangelisthen)  
 to you.

## KJV Lexicon

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ρημα **noun - nominative singular neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μενει **verb - present active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνα **noun - accusative singular masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

**ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ΕΣΤΙV verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ρημα noun - nominative singular neuter**

**rhema hray'-mah:** an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ευαγγελισθεν verb - aorist passive participle - nominative singular neuter**

**euaggelizo yoo-ang-ghel-id'-zo:** to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

## 1 Peter 2:1 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
putting aside	Αποθέμενοι (apothemenoi)	659: to put off, lay aside	from apo and tithémi
all	πᾶσαν (pasan)	3956: all, every	a prim. word

malice	κακίαν (kakian)	2549: wickedness	from kakos
and all	πάντα (panta)	3956: all, every	a prim. word
deceit	δόλον (dolon)	1388: a bait, fig. craft, deceit	from the root del-
and hypocrisy	ὑπόκρισιν (upokrisin)	5272: a reply, answer, playacting, hypocrisy	from hupokrinomai
and envy	φθόνους (phthonous)	5355: envy	a prim. word
and all	πᾶσας (pasas)	3956: all, every	a prim. word
slander,	καταλαλιάς (katalalias)	2636: evil-speaking	from katalalos

## KJV Lexicon

αποθεμενοι **verb - second aorist middle passive - nominative plural masculine**

apotithemi **ap-ot-eeth'-ay-mee:** to put away -- cast off, lay apart (aside, down), put away (off).

οὐν **conjunction**

oun **oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πασαν **adjective - accusative singular feminine**

pas **pas:** apparently a primary word; all, any, every, the whole

κακίαν **noun - accusative singular feminine**

kakia **kak-ee'-ah:** badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words



παντα **adjective - accusative singular masculine**  
pas **pas**: apparently a primary word; all, any, every, the whole

δολον **noun - accusative singular masculine**  
dolos **dol'-os**: a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subilty.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υποκρισεις **noun - accusative plural feminine**  
hupokrisis **hoop-ok'-ree-sis**: acting under a feigned part, i.e. (figuratively) deceit (hypocrisy) -- condemnation, dissimulation, hypocrisy.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φθονους **noun - accusative plural masculine**  
phthonos **fthon'-os**: ill-will (as detraction), i.e. jealousy (spite) -- envy.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πασας **adjective - accusative plural feminine**  
pas **pas**: apparently a primary word; all, any, every, the whole

καταλαλιας **noun - accusative plural feminine**  
katalalia **kat-al-al-ee'-ah**: defamation -- backbiting, evil speaking.

## 1 Peter 2:2 .

.	Greek	Strong's	Origin
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
newborn	ἀρτιγέννητα (artigennēta)	738: newborn	from arti and gennaó
babies,	βρέφη (brephē)	1025: an unborn or a newborn child	a prim. word
long	ἐπιποθήσατε (epipothēsate)	1971: to long for	from epi and potheó (to yearn)
for the pure	ἄδολον	97: guileless, genuine	from alpha (as a neg. prefix)

	(adolon)		and dolos
milk	γάλα (gala)	1051: milk	probably from a prim. root glakt-
of the word,	λογικὸν (logikon)	3050: reasonable, rational	from logos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that by it you may grow	αὐξηθῆτε (auxēthēte)	837: to make to grow, to grow	a prol. form of a prim. verb
in respect	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
to salvation,	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér

## KJV Lexicon

ως **adverb**

hos **hose**: which how, i.e. in that manner (very variously used, as follows)

αρτιγεννητα **adjective - nominative plural neuter**

artigennetos **ar-teeg-en'-nay-tos**: just born, i.e. (figuratively) a young convert -- new born.

βρεφη **noun - nominative plural neuter**

brephos **bref'-os**: an infant (properly, unborn) literally or figuratively -- babe, (young) child, infant.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογικον **adjective - accusative singular neuter**

logikos **log-ik-os'**: rational (logical) -- reasonable, of the word.

αδολον **adjective - accusative singular neuter**

adolos **ad'-ol-os**: undeceitful, i.e. (figuratively) unadulterated -- sincere.

γάλα **noun - accusative singular neuter**  
gala gal'-ah: milk (figuratively) -- milk.

ἐπιποθέσθε **verb - aorist active middle - second person**  
epipotheo ep-ee-poth-eh'-o: to dote upon, i.e. intensely crave possession (lawfully or wrongfully) -- (earnestly) desire (greatly), (greatly) long (after), lust.

ἵνα **conjunction**  
hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ἐν **preposition**  
en en: in, at, (up-)on, by, etc.

αὐτῷ **personal pronoun - dative singular neuter**  
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αὐξηθήτε **verb - aorist passive subjunctive - second person**  
auzano owx-an'-o: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

## 1 Peter 2:3 .

.	Greek	Strong's	Origin
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you have tasted	ἐγεύσασθε (egeusasthe)	1089: to taste, eat	a prim. verb
the kindness	χρηστός (chrēstos)	5543: serviceable, good	adjective from chraomai
of the Lord.	κύριος (kurios)	2962: lord, master	from kuros (authority)

## KJV Lexicon

εἴπερ **conditional**

ei per **i per**: if perhaps -- if so be (that), seeing, though.

γευσασθε **verb - aorist middle deponent indicative - second person**

geuomai **ghyoo'-om-ahēe**: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

χρηστος **adjective - nominative singular masculine**

chrestos **khrase-tos'**: employed, i.e. (by implication) useful (in manner or morals) -- better, easy, good(-ness), gracious, kind.

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## 1 Peter 2:4 .

.	Greek	Strong's	Origin
And coming	προσερχόμενοι (proserchomenoi)	4334: to approach, to draw near	from pros and erchomai
to Him as to a living	ζῶντα (zōnta)	2198: to live	from prim. roots zé- and zó-
stone	λίθον (lithon)	3037: a stone	a prim. word
which has been rejected	ἀποδοκιμασμένον (apodedokimasmenon)	593: to reject	from apo and dokimazó
by men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
but is choice	ἐκλεκτὸν (eklekton)	1588: select, by impl. favorite	from eklegó

and precious	ἐντιμον (entimon)	1784: valued, precious	from en and timé
in the sight	παρά (para)	3844: from beside, by the side of, by, beside	a prim. preposition
of God,	θεῷ (theō)	2316: God, a god	of uncertain origin

## KJV Lexicon

### προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

### ὁν relative pronoun - accusative singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### προσερχομενοι verb - present middle or passive deponent participle - nominative plural masculine

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

### λίθον noun - accusative singular masculine

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

### ζωντα verb - present active participle - accusative singular masculine

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

### υπο preposition

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

### ανθρωπων noun - genitive plural masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

### μεν particle

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

### αποδεδοκιμασμενον verb - perfect passive participle - accusative singular masculine

apodokimazo **ap-od-ok-ee-mad'-zo**: to disapprove, i.e. (by implication) to repudiate --

disallow, reject.

**παρά preposition**

**para par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

**δέ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**εκλεκτον adjective - accusative singular masculine**

**eklektos ek-lek-tos':** select; by implication, favorite -- chosen, elect.

**εντιμον adjective - accusative singular masculine**

**entimos en'-tee-mos:** valued (figuratively) -- dear, more honourable, precious, in reputation.

## 1 Peter 2:5 .

.	Greek	Strong's	Origin
you also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
as living	ζῶντες (zōntes)	2198: to live	from prim. roots zé- and zó-
stones,	λίθοι (lithoi)	3037: a stone	a prim. word
are being built		2026: to build upon	from epi and oikodomeó
up as a spiritual	πνευματικός (pneumatikos)	4152: spiritual	from pneuma
house	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
for a holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
priesthood,	ἱεράτευμα (ierateuma)	2406: a priesthood	from hierateuó

to offer	ἀνενέγκαι (anenenkai)	399: to carry up, lead up	from ana and pheró
up spiritual	πνευματικὰς (pneumatikas)	4152: spiritual	from pneuma
sacrifices	θυσίας (thusias)	2378: a sacrifice	from thuó
acceptable	εὐπροσδέκτους (euprosdektous)	2144: acceptable	from eu and prosdechomai
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αὐτοὶ personal pronoun - nominative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ὥς adverb

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

### λίθοι noun - nominative plural masculine

**lithos lee'-thos:** a stone -- (mill-, stumbling-)stone.

### ζῶντες verb - present active participle - nominative plural masculine

**zao dzah'-o:** to live -- life(-time), (a-)live(-ly), quick.

---

**οικοδομεισθε verb - present passive indicative - second person**

**oikodomeo oy-kod-om-eh'-o:** to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

---

**οικος noun - nominative singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

---

**πνευματικός adjective - nominative singular masculine**

**pneumatikos pnyoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

---

**ιερατευμα noun - nominative singular neuter**

**hierateuma hee-er-at'-yoo-mah:** the priestly fraternity, i.e. sacerdotal order (figuratively) -- priesthood.

---

**αγιον adjective - nominative singular neuter**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

---

**ανενεγκαι verb - aorist active middle or passive deponent**

**anaphero an-af-er'-o:** to take up -- bear, bring (carry, lead) up, offer (up).

---

**πνευματικός adjective - accusative plural feminine**

**pneumatikos pnyoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

---

**θυσιας noun - accusative plural feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

---

**ευπροσδεκτους adjective - accusative plural feminine**

**euprosdektos yoo-pros'-dek-tos:** well-received, i.e. approved, favorable -- acceptable(-ted).

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**ιησου noun - genitive singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---



χριστου **noun - genitive singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Peter 2:6 .

.	Greek	Strong's	Origin
For [this] is contained	περιέχει (periechei)	4023: to surround	from peri and echó
in Scripture:	γραφῇ (graphē)	1124: a writing, scripture	from graphó
"BEHOLD,	Ἴδου (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I LAY	τίθῃμι (tithēmi)	5087: to place, lay, set	from a prim. root the-
IN ZION	Σιών (siōn)	4622: Zion, a mountain of Jer. or the city of Jer.	of Hebrew origin Tsiyyon
A CHOICE	ἀκρογωνιαῖον (akrogōniaion)	1588: select, by impl. favorite	from eklegó
STONE,	λίθον (lithon)	3037: a stone	a prim. word
A PRECIOUS	ἔντιμον (entimon)	1784: valued, precious	from en and timé
CORNER	ἐκλεκτὸν (eklekton)	204: at the extreme angle or corner	from akron and gónia
[stone], AND HE WHO BELIEVES	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
IN HIM WILL NOT BE DISAPPOINTED."	κατασχυνθῇ (kataischunthē)	2617b: to put to shame, to disgrace	from kata and aischunó

## KJV Lexicon

**διوتي conjunction**

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

**περιεχει verb - present active indicative - third person singular**

periecho **per-ee-ekh'-o**: to hold all around, i.e. include, clasp (figuratively) -- + astonished, contain, after (this manner).

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

**τη definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γραφη noun - dative singular feminine**

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

**ιδου verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

**τιθημι verb - present active indicative - first person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

**σιων proper noun**

Sion **see-own'**: Sion (i.e. Tsijon), a hill of Jerusalem; figuratively, the Church (militant or triumphant) -- Sion.

**λιθον noun - accusative singular masculine**

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

**ακρογωνιαιον adjective - accusative singular masculine**

akrogoniaios **ak-rog-o-nee-ah'-yos**: belonging to the extreme corner -- chief corner.

**εκλεκτον adjective - accusative singular masculine**

eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

**εντιμον adjective - accusative singular masculine**

entimos **en'-tee-mos**: valued (figuratively) -- dear, more honourable, precious, in reputation.

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΩΝ **verb - present active participle - nominative singular masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οὐ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μὴ **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

καταίσχυνθῇ **verb - aorist passive subjunctive - third person singular**

kataischuno **kat-ahee-skhoo'-no**: to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

## 1 Peter 2:7 .

.	Greek	Strong's	Origin
This	ἡ (ē)	3588: the	the def. art.
precious value,	τιμὴ (timē)	5092: a valuing, a price	akin to tió (to value, honor)
then,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
is for you who believe;	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis

but for those	τοῖς (tois)	3588: the	the def. art.
who disbelieve,	ἀπιστοῦσιν (apistousin)	569: to disbelieve, be faithless	from apistos
"THE STONE	λίθος (lithos)	3037: a stone	a prim. word
WHICH	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
THE BUILDERS	οἰκοδομοῦντες (oikodomountes)	3618: to build a house	from oikodemos
REJECTED,	ἀπεδοκίμασαν (apedokimasan)	593: to reject	from apo and dokimazó
THIS	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
BECAME	ἐγενήθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
THE VERY	κεφαλὴν (kephalēn)	2776: the head	a prim. word
CORNER	γωνίας (gōnias)	1137: an angle, a corner	from gonu
[stone],"			

## KJV Lexicon

ὡμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

**η definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τιμη noun - nominative singular feminine**

time **tee-may'**: a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

---

**τοις definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πιστευουσιν verb - present active participle - dative plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

---

**απειθουσιν verb - present active participle - dative plural masculine**

apeitheo **ap-i-theh'-o**: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**λιθον noun - accusative singular masculine**

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

---

**ος relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**απεδοκιμασαν verb - aorist active indicative - third person**

apodokimazo **ap-od-ok-ee-mad'-zo**: to disapprove, i.e. (by implication) to repudiate -- disallow, reject.

---

**οι definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οικοδομουντες verb - present active participle - nominative plural masculine**

oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

---

**ουτος demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**εγενηθη verb - aorist passive deponent indicative - third person singular**

ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.).

<b>eis</b> <b>ice:</b> to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
<b>κεφαλην</b> <b>noun - accusative singular feminine</b> <b>kephale</b> <b>kef-al-ay':</b> the head (as the part most readily taken hold of), literally or figuratively -- head.
<b>γωνιας</b> <b>noun - genitive singular feminine</b> <b>gonia</b> <b>go-nee'-ah:</b> an angle -- corner, quarter.

## 1 Peter 2:8 .

.	Greek	Strong's	Origin
and, "A STONE	λίθος (lithos)	3037: a stone	a prim. word
OF STUMBLING	προσκόμματος (proskommatos)	4348: a stumbling, an occasion of stumbling	from proskoptó
AND A ROCK	πέτρα (petra)	4073: a (large mass of) rock	a prim. word
OF OFFENSE";	σκανδάλου (skandalou)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
for they stumble	προσκόπτουσιν (proskoptousin)	4350: to strike against, to stumble	from pros and koptó
because they are disobedient	ἀπειθοῦντες (apeithountes)	544: to disobey	from apeithés
to the word,	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
and to this	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
[doom] they were also	καὶ (kai)	2532: and, even, also	a prim. conjunction
appointed.	ἐτέθησαν (etethēsan)	5087: to place, lay, set	from a prim. root the-

## KJV Lexicon

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λιθος noun - nominative singular masculine

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

### προσκομματος noun - genitive singular neuter

proskomma **pros'-kom-mah**: a stub, i.e. (figuratively) occasion of apostasy -- offence, stumbling(-block, (-stone).

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### πετρα noun - nominative singular feminine

petra **pet'-ra**: a (mass of) rock -- rock.

### σκανδαλου noun - genitive singular neuter

skandalon **skan'-dal-on**: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

### οι relative pronoun - nominative plural masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### προσκοπτουσιν verb - present active indicative - third person

proskopto **pros-kop'-to**: to strike at, i.e. surge against (as water); specially, to stub on, i.e. trip up -- beat upon, dash, stumble (at).

### τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### λογω noun - dative singular masculine

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none

of these things move me, tidings, treatise, utterance, word, work.

**απειθουντες verb - present active participle - nominative plural masculine**  
**apeitheo ap-i-theh'-o:** to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

**εις preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**ο relative pronoun - accusative singular neuter**  
**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ετεθησαν verb - aorist passive indicative - third person**  
**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

## 1 Peter 2:9 .

.	Greek	Strong's	Origin
But you are A CHOSEN	ἐκλεκτόν (eklekton)	1588: select, by impl. favorite	from eklegó
RACE,	γένος (genos)	1085: family, offspring	from ginomai
A royal	βασίλειον (basileion)	934: royal	from basileus
PRIESTHOOD,	ἱεράτευμα (ierateuma)	2406: a priesthood	from hierateuó
A HOLY	ἅγιον (agion)	40: sacred, holy	from a prim. root
NATION,	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
A PEOPLE	λαὸς (laos)	2992: the people	a prim. word
FOR [God's] OWN	περιποίησιν	4047: preservation, acquisition	from peripoieó



POSSESSION,	(peripoiēsín)		
so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that you may proclaim	ἐξαγγείλητε (exangeilēte)	1804: to tell out, proclaim	from ek and aggeló
the excellencies	ἀρετὰς (aretas)	703: moral goodness, i.e. virtue	of uncertain origin
of Him who has called	καλέσαντος (kalesantos)	2564: to call	a prim. word
you out of darkness	σκότους (skotous)	4655: darkness	a prim. word
into His marvelous	θαυμαστὸν (thaumaston)	2298: wonderful	from thaumazó
light;	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó

## KJV Lexicon

υμεῖς **personal pronoun - second person nominative plural**  
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γενος **noun - nominative singular neuter**  
genos **ghen'-os**: kin (abstract or concrete, literal or figurative, individual or collective) --  
born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

ἐκλεκτον **adjective - nominative singular neuter**  
eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

βασιλειον **adjective - nominative singular neuter**  
basileios **bas-il'-i-os**: kingly (in nature) -- royal.

ιερατευμα **noun - nominative singular neuter**  
hierateuma **hee-er-at'-yoo-mah**: the priestly fraternity, i.e. sacerdotal order (figuratively) --

priesthood.

---

**εθνος noun - nominative singular neuter**

**ethnos eth'-nos:** a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

---

**αγιον adjective - nominative singular neuter**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

---

**λαος noun - nominative singular masculine**

**laos lah-os':** a people -- people.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**περιποίησιν noun - accusative singular feminine**

**peripoiesis per-ee-poy'-ay-sis:** acquisition (the act or the thing); by extension, preservation - obtain(-ing), peculiar, purchased, possession, saving.

---

**οπως adverb**

**hopos hop'-oce:** what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

---

**τας definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρετας noun - accusative plural feminine**

**arete ar-et'-ay:** manliness (valor), i.e. excellence (intrinsic or attributed) -- praise, virtue.

---

**εξαγγελιητε verb - aorist active subjunctive - second person**

**exaggello ex-ang-el'-lo:** to publish, i.e. celebrate -- shew forth.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**σκοτους noun - genitive singular neuter**

**skotos skot'-os:** shadiness, i.e. obscurity -- darkness.

---

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

**καλεσαντος verb - aorist active participle - genitive singular masculine**  
**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

**εις preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θαυμαστον adjective - accusative singular neuter**  
**thaumastos thow-mas-tos':** wondered at, i.e. (by implication) wonderful -- marvel(-lous).

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**φως noun - accusative singular neuter**  
**phos foke:** luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

## 1 Peter 2:10 .

.	Greek	Strong's	Origin
for you once	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
were NOT A PEOPLE,	λαὸς (laos)	2992: the people	a prim. word
but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
you are THE PEOPLE	λαὸς (laos)	2992: the people	a prim. word
OF GOD;	θεοῦ (theou)	2316: God, a god	of uncertain origin
you had NOT RECEIVED	ἡλεημένοι (ēleēmenoi)	1653: to have pity or mercy on, to show mercy	from eleos
MERCY,	ἐλεηθέντες (eleēthentes)	1653: to have pity or mercy on, to show mercy	from eleos

but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
you have RECEIVED MERCY.		1653: to have pity or mercy on, to show mercy	from eleos

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πότε **particle**

pote **pot-eh'**: indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

λαος **noun - nominative singular masculine**

laos **lah-os'**: a people -- people.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λαος **noun - nominative singular masculine**

laos **lah-os'**: a people -- people.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουκ **particle - nominative**

**ου οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ηλεημενοι verb - perfect passive participle - nominative plural masculine**

**eleeo el-eh-eh'-o:** to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

**νυν adverb**

**nun noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**εληθεντες verb - aorist passive participle - nominative plural masculine**

**eleeo el-eh-eh'-o:** to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

## 1 Peter 2:11 .

.	Greek	Strong's	Origin
Beloved,	Ἀγαπητοί (agapētoi)	27: beloved	from agapaó
I urge	παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you as aliens	παροίκους (paroikous)	3941: dwelling near, foreign	from para and oikos
and strangers	παρεπιδήμους (parepidēmous)	3927: sojourning in a strange place	from para and epidēmos (sojourning in)
to abstain		568: to hold back, keep off, to be away, be distant	from apo and echó
from fleshly	σαρκικῶν (sarkikōn)	4559: pertaining to the flesh, carnal	from sarx
lusts	ἐπιθυμιῶν (epithumiōn)	1939: desire, passionate longing, lust	from epithumeó
which	αἵτινες (aitines)	3748: whoever, anyone who	from hos, and tis
wage war	στρατεύονται (strateuontai)	4754: to make war, hence to serve as a soldier	from stratos (an encamped army)

against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the soul.	ψυχῆς (psuchēs)	5590: breath, the soul	of uncertain origin

## KJV Lexicon

αγαπητοι **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

παρακαλω **verb - present active indicative - first person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

παροίκους **adjective - accusative plural masculine**

paroikos **par'-oy-kos**: having a home near, i.e. (as noun) a by-dweller (alien resident) -- foreigner, sojourn, stranger.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεπιδημους **adjective - accusative plural masculine**

parepidemos **par-ep-id'-ay-mos**: an alien alongside, i.e. a resident foreigner -- pilgrim, stranger.

απεχεσθαι **verb - present middle middle or passive deponent**

apechomai **ap-ekh'-om-ahee**: to hold oneself off, i.e. refrain -- abstain.

των **definite article - genitive plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκικων **adjective - genitive plural feminine**

sarkikos **sar-kee-kos'**: pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

**ἐπιθυμιῶν** **noun - genitive plural feminine**  
**epithumia** **ep-ee-thoo-mee'-ah:** a longing (especially for what is forbidden) --  
 concupiscence, desire, lust (after).

**αἱτινες** **relative pronoun - nominative plural feminine**  
**hostis** **hos'-tis:** which some, i.e. any that; also (definite) which same

**στρατεύονται** **verb - present middle indicative - third person**  
**strateuomai** **strat-yoo'-om-ah-ee:** to serve in a military campaign; figuratively, to execute the  
 apostolate (with its arduous duties and functions), to contend with carnal inclinations --  
 soldier, (go to) war(-fare).

**κατα** **preposition**  
**kata** **kat-ah':** (prepositionally) down (in place or time), in varied relations

**της** **definite article - genitive singular feminine**  
**ho** **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English  
 idiom) -- the, this, that, one, he, she, it, etc.

**ψυχης** **noun - genitive singular feminine**  
**psuche** **psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -  
 ily), life, mind, soul, + us, + you.

## 1 Peter 2:12 .

.	Greek	Strong's	Origin
Keep	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
your behavior	ἀναστροφὴν (anastrophēn)	391: behavior, conduct	from anastrephó
excellent	καλήν (kalēn)	2570: beautiful, good	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Gentiles,	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that in the thing in which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

they slander	καταλαλοῦσιν (katalalousin)	2635: to speak evil of	from katalalos
you as evildoers,	κακοποιῶν (kakopoiōn)	2555: an evildoer	from kakopoieó
they may because	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
of your good	καλῶν (kalōn)	2570: beautiful, good	a prim. word
deeds,	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
as they observe	ἐποπτεύοντες (epopteuontes)	2029: to look upon	from epoptés
[them], glorify	δοξάσωσιν (doxasōsin)	1392: to render or esteem glorious (in a wide application)	from doxa
God	θεὸν (theon)	2316: God, a god	of uncertain origin
in the day	ἡμέρα (ēmera)	2250: day	a prim. word
of visitation.	ἐπισκοπῆς (episkopēs)	1984: a visiting, an overseeing	from episkeptomai

## KJV Lexicon

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναστροφην **noun - accusative singular feminine**

**anastrophe an-as-trof-ay':** behavior -- conversation.

υμων **personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).



ΕΧΟΝΤΕΣ **verb - present active participle - nominative plural masculine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

καλην **adjective - accusative singular feminine**  
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

---

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

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τοις **definite article - dative plural neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

εθνεσιν **noun - dative plural neuter**  
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

---

ινα **conjunction**  
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

---

ω **relative pronoun - dative singular neuter**  
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

καταλαλουσιν **verb - present active indicative - third person**  
katalaleo **kat-al-al-eh'-o**: to be a traducer, i.e. to slander -- speak against (evil of).

---

υμων **personal pronoun - second person genitive plural**  
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

---

ως **adverb**  
hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

---

κακοποιων **adjective - genitive plural masculine**  
kakopoios **kak-op-oy-os'**: a bad-doer; (specially), a criminal -- evil-doer, malefactor.

---

εκ **preposition**  
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

των **definite article - genitive plural neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

καλων **adjective - genitive plural neuter**  
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

<b>εργων</b> <b>noun - genitive plural neuter</b> <b>ergon er'-gon:</b> toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.
<b>ΕΠΟΠΤΕΥΣΑΝΤΕΣ</b> <b>verb - aorist active participle - nominative plural masculine</b> <b>epopteuo ep-opt-yoo'-o:</b> to inspect, i.e. watch -- behold.
<b>δοξασωσιν</b> <b>verb - aorist active subjunctive - third person</b> <b>doxazo dox-ad'-zo:</b> to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.
<b>τον</b> <b>definite article - accusative singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>θεον</b> <b>noun - accusative singular masculine</b> <b>theos theh'-os:</b> a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
<b>εν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>ημερα</b> <b>noun - dative singular feminine</b> <b>hemera hay-mer'-ah:</b> age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
<b>επισκοπης</b> <b>noun - genitive singular feminine</b> <b>episkope ep-is-kop-ay':</b> inspection (for relief); by implication, superintendence; specially, the Christian episcopate -- the office of a bishop, bishoprick, visitation.

## 1 Peter 2:13 .

.	Greek	Strong's	Origin
Submit	Υποτάγητε (upotagēte)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
yourselves for the Lord's	κύριον (kurion)	2962: lord, master	from kuros (authority)
sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
to every	πάσῃ (pasē)	3956: all, every	a prim. word
human	ἀνθρωπίνῃ	442: human	from anthrōpos

	(anthrōpinē)		
institution,	κτίσει (ktisei)	2937: creation (the act or the product)	from ktizó
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
to a king	βασιλεῖ (basilei)	935: a king	of uncertain origin
as the one in authority,	ὑπερέχοντι (uperechonti)	5242: to hold above, to rise above, to be superior	from huper and echó

## KJV Lexicon

υποταγητε **verb - second aorist passive imperative - second person**

**hupotasso** **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

οὐν **conjunction**

**oun** **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πάση **adjective - dative singular feminine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

ανθρωπινη **adjective - dative singular feminine**

**anthropinos** **anth-ro'-pee-nos**: human -- human, common to man, man(-kind), (man-)kind, men's, after the manner of men.

κτίσει **noun - dative singular feminine**

**ktisis** **ktis'-is**: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

δια **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον **definite article - accusative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κυριον** **noun - accusative singular masculine**  
**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**ΕΙΤΕ** **conjunction**  
**eite** **i'-teh**: if too -- if, or, whether.

**βασιλει** **noun - dative singular masculine**  
**basileus** **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

**ως** **adverb**  
**hos** **hoke**: which how, i.e. in that manner (very variously used, as follows)

**ΥΠΕΡΕΧΟΝΤΙ** **verb - present active participle - dative singular masculine**  
**huperecho** **hoop-er-ekh'-o**: to hold oneself above, i.e. (figuratively) to excel; participle (as adjective, or neuter as noun) superior, superiority -- better, excellency, higher, pass, supreme.

## 1 Peter 2:14 .

.	Greek	Strong's	Origin
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
to governors	ἡγεμόσιν (ēgemōsin)	2232: a leader, governor	from hēgeomai
as sent	πεμπόμενοις (pempōmenois)	3992: to send	a prim. word
by him for the punishment	ἐκδίκησιν (ekdikēsīn)	1557: vengeance, vindication	from ekdikeó
of evildoers	κακοποιῶν (kakopoiōn)	2555: an evildoer	from kakopoieó
and the praise	ἔπαινον (epainon)	1868: praise	from epi and ainos
of those who do right.		15: to do good	from agathos and poieó

## KJV Lexicon

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

ηγεμοσιν **noun - dative plural masculine**

hegemon **hayg-em-ohn'**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πεμπομενοις **verb - present passive participle - dative plural masculine**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εκδικησιν **noun - accusative singular feminine**

ekdikesis **ek-dik'-ay-sis**: vindication, retribution -- (a-, re-)venge(-ance), punishment.

κακοποιων **adjective - genitive plural masculine**

kakopoios **kak-op-oy-os'**: a bad-doer; (specially), a criminal -- evil-doer, malefactor.

επαινον **noun - accusative singular masculine**

epainos **ep'-ahee-nos**: laudation; concretely, a commendable thing -- praise.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αγαθοποιων **adjective - genitive plural masculine**

agathopoios **ag-ath-op-oy-os'**: a well-doer, i.e. virtuous -- them that do well.

## 1 Peter 2:15 .

.	Greek	Strong's	Origin
For such	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
is the will	θέλημα (thelēma)	2307: will	from theló
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
that by doing right	ἀγαθοποιούντας (agathopoiousantas)	15: to do good	from agathos and poieó
you may silence	φίμοῦν (phimoun)	5392: to muzzle, to put to silence	from phimos (a muzzle)
the ignorance	ἀγνοσίαν (agnōsian)	56: ignorance	from alpha (as a neg. prefix) and the same as ginóskó
of foolish	ἀφρόνων (aphronōn)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén
men.	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### οὕτως adverb

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

### εστιν verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### το definite article - nominative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελημα **noun - nominative singular neuter**

**thelema** **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

του **definite article - genitive singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αγαθοποιουντας **verb - present active participle - accusative plural masculine**

**agathopoieo** **ag-ath-op-oy-eh'-o**: to be a well-doer (as a favor or a duty) -- (when) do good (well).

φιμουν **verb - present active infinitive**

**phimoo** **fee-mo'-o**: to muzzle -- muzzle.

την **definite article - accusative singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

των **definite article - genitive plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αφρωνων **adjective - genitive plural masculine**

**aphron** **af'-rone**: mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

ανθρωπων **noun - genitive plural masculine**

**anthropos** **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αγνωσιαν **noun - accusative singular feminine**

**agnosia** **ag-no-see'-ah**: ignorance (properly, the state) -- ignorance, not the knowledge.

## 1 Peter 2:16 .

.	Greek	Strong's	Origin
[Act] as free men,	ἐλεύθεροι (eleutheroi)	1658: free, i.e. not a slave or not under restraint	a prim. word
and do not use	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
your freedom	ἐλευθερίαν	1657: liberty, freedom	from eleutheros

	(eleutherian)		
as a covering	ἐπικάλυμμα (epikalumma)	1942: a cover, veil	from epikaluptó
for evil,	κακίας (kakias)	2549: wickedness	from kakos
but [use it] as bondslaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

ως **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

ελευθεροι **adjective - nominative plural masculine**

eleutheros **el-yoo'-ther-os:** unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ως **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

επικαλυμμα **noun - accusative singular neuter**

epikaluma **ep-ee-kal'-oo-mah:** a covering, i.e. (figuratively) pretext -- cloke.

εχοντες **verb - present active participle - nominative plural masculine**

echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

της **definite article - genitive singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



κακίας **noun - genitive singular feminine**

**kakia kak-ee'-ah:** badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελευθεριαν **noun - accusative singular feminine**

**eleutheria el-yoo-ther-ee'-ah:** freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

αλλ **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ως **adverb**

**hos hoco:** which how, i.e. in that manner (very variously used, as follows)

δουλοι **noun - nominative plural masculine**

**doulos doo'-los:** a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

θεου **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Peter 2:17 .

.	Greek	Strong's	Origin
Honor	τιμήσατε (timēsate)	5091: to fix the value, to price	from timē
all people,	πάντας (pantas)	3956: all, every	a prim. word
love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
the brotherhood,	ἀδελφότητα (adelphotēta)	81: brotherhood	from adelphos
fear	φοβεῖσθε (phobeisthe)	5399: to put to flight, to terrify, frighten	from phobos
God,	θεὸν	2316: God, a god	of uncertain origin

	(theon)		
honor	τιμᾶτε	5091: to fix the value, to price	from timé
	(timate)		
the king.	βασιλέα	935: a king	of uncertain origin
	(basilea)		

## KJV Lexicon

παντας **adjective - accusative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

τιμησατε **verb - aorist active middle - second person**

**timao tim-ah'-o:** to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοτητα **noun - accusative singular feminine**

**adelphotes ad-el-fot'-ace:** brotherhood (properly, the feeling of brotherliness), i.e. the (Christian) fraternity -- brethren, brotherhood.

αγαπησατε **verb - aorist active middle - second person**

**agapao ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

φοβεισθε **verb - present middle or passive deponent imperative - second person**

**phobeo fob-eh'-o:** to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**βασιλεα noun - accusative singular masculine**

**basileus bas-il-yooce':** a sovereign (abstractly, relatively, or figuratively) -- king.

**τιματε verb - present active imperative - second person**

**timao tim-ah'-o:** to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

## 1 Peter 2:18 .

.	Greek	Strong's	Origin
Servants,	οἰκέται (oiketai)	3610b: a house servant	from oikeó
be submissive	ὑποτασσόμενοι (upotassomenoi)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to your masters	δεσπόταις (despotais)	1203: lord, master	of uncertain origin
with all	παντὶ (panti)	3956: all, every	a prim. word
respect,	φόβῳ (phobō)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
not only	μόνον (monon)	3440: merely	adverb from monos
to those	Οἱ (oi)	3588: the	the def. art.
who are good	ἀγαθοῖς (agathois)	18: good	of uncertain origin
and gentle,	ἐπεικέσιν (epieikesin)	1933: seemly, equitable, yielding	from epi and eoika (see also eikó)
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
to those	τοῖς (tois)	3588: the	the def. art.
who are unreasonable.	σκολιοῖς (skoliois)	4646: curved, winding, hence crooked	a prim. word

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΙΚΕΤΑΙ **noun - nominative plural masculine**

oiketes **oy-ket'-ace**: a fellow resident, i.e. menial domestic -- (household) servant.

ΥΠΟΤΑΣΣΟΜΕΝΟΙ **verb - present passive participle - nominative plural masculine**

hupotasso **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ΠΑΝΤΙ **adjective - dative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

φοβῶ **noun - dative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

ΤΟΙΣ **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΕΣΠΟΤΑΙΣ **noun - dative plural masculine**

despotes **des-pot'-ace**: an absolute ruler (despot) -- Lord, master.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μόνον **adverb**

monon **mon'-on**: merely -- alone, but, only.

ΤΟΙΣ **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΓΑΘΟΙΣ **adjective - dative plural masculine**

**agathos ag-ath-os':** good (in any sense, often as noun) -- benefit, good(-s, things), well.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**επιεικεσιν adjective - dative plural masculine**

**epieikes ep-ee-i-kace':** appropriate, i.e. (by implication) mild -- gentle, moderation, patient.

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σκολιοις adjective - dative plural masculine**

**skolios skol-ee-os':** warped, i.e. winding; figuratively, perverse -- crooked, froward, untoward.

## 1 Peter 2:19 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[finds] favor,	χάρις (charis)	5485: grace, kindness	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of conscience	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
toward God	θεοῦ (theou)	2316: God, a god	of uncertain origin

a person	τις (tis)	5100: a certain one, someone, a prim. enclitic indef. pronoun anyone	
bears up under	ὑποφέρει (upopherei)	5297: to bear by being under, to endure	from hupo and pheró
sorrows	λύπας (lupas)	3077: pain of body or mind, grief, sorrow	a prim. word
when suffering	πάσχων (paschōn)	3958: to suffer, to be acted on	akin to penthos
unjustly.	ἀδίκως (adikōs)	95: unjustly	adverb from adikos

## KJV Lexicon

**ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**χαρις noun - nominative singular feminine**

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

**συνειδησιν noun - accusative singular feminine**

**suneidesis soon-i'-day-sis:** co-perception, i.e. moral consciousness -- conscience.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**υποφέρει** **verb - present active indicative - third person singular**  
**hupophero** **hoop-of-er'-o**: to bear from underneath, i.e. (figuratively) to undergo hardship -- bear, endure.

**τις** **indefinite pronoun - nominative singular masculine**  
**tis** **tis**: some or any person or object

**λυπας** **noun - accusative plural feminine**  
**lupe** **loo'-pay**: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

**πασχων** **verb - present active participle - nominative singular masculine**  
**pascho** **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

**αδικως** **adverb**  
**adikos** **ad-ee'-koce**: unjustly -- wrongfully.

## 1 Peter 2:20 .

.	Greek	Strong's	Origin
For what	ποῖον (poion)	4169: of what sort?	from the same as posos
credit	κλέος (kleos)	2811: fame	from kleó (to celebrate)
is there if,	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
when you sin	ἀμαρτάνοντες (amartanontes)	264: to miss the mark, do wrong, sin	from an early root hamart-
and are harshly treated,	κολαφιζόμενοι (kolaphizomenoi)	2852: to strike with the fist	from kolaphos (a blow with the fist)
you endure	ὑπομενεῖτε (upomeneite)	5278: to stay behind, to await, endure	from hupo and menó
it with patience?	ὑπομενεῖτε (upomeneite)	5278: to stay behind, to await, endure	from hupo and menó
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true

when you do what is right	ἀγαθοποιῶντες (agathopoiousantes)	15: to do good	from agathos and poieó
and suffer	πάσχοντες (paschontes)	3958: to suffer, to be acted on	akin to penthos
[for it] you patiently endure		5278: to stay behind, to await, endure	from hupo and menó
it, this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[finds] favor	χάρις (charis)	5485: grace, kindness	a prim. word
with God.	θεῶ (theō)	2316: God, a god	of uncertain origin

## KJV Lexicon

ποιοῦν **interrogative pronoun - nominative singular neuter**

**poios poy'-os:** individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

γάρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

κλεος **noun - nominative singular neuter**

**kleos kleh'-os:** renown (as if being called) -- glory.

εἰ **conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

αμαρτανοντες **verb - present active participle - nominative plural masculine**

**hamartano ham-ar-tan'-o:** to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words



**κολαφιζομενοι verb - present passive participle - nominative plural masculine**

**kolaphizo kol-af-id'-zo:** to rap with the fist -- buffet.

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**υπομενειτε verb - future active indicative - second person**

**hupomeno hoop-om-en'-o:** to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry behind.

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**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

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**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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**αγαθοποιουντες verb - present active participle - nominative plural masculine**

**agathopoieo ag-ath-op-oy-eh'-o:** to be a well-doer (as a favor or a duty) -- (when) do good (well).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**πασχοντες verb - present active participle - nominative plural masculine**

**pascho pas'-kho:** to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

---

**υπομενειτε verb - future active indicative - second person**

**hupomeno hoop-om-en'-o:** to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry behind.

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**τουτο demonstrative pronoun - nominative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**χαρις noun - nominative singular feminine**

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

---

**παρα preposition**

**para par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

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**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

# 1 Peter 2:21 .

.	Greek	Strong's	Origin
For you have been called	ἐκλήθητε (eklēthēte)	2564: to call	a prim. word
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
purpose, since	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
suffered	ἔπαθεν (epathen)	3958: to suffer, to be acted on	akin to penthos
for you, leaving	ὑπολιμπάνων (upolimpanōn)	5277: to leave behind	a collateral form of hupoleipó
you an example	ὑπογραμμὸν (upogrammon)	5261: a writing to be copied, an example	from hupographó (to trace in outline, sketch out); from hupo and graphó
for you to follow	ἐπακολουθήσητε (epakolouthēsēte)	1872: to follow after	from epi and akolouthéō
in His steps,	ἵχνησιν (ichnesin)	2487: a track	a prim. word

## KJV Lexicon

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**εκληθητε verb - aorist passive indicative - second person**

**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**χριστος noun - nominative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**επαθεν verb - second aorist active indicative - third person singular**

**pascho pas'-kho:** to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

---

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

---

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**υπολιμπανων verb - present active participle - nominative singular masculine**

**hupolimpano hoop-ol-im-pan'-o:** to leave behind, i.e. bequeath -- leave.

---

**υπογραμμον noun - accusative singular masculine**

**hupogrammos hoop-og-ram-mos':** an underwriting, i.e. copy for imitation (figuratively) -- example.

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the

intent (that), lest, so as, (so) that, (for) to.

επακολουθησῃτε **verb - aorist active subjunctive - second person**  
epakoloutheo **ep-ak-ol-oo-theh'-o**: to accompany -- follow (after).

τοῖς **definite article - dative plural neuter**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰχνεσιν **noun - dative plural neuter**  
ichnos **ikh'-nos**: a track (figuratively) -- step.

αὐτοῦ **personal pronoun - genitive singular masculine**  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Peter 2:22 .

.	Greek	Strong's	Origin
WHO	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
COMMITTED	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
NO	οὐκ (ouk)	3756: not, no	a prim. word
SIN,	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
NOR	οὐδὲ (oude)	3761: and not, neither	from ou, and de
WAS ANY DECEIT	δόλος (dolos)	1388: a bait, fig. craft, deceit	from the root del-
FOUND	εὗρέθη (eurethē)	2147: to find	a prim. verb
IN HIS MOUTH;	στόματι (stomati)	4750: the mouth	a prim. word

## KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αμαρτιαν **noun - accusative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

ουδε **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ευρεθη **verb - aorist passive indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

δολος **noun - nominative singular masculine**

dolos **dol'-os**: a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subtilty.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοματι **noun - dative singular neuter**

stoma **stom'-a**: edge, face, mouth.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Peter 2:23 .

■			
.	Greek	Strong's	Origin

and while being reviled,	λοιδορούμενος (loidoroumenos)	3058: to abuse, revile	from loidoros
He did not revile in return;	ἀντελοιδόρει (anteloidorei)	486: to revile in turn	from anti and loidoreó
while suffering,	πάσχων (paschōn)	3958: to suffer, to be acted on	akin to penthos
He uttered	ἠπειλεί (ēpeilei)	546: to threaten	from apeilé
no	οὐκ (ouk)	3756: not, no	a prim. word
threats,		546: to threaten	from apeilé
but kept entrusting	παρεδίδου (paredidou)	3860: to hand over, to give or deliver over, to betray	from para and didómi
[Himself] to Him who judges	κρίνοντι (krinonti)	2919: to judge, decide	a prim. verb
righteously;	δικαίως (dikaiōs)	1346: righteously, justly	from dikaios

## KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

λοιδορουμενος **verb - present passive participle - nominative singular masculine**

loidoreo **loy-dor-eh'-o**: to reproach, i.e. vilify -- revile.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αντελοιδορει **verb - imperfect active indicative - third person singular**

antiloidoreo **an-tee-loy-dor-eh'-o**: to rail in reply -- revile again.

πασχων **verb - present active participle - nominative singular masculine**  
pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

οὐκ **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἡπειλεῖ **verb - imperfect active indicative - third person singular**  
apeileo **ap-i-leh'-o**: to menace; by implication, to forbid -- threaten.

παρεδίδου **verb - imperfect active indicative - third person singular**  
paradidomi **par-ad-id'-o-mee**: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τῷ **definite article - dative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρινοντι **verb - present active participle - dative singular masculine**  
krino **kree'-no**: by implication, to try, condemn, punish

δικαιῶς **adverb**  
dikaios **dik-ah'-yoce**: equitably -- justly, (to) righteously(-ness).

## 1 Peter 2:24 .

.	Greek	Strong's	Origin
and He Himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
bore	ἀνήνεγκεν (anēnenken)	399: to carry up, lead up	from ana and pheró
our sins	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
in His body	σώματι (sōmati)	4983: a body	of uncertain origin
on the cross,	ξύλον (xulon)	3586: wood	a prim. word

so	ὥνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we might die	ἀπογενόμενοι (apogenomenoi)	581: to be away, be removed from	from apo and ginomai
to sin	ἁμαρτίαις (amartiais)	266: a sin, failure	from hamartanó
and live	ζήσωμεν (zēsōmen)	2198: to live	from prim. roots zé- and zó-
to righteousness;	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
for by His wounds	μώλωπι (mōlōpi)	3468: a bruise	of uncertain origin
you were healed.	ἰάθητε (iathēte)	2390: to heal	a prim. verb

## KJV Lexicon

ος **relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τας **definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτίας **noun - accusative plural feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

ημων **personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

αυτος **personal pronoun - nominative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανηνεγκεν **verb - aorist active indicative - third person singular**



**anaphero an-af-er'-o:** to take up -- bear, bring (carry, lead) up, offer (up).

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σωματι noun - dative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ξυλον noun - accusative singular neuter**

**xulon xoo'-lon:** timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**ταις definite article - dative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αμαρτιας noun - dative plural feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

---

**απογενομενοι verb - second aorist middle deponent participle - nominative plural masculine**

**apogenomenos ap-og-en-om'-en-os:** absent, i.e. deceased (figuratively, renounced) -- being dead.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δικαιοσυνη noun - dative singular feminine**

**dikaiosune** **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

**ζησωμεν** **verb - aorist active subjunctive - first person**  
**zao** **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

**ου** **relative pronoun - genitive singular masculine**  
**hos** **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**τω** **definite article - dative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μωλωπι** **noun - dative singular masculine**  
**molops** **mo'-lopes**: a mole (black eye) or blow-mark -- stripe.

**αυτου** **personal pronoun - genitive singular masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ιαθητε** **verb - aorist passive indicative - second person**  
**iaomai** **ee-ah'-om-ah-ee**: to cure -- heal, make whole.

## 1 Peter 2:25 .

.	Greek	Strong's	Origin
For you were continually straying	πλανώμενοι (planōmenoi)	4105: to cause to wander, to wander	from plané
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
sheep,	προβάτα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
you have returned	ἐπεστράφητε (epestraphēte)	1994: to turn, to return	from epi and strephó
to the Shepherd	ποιμένα (poimena)	4166: a shepherd	of uncertain origin
and Guardian	ἐπίσκοπον (episkopon)	1985: a superintendent, an overseer	from epi and skopos

of your souls.

ψυχῶν  
(psuchōn)

5590: breath, the soul

of uncertain origin

## KJV Lexicon

ητε **verb - imperfect indicative - second person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

προβατα **noun - nominative plural neuter**

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

πλανωμενα **verb - present passive participle - nominative plural neuter**

planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

επιστραφητε **verb - second aorist passive indicative - second person**

epistrepho **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ποιμένα noun - accusative singular masculine**  
**poimen poy-mane':** a shepherd -- shepherd, pastor.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἐπισκοπτον noun - accusative singular masculine**

**episkopos ep-is'-kop-os:** a superintendent, i.e. Christian officer in genitive case charge of a (or the) church -- bishop, overseer.

**των definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ψυχων noun - genitive plural feminine**

**psuche psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

## 1 Peter 3:1 .

.	Greek	Strong's	Origin
In the same way,	Ὅμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
you wives,	γυναῖκες (gunaikes)	1135: a woman	a prim. word
be submissive	ὑποτασσόμεναι (upotassomenai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to your own	ἰδίῳς (idiois)	2398: one's own, distinct	a prim. word
husbands	ἀνδράσιν (andrasin)	435: a man	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that even		2532: and, even, also	a prim. conjunction

if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
[of them] are disobedient	ἀπειθοῦσιν (apeithousin)	544: to disobey	from apeithés
to the word,	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
they may be won	κερδηθήσονται (kerdēthēsontai)	2770: to gain	from kerdos
without	ἄνευ (aneu)	427: without (preposition)	perhaps akin to alpha (as a neg. prefix)
a word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
by the behavior	ἀναστροφῆς (anastrophēs)	391: behavior, conduct	from anastrephó
of their wives,	γυναικῶν (gunaikōn)	1135: a woman	a prim. word

## KJV Lexicon

ομοίως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικες **noun - nominative plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

---

**υποτασσομεναι verb - present passive participle - nominative plural feminine**

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

---

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιδιοις adjective - dative plural masculine**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

---

**ανδρασιν noun - dative plural masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**τινες indefinite pronoun - nominative plural masculine**

**tis tis:** some or any person or object

---

**απειθουσιν verb - present active indicative - third person**

**apeitheo ap-i-theh'-o:** to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λογω noun - dative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

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**της definite article - genitive singular feminine**

---

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**των definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γυναικων noun - genitive plural feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

**αναστροφης noun - genitive singular feminine**

**anastrophe an-as-trof-ay':** behavior -- conversation.

**ανευ preposition**

**aneu an'-yoo:** without -- without.

**λογου noun - genitive singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**κερδηθισονται verb - future passive indicative - third person**

**kerdaino ker-dah'-ee-no:** to gain -- (get) gain, win.

## 1 Peter 3:2 .

.	Greek	Strong's	Origin
as they observe	ἐποπτεύσαντες (epopteusantes)	2029: to look upon	from epoptés
your chaste	ἀγνήν (agnēn)	53: free from ceremonial defilement, holy, sacred	from the same as hagios
and respectful	φόβῳ (phobō)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
behavior.	ἀναστροφὴν (anastrophēn)	391: behavior, conduct	from anastrephó

## KJV Lexicon

ΕΠΟΠΤΕΥΣΑΝΤΕΣ **verb - aorist active participle - nominative plural masculine**

epopteuo **ep-opt-yoo'-o**: to inspect, i.e. watch -- behold.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

φοβω **noun - dative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

αγνην **adjective - accusative singular feminine**

hagnos **hag-nos'**: clean, i.e. (figuratively) innocent, modest, perfect -- chaste, clean, pure.

αναστροφην **noun - accusative singular feminine**

anastrophe **an-as-trof-ay'**: behavior -- conversation.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

## 1 Peter 3:3 .

.	Greek	Strong's	Origin
Your adornment	κόσμος (kosmos)	2889: order, the world	a prim. word
must not be [merely] external--	ἔξωθεν (exōthen)	1855: from without	from exó
braiding	ἐμπλοκῆς (emplokēs)	1708: (elaborate) braiding (of the hair)	from emplekó
the hair,	τριχῶν (trichōn)	2359: hair	a prim. word
and wearing	περιθέσεως (peritheseōs)	4025: a putting around	from perithémi
gold jewelry,	χρυσίων (chrusiōn)	5553: a piece of gold, gold	dim. of chrusos



or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
putting	ἐνδύσεως (enduseōs)	1745: a putting on, i.e. investment (with clothing)	from enduó
on dresses;	ἱματίων (imatiōn)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)

## KJV Lexicon

### ων **relative pronoun - genitive plural feminine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### εστω **verb - present imperative - third person singular**

**esto es'-to:** be thou; also estosan

### ουχ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εξωθεν **adverb**

**exothern ex'-o-then:** external(-ly) -- out(-side, -ward, -wardly), (from) without.

### εμπλοκης **noun - genitive singular feminine**

**emploke em-plok-ay':** elaborate braiding of the hair -- plaiting.

### τριχων **noun - genitive plural feminine**

**thrix threeks:** hair -- hair.

### και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### περιθεσεως **noun - genitive singular feminine**

**perithesis per-ith'-es-is:** a putting all around, i.e. decorating oneself with -- wearing.

**χρυσίων** **noun - genitive plural neuter**  
**chrusion khroo-see'-on:** a golden article, i.e. gold plating, ornament, or coin -- gold.

**η** **particle**  
**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

**ενδυσσεως** **noun - genitive singular feminine**  
**endusis en'-doo-sis:** investment with clothing -- putting on.

**ιματίων** **noun - genitive plural neuter**  
**himation him-at'-ee-on:** a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

**κοσμος** **noun - nominative singular masculine**  
**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

## 1 Peter 3:4 .

.	Greek	Strong's	Origin
but [let it be] the hidden	κρυπτός (kruptos)	2927: hidden	from kruptó
person	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
of the heart,	καρδίας (kardias)	2588: heart	a prim. word
with the imperishable quality	ἀφθάρτω (aphthartō)	862a: undecaying, i.e. imperishable	from alpha (as a neg. prefix) and phtheiró
of a gentle	ἡσυχίου (ēsuchiou)	4239b: gentle	of uncertain origin
and quiet	πραέως (praeōs)	2272: tranquil	a prol. form of hēsuchos (still, quiet)
spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

is precious	πολυτελής (poluteles)	4185: very costly	from polus and telos
in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### αλλ conjunction

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κρυπτος adjective - nominative singular masculine

**kruptos kroop-tos':** concealed, i.e. private -- hid(-den), inward(-ly), secret.

### της definite article - genitive singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### καρδιας noun - genitive singular feminine

**kardia kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

### ανθρωπος noun - nominative singular masculine

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### τω definite article - dative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αφθαρτω adjective - dative singular neuter

**aphthartos af'-thar-tos:** undecaying (in essence or continuance) -- not (in-, un-)corruptible,

immortal.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πραεος **adjective - genitive singular neuter**

praus **prah-ooce'**: mild, i.e. (by implication) humble -- meek.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ησυχιου **adjective - genitive singular neuter**

hesuchios **hay-soo'-khee-os**: keeping one's seat (sedentary), i.e. (by implication) still (undisturbed, undisturbing) -- peaceable, quiet.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ο **relative pronoun - nominative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πολυτελες **adjective - nominative singular neuter**

poluteles **pol-oo-tel-ace'**: extremely expensive -- costly, very precious, of great price.

## 1 Peter 3:5 .

.	Greek	Strong's	Origin
For in this way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

in former times	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
the holy	ἅγιοι (agiai)	40: sacred, holy	from a prim. root
women	γυναῖκες (gunaikes)	1135: a woman	a prim. word
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
who hoped	ἐλπίζουσαι (elpizousai)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
in God,	θεὸν (theon)	2316: God, a god	of uncertain origin
used to adorn	ἐκόσμουν (ekosmoun)	2885: to order, arrange	from kosmos
themselves,	ἐαυτὰς (eautas)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
being submissive	ὑποτασσόμεναι (upotassomenai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to their own	ἰδίοις (idiois)	2398: one's own, distinct	a prim. word
husbands;	ἀνδράσιν (andrasin)	435: a man	a prim. word

## KJV Lexicon

### οὕτως **adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

### γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**ΠΟΤΕ particle**

**pote pot-eh':** indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

---

**ΚΑΙ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αἱ definite article - nominative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ἁγία adjective - nominative plural feminine**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

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**γυναῖκες noun - nominative plural feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

---

**αἱ definite article - nominative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ἐλπίζουσαι verb - present active participle - nominative plural feminine**

**elpizo el-pid'-zo:** to expect or confide -- (have, thing) hope(-d) (for), trust.

---

**ἐπὶ preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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**θεόν noun - accusative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ἐκοσμοῦν verb - imperfect active indicative - third person**

**kosmeo kos-meh'-o:** to put in proper order, i.e. decorate; specially, to snuff (a wick) -- adorn, garnish, trim.

---

**ἐαυτὰς reflexive pronoun - third person accusative plural feminine**

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

---

**ὑποτάσσομεναι verb - present passive participle - nominative plural feminine**

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

---

**τοῖς definite article - dative plural masculine**

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**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ἰδιοις adjective - dative plural masculine**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

**ανδρασιν noun - dative plural masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

## 1 Peter 3:6 .

.	Greek	Strong's	Origin
just	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
as Sarah	Σάρρα (sarra)	4564: Sarah, the wife of Abraham	of Hebrew origin Sarah
obeyed	ὑπήκουεν (upēkouen)	5219: to listen, attend to	from hupo and akouó
Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
calling	καλοῦσα (kalousa)	2564: to call	a prim. word
him lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)
and you have become	ἐγενήθητε (egenēthēte)	1096: to come into being, to happen, to become	from a prim. root gen-
her children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
if you do what is right	ἀγαθοποιοῦσαι (agathopoiousai)	15: to do good	from agathos and poieó
without	καὶ (kai)	2532: and, even, also	a prim. conjunction
being frightened	φοβούμεναι (phoboumenai)	5399: to put to flight, to terrify, frighten	from phobos
by any	μηδεμίαν (mēdemian)	3367: no one, nothing	from méde and heis

fear.

πτόησιν  
(ptoēsín)

4423: a fluttering, excitement, from ptoeó  
hence terror

## KJV Lexicon

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

σαρρα **noun - nominative singular feminine**

Sarrha **sar'-hrah**: Sarra (i.e. Sarah), the wife of Abraham -- Sara, Sarah.

υπηκουσεν **verb - aorist active indicative - third person singular**

hupakouo **hoop-ak-oo'-o**: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

κυριον **noun - accusative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

καλουσα **verb - present active participle - nominative singular feminine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

ης **relative pronoun - genitive singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγενηθητε **verb - aorist passive deponent indicative - second person**

ginomai **ghin'-om-ahce**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)



<b>ΤΕΚΝΑ</b> <b>noun - accusative plural neuter</b> <b>teknon tek'-non:</b> a child (as produced) -- child, daughter, son.
<b>αγαθοποιουσαι</b> <b>verb - present active participle - nominative plural feminine</b> <b>agathopoieo ag-ath-op-oy-eh'-o:</b> to be a well-doer (as a favor or a duty) -- (when) do good (well).
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>μη</b> <b>particle - nominative</b> <b>me may:</b> any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
<b>φοβουμεναι</b> <b>verb - present middle or passive deponent participle - nominative plural feminine</b> <b>phobeo fob-eh'-o:</b> to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.
<b>μηδεμιαν</b> <b>adjective - accusative singular feminine</b> <b>medeis may-dice':</b> not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.
<b>πτοησιν</b> <b>noun - accusative singular feminine</b> <b>ptoesis pto'-ay-sis:</b> alarm -- amazement.

## 1 Peter 3:7 .

.	Greek	Strong's	Origin
You husbands	ἄνδρες (andres)	435: a man	a prim. word
in the same way,	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
live	συννοικοῦντες (sunoikountes)	4924b: to dwell together	from sun and oikeó
with [your wives] in an understanding way,	γινῶσιν (gnōsin)	1108: a knowing, knowledge	from ginóskó
as with someone	σκεύει (skeuei)	4632: a vessel, implement, pl. goods	a prim. word

weaker,		4160: to make, do	a prim. word
since she is a woman;	γυναικείῳ (gunaikeiō)	1134: female	from guné
and show	ἀπονέμοντες (aponemontes)	632: to assign, apportion	from apo and the same as nomos
her honor	τιμὴν (timēn)	5092: a valuing, a price	akin to tíō (to value, honor)
as a fellow heir	συγκληρονόμοι (sunklēronomoi)	4789: a co-inheritor	from sun and kléronomos
of the grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
of life,	ζωῆς (zōēs)	2222: life	from zaó
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that your prayers	προσευχᾶς (proseuchas)	4335: prayer	from proseuchomai
will not be hindered.	ἐγκόπτεσθαι (enkoptesthai)	1465: to cut into, i.e. fig. impede, detain	from en and koptó

## KJV Lexicon

οἱ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἄνδρες **noun - nominative plural masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

ομοίως **adverb**

**homoios hom-oy'-oce:** similarly -- likewise, so.

---

**σΥΝΟΙΚΟΥΝΤΕΣ** verb - present active participle - nominative plural masculine  
**sunoikeo soon-oy-keh'-o:** to reside together (as a family) -- dwell together.

---

**κατα** preposition  
**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**γνῶσιν** noun - accusative singular feminine  
**gnosis gno'-sis:** knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

---

**ως** adverb  
**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

---

**ασθενεστερω** adjective - dative singular neuter - comparative or contracted  
**asthenes as-then-ace':** strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

---

**σκευει** noun - dative singular neuter  
**skeuos skyoo'-os:** a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

---

**τω** definite article - dative singular neuter  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γυναικειω** adjective - dative singular neuter  
**gunaikeios goo-nahee-ki'-os:** feminine -- wife.

---

**απονεμοντες** verb - present active participle - nominative plural masculine  
**aponemo ap-on-em'-o:** to apportion, i.e. bestow -- give.

---

**τιμην** noun - accusative singular feminine  
**time tee-may':** a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

---

**ως** adverb  
**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

---

**και** conjunction  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**συγκληρονομοι** adjective - nominative plural masculine  
**sugkleronomos soong-klay-ron-om'-os:** a co-heir, i.e. (by analogy) participant in common -- fellow (joint)-heir, heir together, heir with.

---

**χαριτος** noun - genitive singular feminine  
**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure,

---

thank(-s, -worthy).

ζωης **noun - genitive singular feminine**  
zoe **dzo-ay'**: life -- life(-time).

εις **preposition**  
**eis ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**  
**me may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εγκοπτεσθαι **verb - present passive middle or passive deponent**  
**egkopto eng-kop'-to**: to cut into, i.e. (figuratively) impede, detain -- hinder, be tedious unto.

τας **definite article - accusative plural feminine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσευχας **noun - accusative plural feminine**  
**proseuche pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

υμων **personal pronoun - second person genitive plural**  
**humon hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

## 1 Peter 3:8 .

.	Greek	Strong's	Origin
To sum	τέλος (telos)	5056: an end, a toll	a prim. word
up, all	πάντες (pantes)	3956: all, every	a prim. word
of you be harmonious,	όμόφρονες (omophrones)	3675: agreeing	from the same as homou and phrén
sympathetic,	συμπαθεῖς (sumpatheis)	4835: sympathetic	from sun and paschó

brotherly,	φιλάδελφοι (philadelphoi)	5361: loving one's brother	from philos and adelphos
kindhearted,	εὐσπλαγχνοι (eusplanchnoi)	2155: tenderhearted, compassionate	from eu and splagchnon
and humble in spirit;		5012b: humble-minded	from tapeinos and phrén

## KJV Lexicon

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τελος **noun - nominative singular neuter**

telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ομοφρονες **adjective - nominative plural masculine**

homophron **hom-of'-rone**: like-minded, i.e. harmonious -- of one mind.

συμπαθεις **adjective - nominative plural masculine**

sumpathes **soom-path-ace'**: having a fellow-feeling (sympathetic), i.e. (by implication) mutually commiserative -- having compassion one of another.

φιλαδελφοι **adjective - nominative plural masculine**

philadelphos **fil-ad'-el-fos**: fond of brethren, i.e. fraternal -- love as brethren.

ευσπλαγχνοι **adjective - nominative plural masculine**

eusplagchnos **yoo'-splanekh-nos**: well compassioned, i.e. sympathetic -- pitiful, tender-hearted.

φιλοφρονες **adjective - nominative plural masculine**

philophron **fil-of'-rone**: friendly of mind, i.e. kind -- courteous.

# 1 Peter 3:9 .

.	Greek	Strong's	Origin
not returning	ἀποδιδόντες (apodidontes)	591: to give up, give back, return, restore	from apo and didómi
evil	κακὸν (kakon)	2556: bad, evil	a prim. word
for evil	κακοῦ (kakou)	2556: bad, evil	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
insult	λοιδορίαν (loidorian)	3059: abuse, railing	from loidoreó
for insult,	λοιδορίας (loidorias)	3059: abuse, railing	from loidoreó
but giving a blessing	εὐλογοῦντες (eulogountes)	2127: to speak well of, praise	from eu and logos
instead;	τουναντίον (tounantion)	5121: on the contrary	adverb from contr. of ho, and enantion
for you were called	ἐκλήθητε (eklēthēte)	2564: to call	a prim. word
for the very		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
purpose that you might inherit	κληρονομήσητε (klēronomēsēte)	2816: to inherit	from kléronomos
a blessing.	εὐλογίαν (eulogian)	2129: praise, blessing	from the same as eulogeó

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

αποδιδόντες **verb - present active participle - nominative plural masculine**

apodidomi **ap-od-ee'd'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

---

κακον **adjective - accusative singular neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

---

αντι **preposition**

anti **an-tee'**: opposite, i.e. instead or because of (rarely in addition to) -- for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

---

κακου **adjective - genitive singular neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

---

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

λοιδοριαν **noun - accusative singular feminine**

loidoria **loy-dor-ee'-ah**: slander or vituperation -- railing, reproach(-fully).

---

αντι **preposition**

anti **an-tee'**: opposite, i.e. instead or because of (rarely in addition to) -- for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

---

λοιδοριας **noun - genitive singular feminine**

loidoria **loy-dor-ee'-ah**: slander or vituperation -- railing, reproach(-fully).

---

τουναντιον **adverb - contracted form**

tounantion **too-nan-tee'-on**: on the contrary -- contrariwise.

---

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

ευλογουντες **verb - present active participle - nominative plural masculine**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

---

ειδοτες **verb - perfect active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

---

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**εκληθητε verb - aorist passive indicative - second person**

**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**ευλογιαν noun - accusative singular feminine**

**eulogia yoo-log-ee'-ah:** fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

**κληρονομησητε verb - aorist active subjunctive - second person**

**kleronomeo klay-ron-om-eh'-o:** to be an heir to -- be heir, (obtain by) inherit(-ance).

## 1 Peter 3:10 .

.	Greek	Strong's	Origin
For, "THE ONE	ὅ (o)	3588: the	the def. art.
WHO DESIRES	θέλων (thelōn)	2309: to will, wish	a prim. verb
LIFE,	ζωὴν (zōēn)	2222: life	from zaó
TO LOVE	ἀγαπᾶν (agapan)	25: to love	of uncertain origin
AND SEE		3708: to see, perceive, attend to	a prim. verb
GOOD	ἀγαθὰς (agathas)	18: good	of uncertain origin



DAYS,	ἡμέρας (ēmeras)	2250: day	a prim. word
MUST KEEP	παυσάτω (pausatō)	3973: to make to cease, hinder	a prim. word
HIS TONGUE	γλῶσσαν (glōssan)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
FROM EVIL	κακοῦ (kakou)	2556: bad, evil	a prim. word
AND HIS LIPS	χείλη (cheilē)	5491: a lip, an edge	a prim. word
FROM SPEAKING	λαλήσαι (lalēsai)	2980: to talk	from lalos (talkative)
DECEIT.	δόλον (dolon)	1388: a bait, fig. craft, deceit	from the root del-

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

θελων **verb - present active participle - nominative singular masculine**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ζωην **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

αγαπαν **verb - present active infinitive**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ιδειν verb - second aorist active middle or passive deponent**  
**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**ημερας noun - accusative plural feminine**  
**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

**αγαθας adjective - accusative plural feminine**  
**agathos ag-ath-os':** good (in any sense, often as noun) -- benefit, good(-s, things), well.

---

**παυσω verb - aorist active middle - third person singular**  
**pauo pow'-o:** to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

---

**την definite article - accusative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γλωσσαν noun - accusative singular feminine**  
**glossa gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

---

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**απο preposition**  
**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**κακου adjective - genitive singular neuter**  
**kakos kak-os':** worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**χειλη noun - accusative plural neuter**  
**cheilos khi'-los:** a lip (as a pouring place); figuratively, a margin (of water) -- lip, shore.

---

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**του definite article - genitive singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**μη** **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**λαλῆσαι** **verb - aorist active middle or passive deponent**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**δολον** **noun - accusative singular masculine**

**dolos dol'-os:** a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subtility.

## 1 Peter 3:11 .

.	Greek	Strong's	Origin
"HE MUST TURN AWAY	ἐκκλινάτω (ekklinatō)	1578: to deviate, to turn away (from someone or something)	from ek and klinó
FROM EVIL	κακοῦ (kakou)	2556: bad, evil	a prim. word
AND DO	ποιῇσάτω (poiēsatō)	4160: to make, do	a prim. word
GOOD;	ἀγαθόν (agathon)	18: good	of uncertain origin
HE MUST SEEK	ζητησάτω (zētēsatō)	2212: to seek	of uncertain origin
PEACE	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
AND PURSUE	διωξάτω (diōxatō)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
IT.			

## KJV Lexicon

εκκλινω **verb - aorist active middle - third person singular**

ekkline **ek-klee'-no**: to deviate, i.e. (absolutely) to shun, or (relatively) to decline (from piety) -- avoid, eschew, go out of the way.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

κακου **adjective - genitive singular neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποιησω **verb - aorist active middle - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

αγαθον **adjective - accusative singular neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

ζητησω **verb - aorist active middle - third person singular**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ειρηνην **noun - accusative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διωξω **verb - aorist active middle - third person singular**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

## 1 Peter 3:12 .

.	Greek	Strong's	Origin
"FOR THE EYES	ὀφθαλμοὶ (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
OF THE LORD	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
ARE TOWARD	ἐπὶ (epi)	1909: on, upon	a prim. preposition
THE RIGHTEOUS,	δικαίους (dikaious)	1342: correct, righteous, by impl. innocent	from diké
AND HIS EARS	ᾠτα (ōta)	3775: the ear	a prim. word
ATTEND TO THEIR PRAYER,	δέησιν (deēsín)	1162: a need, entreaty	from deomai
BUT THE FACE	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
OF THE LORD	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
IS AGAINST	ἐπὶ (epi)	1909: on, upon	a prim. preposition
THOSE WHO DO	ποιούντας (poiountas)	4160: to make, do	a prim. word
EVIL."	κακά (kaka)	2556: bad, evil	a prim. word

## KJV Lexicon

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### οφθαλμοι noun - nominative plural masculine

**ophthalmos of-thal-mos':** the eye; by implication, vision; figuratively, envy (from the

jealous side-glance) -- eye, sight.

---

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**δικαιους adjective - accusative plural masculine**

**dikaio dik'-ah-yos:** equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ωτα noun - nominative plural neuter**

**ous ooce:** the ear (physically or mentally) -- ear.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**δεησιν noun - accusative singular feminine**

**deesis deh'-ay-sis:** a petition -- prayer, request, supplication.

---

**αυτων personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**προσωπον noun - nominative singular neuter**

**prosopon pros'-o-pon:** the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of

distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**ποιοουντας** **verb - present active participle - accusative plural masculine**  
**poieo** **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

**κακα** **adjective - accusative plural neuter**  
**kakos** **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

## 1 Peter 3:13 .

.	Greek	Strong's	Origin
Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is there to harm	κακώσων (kakōsōn)	2559: to ill-treat	from kakos
you if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you prove	γένησθε (genēsthe)	1096: to come into being, to happen, to become	from a prim. root gen-
zealous	ζηλωταὶ (zēlōtai)	2207: zealous	from zēloō
for what is good?	ἀγαθοῦ (agathou)	18: good	of uncertain origin

## KJV Lexicon

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τις** **interrogative pronoun - nominative singular masculine**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακῶσων **verb - future active participle - nominative singular masculine**

**kakoo kak-o'-o:** to injure; figuratively, to exasperate -- make evil affected, entreat evil, harm, hurt, vex.

υμας **personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εαν **conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθου **adjective - genitive singular neuter**

**agathos ag-ath-os':** good (in any sense, often as noun) -- benefit, good(-s, things), well.

μιμηται **noun - nominative plural masculine**

**mimetes mim-ay-tace':** an imitator -- follower.

γενησθε **verb - second aorist middle deponent subjunctive - second person**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Peter 3:14 .

.	Greek	Strong's	Origin
But even	καὶ (kai)	2532: and, even, also	a prim. conjunction
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you should suffer	πάσχοιτε (paschoite)	3958: to suffer, to be acted on	akin to penthos



for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of righteousness,	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
you are blessed.	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
AND DO NOT FEAR	φοβηθῆτε (phobēthēte)	5399: to put to flight, to terrify, frighten	from phobos
THEIR INTIMIDATION,	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
AND DO NOT BE TROUBLED,	ταραχθῆτε (tarachthēte)	5015: to stir up, to trouble	from a prim. root tarach-

## KJV Lexicon

### αλλ conjunction

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### ει conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### πασχοιτε verb - present active participle deponent - second person

**pascho pas'-kho:** to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

### δια preposition

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

### δικαιοσυνην noun - accusative singular feminine

**dikaioisune dik-ah-yos-oo'-nay:** equity (of character or act); specially (Christian) justification -- righteousness.

**μακαριοι** **adjective - nominative plural masculine**  
**makarios** **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

**τον** **definite article - accusative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε** **conjunction**  
**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**φοβον** **noun - accusative singular masculine**  
**phobos** **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

**αυτων** **personal pronoun - genitive plural masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**μη** **particle - nominative**  
**me** **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**φοβηθητε** **verb - aorist passive deponent imperative - second person**  
**phobeo** **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

**μηδε** **conjunction**  
**mede** **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

**ταραχθητε** **verb - aorist passive subjunctive - second person**  
**tarasso** **tar-as'-so**: to stir or agitate (roil water) -- trouble.

## 1 Peter 3:15 .

.	Greek	Strong's	Origin
but sanctify	ἀγιάσατε (agiasate)	37: to make holy, consecrate, sanctify	from hagios
Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
as Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
in your hearts,	καρδίαις (kardiais)	2588: heart	a prim. word

always	ἀεὶ (aei)	104: ever, unceasingly	of uncertain origin
[being] ready	ἔτοιμοι (etoimoi)	2092: prepared	a prim. word
to make a defense	ἀπολογία (apologian)	627: a speech in defense	from apologeomai
to everyone	παντὶ (panti)	3956: all, every	a prim. word
who asks	αἰτοῦντι (aitounti)	154: to ask, request	a prim. verb
you to give an account	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
for the hope	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó
that is in you, yet	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
with gentleness	πραΰτητος (prautētos)	4240: gentleness	from praus
and reverence;	φόβου (phobou)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)

## KJV Lexicon

κύριον **noun - accusative singular masculine**

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

δε **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**θεον noun - accusative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**αγιασατε verb - aorist active middle - second person**

**hagiazō hag-ee-ad'-zo:** to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ταις definite article - dative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καρδιας noun - dative plural feminine**

**kardia kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**ετοιμοι adjective - nominative plural masculine**

**hetoimos het-oy'-mos:** adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**αι adverb**

**aei ah-eye':** ever, by qualification regularly; by implication, earnestly; --always, ever.

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**απολογιαν noun - accusative singular feminine**

**apologia ap-ol-og-ee'-ah:** a plea (apology) -- answer (for self), clearing of self, defence.

---

**παντι adjective - dative singular masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιτουντι verb - present active participle - dative singular masculine**

**aiteo ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

---

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your

(+ own).

**λογον noun - accusative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**περι preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

**ελπιδος noun - genitive singular feminine**

**elpis el-pece':** expectation (abstractly or concretely) or confidence -- faith, hope.

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

**πραυτητος noun - genitive singular feminine**

**prautes prah-oo'-tace:** mildness, i.e. (by implication) humility -- meekness.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**φοβου noun - genitive singular masculine**

**phobos fob'-os:** alarm or fright -- be afraid, + exceedingly, fear, terror.

## 1 Peter 3:16 .

.	Greek	Strong's	Origin
and keep	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
a good	ἀγαθήν	18: good	of uncertain origin

	(agathēn)		
conscience	συνείδησιν (suneidēsín)	4893: consciousness, spec. conscience	from suneidon
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that in the thing in which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you are slandered,	καταλαλεῖσθε (katalaleisthe)	2635: to speak evil of	from katalalos
those	οἱ (oi)	3588: the	the def. art.
who revile	ἐπηρεάζοντες (epēreazontes)	1908: to revile	from epéreia (spiteful abuse)
your good	ἀγαθὴν (agathēn)	18: good	of uncertain origin
behavior	ἀναστροφὴν (anastrophēn)	391: behavior, conduct	from anastrephó
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
will be put to shame.	καταισχυνθῶσιν (kataischunthōsin)	2617b: to put to shame, to disgrace	from kata and aischunó

## KJV Lexicon

συνειδησιν **noun - accusative singular feminine**

suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

ΕΧΟΝΤΕΣ **verb - present active participle - nominative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ἀγαθὴν **adjective - accusative singular feminine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

---

**iva conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ω relative pronoun - dative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**καταλαλῶσιν verb - present active subjunctive - third person**

**katalaleo kat-al-al-eh'-o:** to be a traducer, i.e. to slander -- speak against (evil of).

---

**υμῶν personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**ως adverb**

**hos hoco:** which how, i.e. in that manner (very variously used, as follows)

---

**κακοποιῶν adjective - genitive plural masculine**

**kakopoios kak-op-oy-os':** a bad-doer; (specially), a criminal -- evil-doer, malefactor.

---

**καταίσχυνθῶσιν verb - aorist passive subjunctive - third person**

**kataischuno kat-ahee-skho'-no:** to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**επιηρεάζοντες verb - present active participle - nominative plural masculine**

**epereazo ep-ay-reh-ad'-zo:** to insult, slander -- use spitefully, falsely accuse.

---

**υμῶν personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αγαθὴν adjective - accusative singular feminine**

**agathos ag-ath-os':** good (in any sense, often as noun) -- benefit, good(-s, things), well.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**χριστῶ noun - dative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

αναστροφήν **noun - accusative singular feminine**  
anastrophe **an-as-trof-ay'**: behavior -- conversation.

## 1 Peter 3:17 .

.	Greek	Strong's	Origin
For it is better,	κρείττον (kreitton)	2909: better	cptv. of the same as kratistos
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
God	θεοῦ (theou)	2316: God, a god	of uncertain origin
should will	θέλοι (theloi)	2309: to will, wish	a prim. verb
it so, that you suffer	πάσχειν (paschein)	3958: to suffer, to be acted on	akin to penthos
for doing what is right	ἀγαθοποιούντας (agathopoiousantas)	15: to do good	from agathos and poieó
rather than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for doing what is wrong.	κακοποιούντας (kakopoiousantas)	2554: to do evil	from kakos and poieó

### KJV Lexicon

κρείττον **adjective - nominative singular neuter**  
kreitton **krite'-tohn**: stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

γάρ **conjunction**  
**gar gar**: assigning a reason (used in argument, explanation or intensification; often with



other particles)

αγαθοποιουντας **verb - present active participle - accusative plural masculine**  
agathopoieo **ag-ath-op-oy-eh'-o**: to be a well-doer (as a favor or a duty) -- (when) do good (well).

ει **conditional**  
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

θελοι **verb - present active participle deponent - third person singular**  
thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

το **definite article - nominative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελημα **noun - nominative singular neuter**  
thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

του **definite article - genitive singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πασχειν **verb - present active infinitive**  
pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

η **particle**  
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

κακοποιουντας **verb - present active participle - accusative plural masculine**  
kakopoieo **kak-op-oy-eh'-o**: to be a bad-doer, i.e. (objectively) to injure, or (genitive) to sin -- do(ing) evil.

## 1 Peter 3:18 .

.	Greek	Strong's	Origin
For Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrío

also	καὶ (kai)	2532: and, even, also	a prim. conjunction
died		599: to die	from apo and thnésko
for sins	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
once for all,	ἅπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-
[the] just	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
for [the] unjust,	ἀδίκων (adikōn)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He might bring	προσαγάγη (prosagagē)	4317: to bring or lead to	from pros and agó
us to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
having been put to death	θανατωθεὶς (thanatōtheis)	2289: to put to death	from thanatos
in the flesh,	σαρκὶ (sarki)	4561: flesh	a prim. word
but made alive	ζωοποιηθεὶς (zōopoiētheis)	2227: to make alive	from the same as zóon and poieó
in the spirit;	πνεύματι (pneumati)	4151: wind, spirit	from pneó

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**χριστος noun - nominative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**απαξ adverb**

**hapax hap'-ax:** one (or a single) time (numerically or conclusively) -- once.

---

**περι preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**αμαρτιων noun - genitive plural feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

---

**επαθεν verb - second aorist active indicative - third person singular**

**pascho pas'-kho:** to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

---

**δικαιος adjective - nominative singular masculine**

**dikaio dik'-ah-yos:** equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

---

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

---

**αδικων adjective - genitive plural masculine**

**adikos ad'-ee-kos:** unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

**προσαγαγη verb - second aorist active subjunctive - third person singular**

**prosago pros-ag'-o:** to lead towards, i.e. (transitively) to conduct near (summon, present), or (intransitively) to approach -- bring, draw near.

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**θανατωθεις verb - perfect passive participle - nominative singular masculine**

**thanatoo than-at-o'-o:** to kill -- become dead, (cause to be) put to death, kill, mortify.

**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**σαρκι noun - dative singular feminine**

**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

**ζωοποιηθεις verb - aorist passive participle - nominative singular masculine**

**zoopoieo dzo-op-oy-eh'-o:** to (re-)vitalize -- make alive, give life, quicken.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**πνευματι noun - dative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

## 1 Peter 3:19 .

.	Greek	Strong's	Origin
in which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
He went	πορευθεὶς (poreutheis)	4198: to go	from poros (a ford, passage)
and made proclamation	ἐκήρυξεν (ekēruxen)	2784: to be a herald, proclaim	of uncertain origin

to the spirits	πνεύμασιν (pneumasin)	4151: wind, spirit	from pneó
[now] in prison,	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó

## KJV Lexicon

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### ω relative pronoun - dative singular neuter

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### τοις definite article - dative plural neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### φυλακη noun - dative singular feminine

**phulake foo-lak-ay':** a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

### πνευμασιν noun - dative plural neuter

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

### πορευθεις verb - aorist passive deponent participle - nominative singular masculine

**poreuomai por-yoo'-om-ahee:** 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.

### εκηρυξεν verb - aorist active indicative - third person singular

**kerusso kay-roos'-so:** to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

# 1 Peter 3:20 .

.	Greek	Strong's	Origin
who once	ΠΟΤΕ (pote)	4218: once, ever	enclitic particle from the same as posos and te
were disobedient,	ἀπειθήσασιν (apeithēsin)	544: to disobey	from apeithēs
when	ὅΤΕ (ote)	3753: when	from hos, and te
the patience	μακροθυμία (makrothumia)	3115: patience, long-suffering	from makros and thumos
of God	ΘΕΟΥ (theou)	2316: God, a god	of uncertain origin
kept waiting	ἀπεξεδέχετο (apexedecheto)	553: to await eagerly	from apo and ekdechomai
in the days	ἡμέραις (ēmerais)	2250: day	a prim. word
of Noah,	Νῶε (nōe)	3575: Noah, a patriarch	of Hebrew origin Noah
during the construction	κατασκευαζομένης (kataskeuazomenēs)	2680: to prepare	from kata and skeuazó (to prepare, make ready)
of the ark,	κιβωτοῦ (kibōtou)	2787: a wooden box	of uncertain origin
in which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a few,	ὀλίγοι (oligoi)	3641: few, little, small	a prim. word
that is, eight	ὀκτώ (oktō)	3638: eight	a prim. cardinal number
persons,	ψυχαί (psuchai)	5590: breath, the soul	of uncertain origin

were brought safely	διεσώθησαν (diesōthēsan)	1295: to bring safely through (a danger), to save thoroughly	from dia and sózō
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
[the] water.	ὕδατος (udatos)	5204: water	a prim. word

## KJV Lexicon

απειθησασιν **verb - aorist active participle - dative plural masculine**

apeitheo **ap-i-theh'-o**: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

ΠΟΤΕ **particle**

pote **pot-eh'**: indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

ΟΤΕ **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

απεξεδεχετο **verb - imperfect middle or passive deponent indicative - third person singular**

apekdechomai **ap-ek-dekh'-om-ahēe**: to expect fully -- look (wait) foreign

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μακροθυμια **noun - nominative singular feminine**

makrothumia **mak-roth-oo-mee'-ah**: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

ημεραις **noun - dative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

νωε **proper noun**

Noe **no'-eh**: Noe, (i.e. Noah), a patriarch -- Noe.

---

κατασκευαζομενης **verb - present passive participle - genitive singular feminine**

kataskeuwazo **kat-ask-yoo-ad'-zo**: to prepare thoroughly; by implication, to construct, create -  
- build, make, ordain, prepare.

---

κιβωτου **noun - genitive singular feminine**

kibotos **kib-o-tos'**: a box, i.e. the sacred ark and that of Noah -- ark.

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or  
(figuratively) purpose (result, etc.); also in adverbial phrases

---

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --  
one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

ολιγαι **adjective - nominative plural feminine**

oligos **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter  
(adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short,  
small, a while.

---

τουτ **demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same,  
there(-fore, -unto), this, thus, where(-fore).

---

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

οκτω **numeral (adjective)**

oktos **ok-to'**: eight -- eight.

---

ψυχαι **noun - nominative plural feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -  
ily), life, mind, soul, + us, + you.

---

διασωθησαν **verb - aorist passive indicative - third person**

diasozo **dee-as-odze'-o**: to save thoroughly, i.e. (by implication or analogy) to cure,  
preserve, rescue, etc. -- bring safe, escape (safe), heal, make perfectly whole, save.

---

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---



υδατος **noun - genitive singular neuter**  
**hudor hoo'-dore:** water (as if rainy) literally or figuratively -- water.

# 1 Peter 3:21 .

.	Greek	Strong's	Origin
Corresponding	ἀντίτυπον (antitupon)	499: struck back, corresponding to	from anti and tupos
to that, baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizō
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
saves	σώζει (sōzei)	4982: to save	from sós (safe, well)
you -- not the removal	ἀπόθεσις (apothesis)	595: a putting away	from apothémi
of dirt	ρύπου (rupou)	4509: filth	a prim. word
from the flesh,	σαρκὸς (sarkos)	4561: flesh	a prim. word
but an appeal	ἐπερώτημα (eperōtēma)	1906: an inquiry, a demand	from eperōtaó
to God	θεόν (theon)	2316: God, a god	of uncertain origin
for a good	ἀγαθῆς (agathēs)	18: good	of uncertain origin
conscience--	συνειδήσεως (suneidēseōs)	4893: consciousness, spec. conscience	from suneidon
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
the resurrection	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi
of Jesus	Ἰησοῦ	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

	(iēsou)	three other Isr.	
Christ,	ΧΡΙΣΤΟΥ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

ο **relative pronoun - nominative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αντιτυπον **adjective - nominative singular neuter**

antitupon **an-teet'-oo-pon**: corresponding (antitype), i.e. a representative, counterpart -- (like) figure (whereunto).

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

σωζει **verb - present active indicative - third person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

βαπτισμα **noun - nominative singular neuter**

baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

σαρκος **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

αποθεσις **noun - nominative singular feminine**

apothesis **ap-oth'-es-is**: a laying aside -- putting away (off).

ρυπου **noun - genitive singular masculine**  
rhupos **hroo'-pos**: dirt, i.e. (morally) depravity -- filth.

αλλα **conjunction**  
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

συνειδησεως **noun - genitive singular feminine**  
suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

αγαθης **adjective - genitive singular feminine**  
agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

επερωτημα **noun - nominative singular neuter**  
eperotema **ep-er-o'-tay-mah**: an inquiry -- answer.

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

θεον **noun - accusative singular masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δι **preposition**  
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αναστασεως **noun - genitive singular feminine**  
anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

ιησου **noun - genitive singular masculine**  
iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Peter 3:22 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

is at the right hand	δεξιᾶ (dexia)	1188: the right hand or side	perhaps a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
having gone	πορευθεὶς (poreutheis)	4198: to go	from poros (a ford, passage)
into heaven,	οὐρανόν (ouranon)	3772: heaven	a prim. word
after angels	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
and authorities	ἐξουσιῶν (exousiōn)	1849: power to act, authority	from exesti
and powers	δυνάμεων (dunameōn)	1411: (miraculous) power, might, strength	from dunamai
had been subjected	ὑποταγέντων (upotagentōn)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to Him.			

## KJV Lexicon

ος **relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστιν **verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

δεξια **adjective - dative singular feminine**

**dexios dex-ee-os':** the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

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**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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**πορευθεις verb - aorist passive deponent participle - nominative singular masculine**

**poreuomai por-yoo'-om-ahee:** 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.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**ουρανον noun - accusative singular masculine**

**ouranos oo-ran-os':** the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

---

**υποταγεντων verb - second aorist passive participle - genitive plural masculine**

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**αγγελων noun - genitive plural masculine**

**aggelos ang'-el-os:** a messenger; especially an angel; by implication, a pastor -- angel, messenger.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εξουσιων noun - genitive plural feminine**

**exousia ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**δυναμεων noun - genitive plural feminine**

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**dunamis** **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

## 1 Peter 4:1 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
since Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
has suffered	παθόντος (pathontos)	3958: to suffer, to be acted on	akin to penthos
in the flesh,	σαρκὶ (sarki)	4561: flesh	a prim. word
arm	οπλίσασθε (oplisasthe)	3695: to make ready, to equip	from hoplon
yourselves also	καὶ (kai)	2532: and, even, also	a prim. conjunction
with the same	αὐτήν (autēn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
purpose,	ἐννοίαν (ennoian)	1771: thinking, thoughtfulness, i.e. moral understanding	from en and nous
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he who has suffered	παθῶν (pathōn)	3958: to suffer, to be acted on	akin to penthos
in the flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
has ceased	πέπαυται (pepautai)	3973: to make to cease, hinder	a prim. word
from sin,	ἁμαρτίαις (amartiais)	266: a sin, failure	from hamartanó

## KJV Lexicon

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

παθοντος **verb - second aorist active participle - genitive singular masculine**

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

ὑπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ἡμῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

σαρκι **noun - dative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὕμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

τὴν **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αὐτὴν **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ἐννοῖαν **noun - accusative singular feminine**

ennoia **en'-noy-ah**: thoughtfulness, i.e. moral understanding -- intent, mind.

<b>οπλισασθε</b> <b>verb - aorist middle imperative - second person</b> <b>hoplizo</b> <b>hop-lid'-zo</b> : to equip (with weapons (middle voice and figuratively) -- arm self.
<b>οτι</b> <b>conjunction</b> <b>hoti</b> <b>hot'-ee</b> : demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.
<b>ο</b> <b>definite article - nominative singular masculine</b> <b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>παθων</b> <b>verb - second aorist active participle - nominative singular masculine</b> <b>pascho</b> <b>pas'-kho</b> : to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.
<b>εν</b> <b>preposition</b> <b>en</b> <b>en</b> : in, at, (up-)on, by, etc.
<b>σαρκι</b> <b>noun - dative singular feminine</b> <b>sarx</b> <b>sarx</b> : carnal(-ly, + -ly minded), flesh(-ly).
<b>πεπαυται</b> <b>verb - perfect passive indicative - third person singular</b> <b>pauo</b> <b>pow'-o</b> : to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.
<b>αμαρτιας</b> <b>noun - genitive singular feminine</b> <b>hamartia</b> <b>ham-ar-tee'-ah</b> : a sin (properly abstract) -- offence, sin(-ful).

## 1 Peter 4:2 .

.	Greek	Strong's	Origin
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
as to live	βιώσαι (biōsai)	980: to live	from bios
the rest	ἐπίλοιπον (epiloipon)	1954: still left	from epi and loipos
of the time	χρόνον (chronon)	5550: time	a prim. word



in the flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
no longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
for the lusts	ἐπιθυμίαις (epithumiais)	1939: desire, passionate longing, lust	from epithumeó
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
but for the will	Θελήματι (thelēmati)	2307: will	from theló
of God.	Θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### μηκετι adverb

**meketi may-ket'-ee:** no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

### ανθρωπων noun - genitive plural masculine

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

### επιθυμiais noun - dative plural feminine

**epithumia ep-ee-thoo-mee'-ah:** a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

### αλλα conjunction

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**θελημα** **noun - dative singular neuter**  
**thelema** **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

**θεου** **noun - genitive singular masculine**  
**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**τον** **definite article - accusative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**επιλοιπον** **adjective - accusative singular masculine**  
**epiloipos** **ep-il'-oy-pos**: left over, i.e. remaining -- rest.

**εν** **preposition**  
**en** **en**: in, at, (up-)on, by, etc.

**σαρκι** **noun - dative singular feminine**  
**sarx** **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

**βιωσαι** **verb - aorist active middle or passive deponent**  
**bioo** **bee-o'-o**: to spend existence -- live.

**χρονον** **noun - accusative singular masculine**  
**chronos** **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

## 1 Peter 4:3 .

.	Greek	Strong's	Origin
For the time	χρόνος (chronos)	5550: time	a prim. word
already past	παρεληλυθώς (parelēluthōs)	3928: to pass by, to come to	from para and erchomai
is sufficient	ἄρκετος (arketos)	713: sufficient	from arkeó
[for] [you] to have carried	κατειργάσθαι (kateirgasthai)	2716: to work out	from kata and ergazomai
out the desire	βούλημα (boulēma)	1013: purpose, will	from boulomai

of the Gentiles,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
having pursued a course	πεπορευμένους (peporeumenous)	4198: to go	from poros (a ford, passage)
of sensuality,	ἀσελγείαις (aselgeiais)	766: licentiousness, wantonness	of uncertain origin
lusts,	ἐπιθυμιαῖς (epithumiais)	1939: desire, passionate longing, lust	from epithumeó
drunkenness,	οἰνοφλυγίαις (oinophlugiais)	3632: drunkenness, debauchery	from oinos and the same as phluaros
carousing,	κώμοις (kōmois)	2970: a village festival, revel	from kómé
drinking parties	πότοις (potois)	4224: a drinking bout	from pinó
and abominable	ἀθεμίτοις (athemitois)	111: lawless	from alpha (as a neg. prefix) and themitos (righteous)
idolatries.	εἰδωλολατρίαις (eidōlolatrisais)	1495: image worship	from eidólon and latreia

## KJV Lexicon

αρκετος **adjective - nominative singular masculine**

arketos **ar-ket-os'**: satisfactory -- enough, suffice (-ient).

γαρ **conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμιν **personal pronoun - second person dative plural**

humín **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ο **definite article - nominative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**παρεληλυθως** **verb - second perfect active participle - nominative singular masculine**  
**parerchomai** **par-er'-khom-ahee**: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

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**χρονος** **noun - nominative singular masculine**  
**chronos** **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

---

**του** **definite article - genitive singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**βιου** **noun - genitive singular masculine**  
**bios** **bee'-os**: life, i.e. (literally) the present state of existence; by implication, the means of livelihood -- good, life, living.

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**το** **definite article - accusative singular neuter**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θελημα** **noun - accusative singular neuter**  
**thelema** **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

---

**των** **definite article - genitive plural neuter**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εθνων** **noun - genitive plural neuter**  
**ethnos** **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

---

**κατεργασασθαι** **verb - aorist middle deponent middle or passive deponent**  
**katergazomai** **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

---

**πεπορευμενους** **verb - perfect middle or passive deponent participle - accusative plural masculine**  
**poreuomai** **por-yoo'-om-ahee**: 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.

---

**εν** **preposition**  
**en** **en**: in, at, (up-)on, by, etc.

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**ασελγεια** **noun - dative plural feminine**  
**aselgeia** **as-elg'-i-a**: licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

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<b>ἐπιθυμιας</b> <b>noun - dative plural feminine</b> <b>epithumia</b> <b>ep-ee-thoo-mee'-ah:</b> a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).
<b>οινοφλυγιάς</b> <b>noun - dative plural feminine</b> <b>oinophlugia</b> <b>oy-nof-loog-ee'-ah:</b> an overflow (or surplus) of wine, i.e. vinolency (drunkenness) -- excess of wine.
<b>κωμοίς</b> <b>noun - dative plural masculine</b> <b>komos</b> <b>ko'-mos:</b> a carousal (as if letting loose) -- revelling, rioting.
<b>ποτοίς</b> <b>noun - dative plural masculine</b> <b>potos</b> <b>pot'-os:</b> a drinking-bout or carousal -- banqueting.
<b>καί</b> <b>conjunction</b> <b>kai</b> <b>kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>ἀθεμίτοις</b> <b>adjective - dative plural feminine</b> <b>athemitos</b> <b>ath-em'-ee-tos:</b> illegal; by implication, flagitious -- abominable, unlawful thing.
<b>ειδωλολατρείας</b> <b>noun - dative plural feminine</b> <b>eidololatrea</b> <b>i-do-lol-at-ri'-ah:</b> image-worship -- idolatry.

## 1 Peter 4:4 .

.	Greek	Strong's	Origin
In [all] this,	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they are surprised	ξενίζονται (xenizontai)	3579: to receive as a guest, to surprise	from xenos
that you do not run	συντρέχόντων (suntrechontōn)	4936: to run with	from sun and trechó
with [them] into the same	αὐτήν (autēn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
excesses	ἀνάχυσιν (anachusin)	401: a pouring out, overflow	from anacheó (to pour out)
of dissipation,	ἄσωτίας (asōtias)	810: unsavedness, i.e. wastefulness	from alpha (as a neg. prefix) and sózō

and they malign      βλασφημοῦντες      987: to slander, hence to      from blasphēmos  
 (blasphēmōntes)      speak lightly or profanely of  
 sacred things

[you];

## KJV Lexicon

ἐν **preposition**

**en en:** in, at, (up-)on, by, etc.

ὅς **relative pronoun - dative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ξενίζονται **verb - present passive indicative - third person**

**xenizo xen-id'-zo:** to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

μή **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συντρεχόντων **verb - present active participle - genitive plural masculine**

**suntrecho soon-trek'h'-o:** to rush together (hastily assemble) or headlong (figuratively) -- run (together, with).

ὑμῶν **personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

εἰς **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τήν **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αὐτήν **personal pronoun - accusative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

της **definite article - genitive singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασωτίας **noun - genitive singular feminine**  
**asotia as-o-tee'-ah:** unsavedness, i.e. (by implication) profligacy -- excess, riot.

αναχυσιν **noun - accusative singular feminine**  
**anachusis an-akh'-oo-sis:** effusion, i.e. (figuratively) license -- excess.

βλασφημουντες **verb - present active participle - nominative plural masculine**  
**blasphemeo blas-fay-meh'-o:** to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

## 1 Peter 4:5 .

.	Greek	Strong's	Origin
but they will give	ἀποδώσουσιν (apodōsousin)	591: to give up, give back, return, restore	from apo and didōmi
account	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legō
to Him who is ready	ετοίμως (etoimōs)	2093: readily	adverb from hetoimos
to judge	κρίνοντι (krinonti)	2919: to judge, decide	a prim. verb
the living	ζῶντας (zōntas)	2198: to live	from prim. roots zé- and zó-
and the dead.	νεκρούς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)

## KJV Lexicon

οι **relative pronoun - nominative plural masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**αποδωσουσιν verb - future active indicative - third person**

**apodidomi ap-od-eed'-o-mee:** to give away, i.e. up, over, back, etc. (in various applications)

**λογον noun - accusative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ετοιμως adverb**

**hetoimos het'-oy-moce:** in readiness -- ready.

**εχοντι verb - present active participle - dative singular masculine**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**κριναι verb - aorist active middle or passive deponent**

**krino kree'-no:** by implication, to try, condemn, punish

**ζωντας verb - present active participle - accusative plural masculine**

**zao dzah'-o:** to live -- life(-time), (a-)live(-ly), quick.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**νεκρους adjective - accusative plural masculine**

**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

## 1 Peter 4:6 .

.	Greek	Strong's	Origin
For the gospel	εὐηγγελίσθη (euēgelisthē)	2097: to announce good news	from eu and aggelos
has for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
purpose been		2097: to announce good news	from eu and aggelos



preached			
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
to those who are dead,	νεκροῖς (nekrois)	3498: dead	a prim. word, the same as nekus (a dead body)
that though	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
they are judged	κριθῶσιν (krithōsin)	2919: to judge, decide	a prim. verb
in the flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
as men,	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
they may live	ζῶσιν (zōsin)	2198: to live	from prim. roots zé- and zó-
in the spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to [the] [will of] God.	θεὸν (theon)	2316: God, a god	of uncertain origin

## KJV Lexicon

### εἰς **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### τοῦτο **demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**νεκροῖς adjective - dative plural masculine**

**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

---

**εὐαγγελισθῇ verb - aorist passive indicative - third person singular**

**euaggelizo yoo-ang-ghel-id'-zo:** to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

---

**ἵνα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**κριθῶσιν verb - aorist passive subjunctive - third person**

**krino kree'-no:** by implication, to try, condemn, punish

---

**μέν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

**κατά preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**ἀνθρώπους noun - accusative plural masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**σάρκι noun - dative singular feminine**

**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

---

**ζῶσιν verb - present active subjunctive - third person**

**zao dzah'-o:** to live -- life(-time), (a-)live(-ly), quick.

---

**δέ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**κατά preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**θεόν noun - accusative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**πνεύματι noun - dative singular neuter**

---

pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

## 1 Peter 4:7 .

.	Greek	Strong's	Origin
The end	τέλος (telos)	5056: an end, a toll	a prim. word
of all things	Πάντων (pantōn)	3956: all, every	a prim. word
is near;	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus
therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
be of sound judgment	σωφρονήσατε (sōphronēsate)	4993: to be of sound mind, i.e. to be temperate	from sóphrōn
and sober	νήψατε (nēpsate)	3525: to be sober, to abstain from wine	a prim. word
[spirit] for the purpose of prayer.	προσευχάς (proseuchas)	4335: prayer	from proseuchomai

### KJV Lexicon

παντων **adjective - genitive plural neuter**

**pas pas**: apparently a primary word; all, any, every, the whole

δε **conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - nominative singular neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελος **noun - nominative singular neuter**

**telos tel'-os**: continual, custom, end(-ing), finally, uttermost.

**ηγγικεν verb - perfect active indicative - third person singular**  
**eggizo eng-id'-zo:** to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

**σωφρονησατε verb - aorist active middle - second person**  
**sophroneo so-fron-eh'-o:** to be of sound mind, i.e. sane, (figuratively) moderate -- be in right mind, be sober (minded), soberly.

**οὐν conjunction**  
**oun oon:** (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

**καὶ conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**νηψατε verb - aorist active middle - second person**  
**nepho nay'-fo:** to abstain from wine (keep sober), i.e. (figuratively) be discreet -- be sober, watch.

**εἰς preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**τας definite article - accusative plural feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**προσευχας noun - accusative plural feminine**  
**proseuche pros-yoo-khay':** prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

## 1 Peter 4:8 .

.	Greek	Strong's	Origin
Above	πρὸς (pro)	4253: before	a prim. preposition
all,	πάντων (pantōn)	3956: all, every	a prim. word
keep	ἔχοντες (echontes)	2192: to have, hold	a prim. verb

fervent	ἐκτενῇ (ektenē)	1618: stretched, fig. zealous, earnest	from ekteino
in your love	ἀγάπην (agapēn)	26: love, goodwill	from agapaō
for one another,	ἑαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
covers	καλύπτει (kaluptei)	2572: to cover	akin to kalubé (hut, cabin)
a multitude	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
of sins.	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

## KJV Lexicon

### προ **preposition**

**pro pro:** fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

### παντων **adjective - genitive plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

### δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

εαυτους **reflexive pronoun - third person accusative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

αγαπην **noun - accusative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

εκτενη **adjective - accusative singular feminine**

ektenes **ek-ten-ace'**: intent -- without ceasing, fervent.

εχοντες **verb - present active participle - nominative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

καλυπει **verb - future active indicative - third person singular**

kalupto **kal-oop'-to**: to cover up -- cover, hide.

πληθος **noun - accusative singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

αμαρτιων **noun - genitive plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

## 1 Peter 4:9 .

.	Greek	Strong's	Origin
Be hospitable	φιλόξενοι (philoxenoi)	5382: loving strangers	from philos and xenos
to one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
without	ἄνευ (aneu)	427: without (preposition)	perhaps akin to alpha (as a neg. prefix)
complaint.	γογγυσμοῦ	1112: a muttering, murmuring	from gogguzó

(gongusmou)

## KJV Lexicon

φιλοξενοι **adjective - nominative plural masculine**

**philoxenos** **fil-ox'-en-os**: fond of guests, i.e. hospitable -- given to (lover of, use) hospitality.

εις **preposition**

**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αλληλους **reciprocal pronoun - accusative plural masculine**

**allelon** **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ανευ **preposition**

**aneu** **an'-yoo**: without -- without.

γογγυσμων **noun - genitive plural masculine**

**goggusmos** **gong-goos-mos'**: a grumbling -- grudging, murmuring.

## 1 Peter 4:10 .

.	Greek	Strong's	Origin
As each one	ἕκαστος (ekastos)	1538: each, every	a prim. word
has received	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
a [special] gift,	χάρισμα (charisma)	5486: a gift of grace, a free gift	from charizomai
employ it in serving	διακονοῦντες (diakonountes)	1247: to serve, minister	from diakonos
one another	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

as good	καλοὶ (kaloi)	2570: beautiful, good	a prim. word
stewards	οἰκονόμοι (oikonomoi)	3623: the manager of a household	from oikos and nemó (to manage)
of the manifold	ποικίλης (poikilēs)	4164: many colored	a prim. word
grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

ΕΚΑΣΤΟΣ **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ελαβεν **verb - second aorist active indicative - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

χαρισμα **noun - accusative singular neuter**

charisma **khar'-is-mah**: a (divine) gratuity -- (free) gift.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εαυτους **reflexive pronoun - third person accusative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

αυτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons



**διακονουντες** **verb - present active participle - nominative plural masculine**  
**diakoneo** **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

**ως** **adverb**  
**hos** **hoce**: which how, i.e. in that manner (very variously used, as follows)

**καλοι** **adjective - nominative plural feminine**  
**kalos** **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

**οικονομοι** **noun - nominative plural masculine**  
**oikonomos** **oy-kon-om'-os**: a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel) -- chamberlain, governor, steward.

**ποικιλης** **adjective - genitive singular feminine**  
**poikilos** **poi-kee'-los**: motley, i.e. various in character -- divers, manifold.

**χαριτος** **noun - genitive singular feminine**  
**charis** **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

**θεου** **noun - genitive singular masculine**  
**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Peter 4:11 .

.	Greek	Strong's	Origin
Whoever	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
speaks,	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
[is to do so] as one	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
who is speaking		2980: to talk	from lalos (talkative)
the utterances	λόγια (logia)	3051: a saying, an oracle	neut. of logios

of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
whoever	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
serves	διακονεῖ (diakonei)	1247: to serve, minister	from diakonos
[is to do] [so] as one	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
who is serving		1247: to serve, minister	from diakonos
by the strength	ἰσχύος (ischuos)	2479: strength, might	of uncertain origin
which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
supplies;	χορηγεῖ (chorēgei)	5524: to lead a chorus (i.e. a group of performers), to defray the cost of a chorus	from choros and agó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that in all things	πᾶσιν (pasin)	3956: all, every	a prim. word
God	θεὸς (theos)	2316: God, a god	of uncertain origin
may be glorified	δοξάζεται (doxazētai)	1392: to render or esteem glorious (in a wide application)	from doxa
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
to whom	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
belongs		1510: I exist, I am	a prol. form of a prim. and defective verb
the glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and dominion	κράτος (kratos)	2904: strength, might	a prim. word
forever	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
and ever.	αἰώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

## KJV Lexicon

εἰ **conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις **indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

λαλεῖ **verb - present active indicative - third person singular**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ὥς **adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

λογία **noun - accusative plural neuter**

**logion log'-ee-on:** an utterance (of God) -- oracle.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**τις indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

---

**διακονει verb - present active indicative - third person singular**

**diakoneo dee-ak-on-eh'-o:** to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

---

**ως adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

---

**εκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**ισχυος noun - genitive singular feminine**

**ischus is-khoos':** forcefulness -- ability, might(-ily), power, strength.

---

**ως adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

---

**χορηγει verb - present active indicative - third person singular**

**choregeo khor-ayg-eh'-o:** to be a dance-leader, i.e. (generally) to furnish -- give, minister.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**πασιν adjective - dative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**δοξαζεται verb - present passive subjunctive - third person singular**

**doxazo dox-ad'-zo:** to render (or esteem) glorious (in a wide application) -- (make)

glorify(-ious), full of (have) glory, honour, magnify.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**ιησου noun - genitive singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**ω relative pronoun - dative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δοξα noun - nominative singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κρατος noun - nominative singular neuter**

**kratos krat'-os:** vigor (great) -- dominion, might(-ily), power, strength.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνας **noun - accusative plural masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνων **noun - genitive plural masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

## 1 Peter 4:12 .

.	Greek	Strong's	Origin
Beloved,	Ἀγαπητοί (agapētoi)	27: beloved	from agapaó
do not be surprised	ξενίζεσθε (xenizesthe)	3579: to receive as a guest, to surprise	from xenos
at the fiery ordeal	πυρώσει (purōsei)	4451: a burning, hence a refining	from puroó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, which comes	γινομένη (ginomenē)	1096: to come into being, to happen, to become	from a prim. root gen-
upon you for your testing,	πειρασμὸν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó
as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
some strange thing	ξένου (xenou)	3581: foreign, a foreigner, guest	a prim. word

were happening      συμβαίνοντος      4819: to come together, i.e.      from sun and the same as basis  
(sumbainontos)      (of events) to come to pass

to you;

## KJV Lexicon

αγαπητοι **adjective - vocative plural masculine**  
agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

μη **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ξενιζεσθε **verb - present passive imperative - second person**  
xenizo **xen-id'-zo**: to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

τη **definite article - dative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

πυρωσει **noun - dative singular feminine**  
purosis **poo'-ro-sis**: ignition, i.e. (specially), smelting (figuratively, conflagration, calamity as a test) -- burning, trial.

προς **preposition**  
pros **pros**: a preposition of direction; forward to, i.e. toward

πειρασμον **noun - accusative singular masculine**  
peirasmos **pi-ras-mos'**: a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

υμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

**γινομενη verb - present middle or passive deponent participle - dative singular feminine**  
**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**ως adverb**  
**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

**ξενου adjective - genitive singular neuter**  
**xenos xen'-os:** foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

**υμιν personal pronoun - second person dative plural**  
**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

**συμβαλλοντος verb - present active participle - genitive singular neuter**  
**sumbaino soom-bah'-ee-no:** to walk (figuratively, transpire) together, i.e. concur (take place) -- be(-fall), happen (unto).

## 1 Peter 4:13 .

.	Greek	Strong's	Origin
but to the degree	καθὸ (katho)	2526: according as	from kata and hos,
that you share	κοινωνεῖτε (koinōneite)	2841: to have a share of	from koinónos
the sufferings	παθήμασιν (pathēmasin)	3804: that which befalls one, i.e. a suffering, a passion	from paschó
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
keep on rejoicing,	χαίρετε (chairete)	5463: to rejoice, be glad	a prim. verb
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that also	καὶ (kai)	2532: and, even, also	a prim. conjunction
at the revelation	ἀποκαλύψει (apokalupsei)	602: an uncovering	from apokaluptó
of His glory	δόξης	1391: opinion (always good in	from dokeó



	(doxēs)	N.T.), hence praise, honor, glory	
you may rejoice	χαρῆτε (charēte)	5463: to rejoice, be glad	a prim. verb
with exultation.	ἀγαλλιώμενοι (agalliōmenoi)	21: to exult, rejoice greatly	from agallomai (to make glorious, exalt)

## KJV Lexicon

### αλλα **conjunction**

**alla al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### καθο **adverb**

**katho kath-o'**: according to which thing, i.e. precisely as, in proportion as -- according to that, (inasmuch) as.

### κοινωνεῖτε **verb - present active indicative - second person**

**koinoneo koy-no-neh'-o**: to share with others (objectively or subjectively) -- communicate, distribute, be partaker.

### τοις **definite article - dative plural neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### του **definite article - genitive singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### χριστου **noun - genitive singular masculine**

**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

### παθημασιν **noun - dative plural neuter**

**pathema path'-ay-mah**: something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

### χαιρετε **verb - present active imperative - second person**

**chairo khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

### iva **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αποκαλυψει noun - dative singular feminine**

**apokalupsis ap-ok-al'-oop-sis:** disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δοξης noun - genitive singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**χαρητε verb - second aorist passive deponent subjunctive - second person**

**chairo khah'-ee-ro:** to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

**αγαλλιωμενοι verb - present middle or passive deponent participle - nominative plural masculine**

**agalliao ag-al-lee-ah'-o:** to jump for joy, i.e. exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

## 1 Peter 4:14 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you are reviled	ὀνειδίζεσθε	3679: to reproach	from oneidos

	(oneidizesthe)		
for the name	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
you are blessed,	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
rests	ἀναπαύεται (anapauetai)	373: to give rest, give intermission from labor, by impl. refresh	from ana and pauó
on you.			

## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ονειδιζεσθε **verb - present passive indicative - second person**

oneidizo **on-i-did'-zo:** to defame, i.e. rail at, chide, taunt -- cast in teeth, (suffer) reproach, revile, upbraid.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

ονοματι **noun - dative singular neuter**

**onoma on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

---

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**μακαριοι adjective - nominative plural masculine**

**makarios mak-ar'-ee-os:** supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δοξης noun - genitive singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**πνευμα noun - nominative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**εφ preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**υμας personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αναπαυεται **verb - present middle indicative - third person singular**

anapano **an-ap-ow'-o**: (reflexively) to repose (literally or figuratively (be exempt), remain); by implication, to refresh -- take ease, refresh, (give, take) rest.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βλασφημειται **verb - present passive indicative - third person singular**

blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

δοξάζεται **verb - present passive indicative - third person singular**

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

## 1 Peter 4:15 .

.	Greek	Strong's	Origin
Make	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
sure that none	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of you suffers	πάσχω (paschetō)	3958: to suffer, to be acted on	akin to penthos

as a murderer,	φονεὺς (phoneus)	5406: a murderer	from phonos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
thief,	κλέπτης (kleptēs)	2812: a thief	from kleptó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
evildoer,	κακοποιὸς (kakopoios)	2555: an evildoer	from kakopoieó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a troublesome meddler;	ἀλλοτριεπίσκοπος (allotriepiskopos)	244: one who meddles in things alien to his calling	from allotrios and episkopos

## KJV Lexicon

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

τις **indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

υμῶν **personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

πάσχω **verb - present active imperative - third person singular**

**pascho pas'-kho:** to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

ὡς **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ΦΟΝΕΥΣ **noun - nominative singular masculine**  
phoneus **fon-yooce'**: a murderer -- murderer.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ΚΛΕΠΤΗΣ **noun - nominative singular masculine**  
kleptes **klep'-tace**: a stealer -- thief.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ΚΑΚΟΠΟΙΟΣ **adjective - nominative singular masculine**  
kakopoios **kak-op-oy-os'**: a bad-doer; (specially), a criminal -- evil-doer, malefactor.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ΑΛΛΟΤΡΙΟΕΠΙΣΚΟΠΟΣ **noun - nominative singular masculine**  
allotriepiskopos **al-lot-ree-ep-is'-kop-os**: overseeing others' affairs, i.e. a meddler (specially, in Gentile customs) -- busybody in other men's matters.

## 1 Peter 4:16 .

.	Greek	Strong's	Origin
but if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
[anyone suffers] as a Christian,	Χριστιανός (christianos)	5546: a Christian	from Christos
he is not to be ashamed,	αἰσχυνέσθω (aischunesthō)	153: to dishonor, make ashamed	from aischos (shame, disgrace)
but is to glorify	δοξαζέτω (doxazetō)	1392: to render or esteem glorious (in a wide application)	from doxa

God	θεόν (theon)	2316: God, a god	of uncertain origin
in this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
name.	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word

## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ως **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

χριστιανος **noun - nominative singular masculine**

Christianos **khris-tee-an-os':** a Christian, i.e. follower of Christ -- Christian.

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αισχυνεσθω **verb - present passive imperative - third person singular**

aischunomai **ahee-skhoo'-nom-ahee:** to feel shame (for oneself) -- be ashamed.

δοξαζετω **verb - present active imperative - third person singular**

doxazo **dox-ad'-zo:** to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**



**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μερει noun - dative singular neuter**

**meros mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

**ΤΟΥΤΩ demonstrative pronoun - dative singular neuter**

**toutoi too'-to:** to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

## 1 Peter 4:17 .

.	Greek	Strong's	Origin
For [it is] time	καιρὸς (kairos)	2540: time, season	a prim. word
for judgment	κρίμα (krima)	2917: a judgment	from krinó
to begin		757: to rule, to begin	a prim. verb
with the household	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
and if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
[it] [begins] with us first,		4413: first, chief	contr. superl. of pro
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

[will be] the outcome	τέλος (telos)	5056: an end, a toll	a prim. word
for those	ὅ (o)	3588: the	the def. art.
who do not obey	ἁπειθούντων (apeithountōn)	544: to disobey	from apeithés
the gospel	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizó
of God?	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### ὅτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### ὁ definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### καιρος noun - nominative singular masculine

**kairos kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

### του definite article - genitive singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αρχασθαι verb - aorist middle middle or passive deponent

**archomai ar'-khom-ahee:** to commence (in order of time) -- (rehearse from the) begin(-ning).

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κριμα noun - accusative singular neuter

**krima kree'-mah:** a decision (the function or the effect, for or against (crime)) -- avenge, condemned, condemnation, damnation, go to law, judgment.

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**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**οικου noun - genitive singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

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**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**πρωτον adverb**

**proton pro'-ton:** firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

---

**αφ preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

---

**τι interrogative pronoun - nominative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τελος noun - nominative singular neuter**

**telos tel'-os:** continual, custom, end(-ing), finally, uttermost.

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**απειθουντων verb - present active participle - genitive plural masculine**

**apeitheo ap-i-theh'-o:** to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ευαγγελιω noun - dative singular neuter**

**euaggelion yoo-ang-ghel'-ee-on:** a good message, i.e. the gospel -- gospel.

## 1 Peter 4:18 .

.	Greek	Strong's	Origin
AND IF	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
IT IS WITH DIFFICULTY	μόλις (molis)	3433: with difficulty	from molos (toil)
THAT THE RIGHTEOUS	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
IS SAVED,	σώζεται (sōzetai)	4982: to save	from sós (safe, well)
WHAT	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
WILL BECOME	φανεῖται (phaneitai)	5316: to bring to light, to cause to appear	from a prim. root

OF THE GODLESS MAN	ἄσεβης (asebēs)	765: ungodly, impious	from alpha (as a neg. prefix) and sebó
AND THE SINNER?	ἁμαρτωλός (amartōlos)	268: sinful	from hamartanó

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ει conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δικαιος adjective - nominative singular masculine

**dikaïos dik'-ah-yos:** equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

### μολις adverb

**molis mol'-is:** with difficulty -- hardly, scarce(-ly), + with much work.

### σωζεται verb - present passive indicative - third person singular

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ασεβης adjective - nominative singular masculine

**asebes as-eb-ace':** irreverent, i.e. (by extension) impious or wicked -- ungodly (man).

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αμαρτωλος adjective - nominative singular masculine

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

που **poo**: **particle - interrogative**

as adverb of place; at (by implication, to) what locality -- where, whither.

φανεῖται **verb - future middle deponent indicative - third person singular**

phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

## 1 Peter 4:19 .

.	Greek	Strong's	Origin
Therefore,	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
those	οἱ (oi)	3588: the	the def. art.
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
who suffer	πάσχοντες (paschontes)	3958: to suffer, to be acted on	akin to penthos
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the will	θέλημα (thelēma)	2307: will	from theló
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
shall entrust	παρατιθέσθωσαν (paratithesthōsan)	3908: to place beside, to set before	from para and tithémi
their souls	ψυχὰς (psuchas)	5590: breath, the soul	of uncertain origin
to a faithful	πιστῶ (pistō)	4103: faithful, reliable	from peithó
Creator	κτίστη (ktistē)	2939: a creator	from ktizó
in doing what is right.	ἀγαθοποιῶ (agathopoia)	16: welldoing	from agathopoios

## KJV Lexicon

### ὥστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

### καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

### οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

### πάσχοντες **verb - present active participle - nominative plural masculine**

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion,  
suffer, vex.

### κατά **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

### το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

### θέλημα **noun - accusative singular neuter**

thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially,  
purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

### του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

### θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,  
god(-ly, -ward).

### ὥς **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

### πιστω **adjective - dative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-

ly), sure, true.

**κτιστή noun - dative singular masculine**

**ktistes ktis-tace'**: a founder, i.e. God (as author of all things) -- Creator.

**παραιθεσθωσαν verb - present passive imperative - third person**

**paratithemi par-at-ith'-ay-mee**: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

**τας definite article - accusative plural feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ψυχας noun - accusative plural feminine**

**psuche psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

**αυτων personal pronoun - genitive plural masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εν preposition**

**en en**: in, at, (up-)on, by, etc.

**αγαθοποια noun - dative singular feminine**

**agathopolia ag-ath-op-oy-ee'-ah**: well-doing, i.e. virtue -- well-doing.

## 1 Peter 5:1 .

.	Greek	Strong's	Origin
Therefore,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
I exhort	παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
the elders	Πρεσβυτέρους (presbuteros)	4245: elder	a cptv. of presbus (an old man)
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, as [your] fellow elder	συνπρεσβύτερος (sumpresbuteros)	4850: a fellow elder	from sun and presbuteros



and witness	μάρτυς (martus)	3144: a witness	a prim. word
of the sufferings	παθημάτων (pathēmatōn)	3804: that which befalls one, i.e. a suffering, a passion	from paschó
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and a partaker	κοινωνός (koinōnos)	2844: a sharer	from koinos
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
of the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
that is to be revealed,	ἀποκαλύπτεσθαι (apokaluptesthai)	601: to uncover, reveal	from apo and kaluptó

## KJV Lexicon

πρεσβυτερους **adjective - accusative plural masculine**

**presbuteros** **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

τους **definite article - accusative plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

**en en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

**humin** **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

παρακαλω **verb - present active indicative - first person singular**

**parakaleo** **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation),

intreat, pray.

---

**ο definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**συμπρεσβυτερος noun - nominative singular masculine**

sumpresbuteros **soom-pres-boo'-ter-os**: a co-presbyter -- presbyter, also an elder.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**μαρτυς noun - nominative singular masculine**

martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

---

**των definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**του definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χριστου noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**παθηματων noun - genitive plural neuter**

pathema **path'-ay-mah**: something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

---

**ο definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**της definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**μελλουσας verb - present active participle - genitive singular feminine**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

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**αποκαλυπτεσθαι verb - present passive middle or passive deponent**

apokalupto **ap-ok-al-oop'-to**: to take off the cover, i.e. disclose -- reveal.

---

**δοξης noun - genitive singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

**κοινωνος noun - nominative singular masculine**

**koinonos koy-no-nos':** a sharer, i.e. associate -- companion, fellowship, partaker, partner.

## 1 Peter 5:2 .

.	Greek	Strong's	Origin
shepherd	ποιμάνατε (poimánate)	4165: to act as a shepherd	from poimén
the flock	ποίμνιον (poimnion)	4168: a flock	from poimné
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, exercising oversight		1983: to look upon, fig. to care for	from epi and skopeó
not under compulsion,	ἀναγκαστῶς (anankastōs)	317: necessarily	adverb from anagkastos (forced, constrained)
but voluntarily,	ἐκουσίως (ekousiōs)	1596: voluntarily	from hekousios
according		2596: down, against, according to	preposition of uncertain origin
to [the will of] God;		2316: God, a god	of uncertain origin
and not for sordid gain,	αἰσχροκερδῶς (aischrokerdōs)	147: from eagerness for base gain	adverb from aischrokerdēs
but with eagerness;	προθύμως (prothumōs)	4290: eagerly	adverb from prothumos

## KJV Lexicon

ποιμανατε **verb - aorist active middle - second person**

poimaino **poy-mah'-ee-no**: to tend as a shepherd of (figuratively, supervisor) -- feed (cattle), rule.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ποιμνιον **noun - accusative singular neuter**

poimnion **poym'-nee-on**: a flock, i.e. (figuratively) group (of believers) -- flock.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

επισκοπουντες **verb - present active participle - nominative plural masculine**

episkopeo **ep-ee-skop-eh'-o**: to oversee; by implication, to beware -- look diligently, take the oversight.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αναγκαστως **adverb**

anagkastos **an-ang-kas-toce'**: compulsorily -- by constraint.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εκουσιως **adverb**

hekousios **hek-oo-see'-ose**: voluntarily -- wilfully, willingly.

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no)

not (once, so much as).

αισχροκερδως **adverb**

aischrokerdos **ahee-skhrok-er-doce'**: sordidly -- for filthy lucre's sake.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

προθυμως **adverb**

prothumos **proth-oo'-moce**: with alacrity -- willingly.

## 1 Peter 5:3 .

.	Greek	Strong's	Origin
nor	μηδ' (mēd')	3366: but not, and not	from mé and de
yet as lording it over	κατακυριεύοντες (katakurieuontes)	2634b: to exercise dominion over	from kata and kurieuó
those	τῶν (tōn)	3588: the	the def. art.
allotted to your charge,	κλήρων (klērōn)	2819: a lot	of uncertain origin
but proving	γινόμενοι (ginomenoi)	1096: to come into being, to happen, to become	from a prim. root gen-
to be examples	τύποι (tupoi)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
to the flock.	ποιμνίου (poimniou)	4168: a flock	from poimné

**mede** **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

**ως** **adverb**

**hos** **hoce**: which how, i.e. in that manner (very variously used, as follows)

**κατακυριευοντες** **verb - present active participle - nominative plural masculine**

**katakurieuo** **kat-ak-oo-ree-yoo'-o**: to lord against, i.e. control, subjugate -- exercise dominion over (lordship), be lord over, overcome.

**των** **definite article - genitive plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κληρων** **noun - genitive plural masculine**

**kleros** **klay'-ros**: a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

**αλλα** **conjunction**

**alla** **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**τυπτοι** **noun - nominative plural masculine**

**tupos** **too'-pos**: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

**γινόμενοι** **verb - present middle or passive deponent participle - nominative plural masculine**

**ginomai** **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**του** **definite article - genitive singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ποιμνιου** **noun - genitive singular neuter**

**poimnion** **poym'-nee-on**: a flock, i.e. (figuratively) group (of believers) -- flock.

## 1 Peter 5:4 .

	Greek	Strong's	Origin
And when the Chief Shepherd	ἀρχιποίμενος (archipoimenos)	750: chief shepherd	from archó and poimén

appears,	φανερωθέντος (phanerōthentos)	5319: to make visible, make clear	from phaneros
you will receive	κομιεῖσθε (komieisthe)	2865: to bear, carry	from komeó (to take care of)
the unfading	ἀμαράντινον (amarantinon)	262: unfading	from amarantos
crown	στέφανον (stephanon)	4735: that which surrounds, i.e. a crown	from stephó (to encircle)
of glory.	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### φανερωθεντος verb - aorist passive participle - genitive singular masculine

**phaneroo fan-er-o'-o:** to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

### του definite article - genitive singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αρχιποιμενος noun - genitive singular masculine

**archipoimen ar-khee-poy'-mane:** a head shepherd -- chief shepherd.

### κομιεσθε verb - future middle deponent indicative - second person - attic

**komizo kom-id'-zo:** to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain) -- bring, receive.

### τον definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αμαραντινον adjective - accusative singular masculine

**amarantinos am-ar-an'-tee-nos:** amaranthine, i.e. (by implication) fadeless -- that fadeth not

away.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξης **noun - genitive singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

στεφανον **noun - accusative singular masculine**

stephanos **stef'-an-os**: a chaplet, literally or figuratively -- crown.

## 1 Peter 5:5 .

.	Greek	Strong's	Origin
You younger men,	νεώτεροι (neōteroi)	3501b: young, new	a prim. word
likewise,	Ὅμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoiōs
be subject	ὑποτάγητε (upotagēte)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to [your] elders;	πρεσβυτέρους (presbuterois)	4245: elder	a cptv. of presbus (an old man)
and all	πάντες (pantes)	3956: all, every	a prim. word
of you, clothe	ἐγκομβώσασθε (enkombōsasthe)	1463: to put on oneself (as a garment)	from en and komboomai (to gird oneself)
yourselves with humility	ταπεινοφροσύνην (tapeinophrosunēn)	5012a: lowliness of mind, humility	from tapeinophrón
toward one another,	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun
for GOD	θεός (theos)	2316: God, a god	of uncertain origin
IS OPPOSED	ἀντιτάσσεται (antitassetai)	498: to range in battle against, to set oneself against	from anti and tassó



TO THE PROUD,	ὑπερηφάνοις (uperēphanois)	5244a: showing oneself above others	from huper and phainó
BUT GIVES	δίδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
GRACE	χάριν (charin)	5485: grace, kindness	a prim. word
TO THE HUMBLE.	ταπεινοῖς (tapeinois)	5011: low-lying, fig. lowly, hence lowly in spirit	a prim. word

## KJV Lexicon

ομοίως **adverb**

homoiōs **hom-oy'-oce**: similarly -- likewise, so.

νεώτεροι **adjective - nominative plural masculine - comparative or contracted**

neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

υποτάγητε **verb - second aorist passive imperative - second person**

hupotasso **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

πρεσβυτεροις **adjective - dative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αλληλοις **reciprocal pronoun - dative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

υποτασσομενοι **verb - present passive participle - nominative plural masculine**

**hupotasso** **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

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**την** **definite article - accusative singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**ταπεινοφροσυνην** **noun - accusative singular feminine**

**tapeinophrosune** **tap-i-nof-ros-oo'-nay**: humiliation of mind, i.e. modesty -- humbleness of mind, humility (of mind, loneliness (of mind).

---

**εγκομβωσασθε** **verb - aorist middle deponent imperative - second person**

**egkomboomai** **eng-kom-bo'-om-ahee**: to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference) -- be clothed with.

---

**οτι** **conjunction**

**hoti** **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ο** **definite article - nominative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεος** **noun - nominative singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**υπερηφανοις** **adjective - dative plural masculine**

**huperephanos** **hoop-er-ay'-fan-os**: appearing above others (conspicuous), i.e. (figuratively) haughty -- proud.

---

**αντιτασσεται** **verb - present middle indicative - third person singular**

**antitassomai** **an-tee-tas'-som-ahee**: to range oneself against, i.e. oppose -- oppose themselves, resist.

---

**ταπεινοις** **adjective - dative plural masculine**

**tapeinos** **tap-i-nos'**: depressed, i.e. (figuratively) humiliated (in circumstances or disposition) -- base, cast down, humble, of low degree (estate), lowly.

---

**δε** **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**διδωσιν** **verb - present active indicative - third person singular**

**didomi** **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**χαριν** **noun - accusative singular feminine**

**charis** **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

## 1 Peter 5:6 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
humble	Ταπεινώθητε (tapeinōthēte)	5013: to make low, fig. to humble	from tapeinos
yourselves under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the mighty	κραταίων (krataian)	2900: strong	from kratos
hand	χεῖρα (cheira)	5495: the hand	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
that He may exalt	ὑψώσει (upsōsē)	5312: to lift or raise up, to exalt, uplift	from hupsos
you at the proper time,	καιρῷ (kairō)	2540: time, season	a prim. word

### KJV Lexicon

ταπεινωθητε **verb - aorist passive imperative - second person**

**tapeinoo** **tap-i-no'-o**: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

οὖν **conjunction**

**oun** **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

**υπο preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κραταιαν adjective - accusative singular feminine**

**krataios krat-ah-yos':** powerful -- mighty.

**χειρα noun - accusative singular feminine**

**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

**υψωση verb - aorist active subjunctive - third person singular**

**hupsoo hoop-so'-o:** to elevate -- exalt, lift up.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**καιρω noun - dative singular masculine**

**kairos kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

## 1 Peter 5:7 .

.	Greek	Strong's	Origin
casting	ἐπιρρίπντες (epiripsantes)	1977: to cast upon	from epi and rhiptó

all	πάσαν (pasan)	3956: all, every	a prim. word
your anxiety	μέριμναν (merimnan)	3308: care, anxiety	of uncertain origin
on Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He cares	μέλει (melei)	3199: to be an object of care	a prim. verb
for you.			

## KJV Lexicon

πάσαν **adjective - accusative singular feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεριμναν **noun - accusative singular feminine**

**merimna mer'-im-nah:** solicitude -- care.

υμων **personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

επιρριψαντες **verb - aorist active participle - nominative plural masculine**

**epirrhipto ep-ir-hrip'-to:** to throw upon -- cast upon.

επ **preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**μελει verb - present impersonal active indicative - third person singular**

**melo mel'-o:** to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters) -- (take) care.

**περι preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

## 1 Peter 5:8 .

.	Greek	Strong's	Origin
Be of sober	Νήψατε (nēpsate)	3525: to be sober, to abstain from wine	a prim. word
[spirit], be on the alert.	γρηγορήσατε (grēgorēsate)	1127: to be awake, to watch	formed from perf. of egeiró
Your adversary,	ἀντίδικος (antidikos)	476: an opponent, adversary	from anti and diké
the devil,	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaballó
prowls around	περιπατεῖ (peripatei)	4043: to walk	from peri and pateó
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a roaring	ὠρυόμενος (ōruomenos)	5612: to roar, howl	onomatop., a prim. verb
lion,	λέων (leōn)	3023: a lion	a prim. word
seeking	ζητῶν	2212: to seek	of uncertain origin

(zētōn)

someone

5100: a certain one, someone, a prim. enclitic indef. pronoun  
anyone

to devour.

ΚΑΤΑΠΙΕΪΝ  
(katapiein)

2666: to drink down

from kata and pinó

## KJV Lexicon

νηψατε **verb - aorist active middle - second person**

nepho **nay'-fo**: to abstain from wine (keep sober), i.e. (figuratively) be discreet -- be sober, watch.

γρηγορησατε **verb - aorist active middle - second person**

gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αντιδικος **noun - nominative singular masculine**

antidikos **an-tid'-ee-kos**: an opponent (in a lawsuit); specially, Satan (as the arch-enemy) -- adversary.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

διαβολος **adjective - nominative singular masculine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

λεων **noun - nominative singular masculine**

leon **leh-ohn'**: a lion -- lion.

ωρυομενος **verb - present middle or passive deponent participle - nominative singular masculine**

oruomai **o-roo'-om-ahee**: to roar -- roar.

περιπατει **verb - present active indicative - third person singular**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be

occupied with, walk (about).

**ζητων verb - present active participle - nominative singular masculine**

**zeteo dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

**τινα interrogative pronoun - accusative singular masculine**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**καταπιη verb - second aorist active subjunctive - third person singular**

**katapino kat-ap-ee'-no:** to drink down, i.e. gulp entire -- devour, drown, swallow (up).

## 1 Peter 5:9 .

.	Greek	Strong's	Origin
But resist	ἀντίστητε (antistēte)	436: to set against, i.e. withstand	from anti and histēmi
him, firm	στερεοὶ (stereoî)	4731: hard, firm	a prim. word
in [your] faith,	πίστει (pistei)	4102: faith, faithfulness	from peithô
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that the same	αὐτὰ (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
experiences	τῇ (tē)	3588: the	the def. art.
of suffering	παθημάτων (pathēmatōn)	3804: that which befalls one, i.e. a suffering, a passion	from paschô
are being accomplished	ἐπιτελεῖσθαι (epiteleisthai)	2005: to complete, accomplish	from epi and teleô
by your brethren	ἀδελφότητι (adelphotēti)	81: brotherhood	from adelphos
who are in the world.	κόσμῳ (kosmō)	2889: order, the world	a prim. word



## KJV Lexicon

ὧ **relative pronoun - dative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἀντιστήτε **verb - second aorist active middle - second person**

anthistemi **anth-is'-tay-mee**: to stand against, i.e. oppose -- resist, withstand.

στερεοί **adjective - nominative plural feminine**

stereos **ster-eh-os'**: stiff, i.e. solid, stable -- stedfast, strong, sure.

τῇ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πίστει **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

εἶδοτες **verb - perfect active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αὐτα **personal pronoun - nominative plural neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τῶν **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παθημάτων **noun - genitive plural neuter**

pathema **path'-ay-mah**: something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

τῇ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

**κοσμω noun - dative singular masculine**  
**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

**υμων personal pronoun - second person genitive plural**  
**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**αδελφοτητι noun - dative singular feminine**  
**adelphotes ad-el-fot'-ace:** brotherhood (properly, the feeling of brotherliness), i.e. the (Christian) fraternity -- brethren, brotherhood.

**επιτελεισθαι verb - present passive middle or passive deponent**  
**epiteleo ep-ee-tel-eh'-o:** to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

## 1 Peter 5:10 .

.	Greek	Strong's	Origin
After you have suffered	παθόντας (pathontas)	3958: to suffer, to be acted on	akin to penthos
for a little while,	ὀλίγον (oligon)	3641: few, little, small	a prim. word
the God	θεὸς (theos)	2316: God, a god	of uncertain origin
of all	πάσης (pasēs)	3956: all, every	a prim. word
grace,	χάριτος (charitos)	5485: grace, kindness	a prim. word
who called	καλέσας (kalesas)	2564: to call	a prim. word
you to His eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
will Himself	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
perfect,	καταρτίσει (katartisei)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
confirm,	στηρίξει (stērixai)	4741: to make fast, establish	akin to stérigx (support, prop)
strengthen	σθενώσει (sthenōsei)	4599: to strengthen	from sthenos (strength)
[and] establish		2311: to lay the foundation of	from themelios
you.			

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### πασης adjective - genitive singular feminine

pas **pas**: apparently a primary word; all, any, every, the whole

### χαριτος noun - genitive singular feminine

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

καλεσας **verb - aorist active participle - nominative singular masculine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

---

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αιωνιον **adjective - accusative singular feminine**

aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

---

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

δοξαν **noun - accusative singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

---

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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ιησου **noun - dative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

ολιγον **adverb**

oligos **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

---

παθοντας **verb - second aorist active participle - accusative plural masculine**

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

**αυτος** **personal pronoun - nominative singular masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**καταρτισαι** **verb - aorist active participle deponent - third person singular**  
**katartizo** **kat-ar-tid'-zo**: to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

**υμας** **personal pronoun - second person accusative plural**  
**humas** **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

**στηριξει** **verb - future active indicative - third person singular**  
**sterizo** **stay-rid'-zo**: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

**σθενωσει** **verb - future active indicative - third person singular**  
**sthenoo** **sthen-o'-o**: to strengthen, i.e. (figuratively) confirm (in spiritual knowledge and power) -- strengthen.

**θεμελιωσει** **verb - future active indicative - third person singular**  
**themelioo** **them-el-ee-o'-o**: to lay a basis for, i.e. (literally) erect, or (figuratively) consolidate -- (lay the) found(-ation), ground, settle.

## 1 Peter 5:11 .

.	Greek	Strong's	Origin
To Him [be] dominion	κράτος (kratos)	2904: strength, might	a prim. word
forever and ever.	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

### KJV Lexicon

**αυτω** **personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δοξα noun - nominative singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κρατος noun - nominative singular neuter**

**kratos krat'-os:** vigor (great) -- dominion, might(-ily), power, strength.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιωνας noun - accusative plural masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιωνων noun - genitive plural masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

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**αμην hebrew transliterated word**

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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## 1 Peter 5:12 .

.	Greek	Strong's	Origin
Through	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Silvanus,	Σιλουανοῦ (silouanou)	4610: "sylvan," Silvanus, alt. form of the name Silas	a Latin form of Silas
our faithful	πιστοῦ (pistou)	4103: faithful, reliable	from peithó
brother	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
(for so	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
I regard	λογίζομαι (logizomai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
[him]), I have written	ἔγραψα (egrapsa)	1125: to write	a prim. verb
to you briefly,	ὀλίγων (oligōn)	3641: few, little, small	a prim. word
exhorting	παρακαλῶν (parakalōn)	3870: to call to or for, to exhort, to encourage	from para and kaleó
and testifying	ἐπιμαρτυρῶν (epimarturōn)	1957: to bear witness to	from epi and martureó
that this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the TRUE	ἀληθῆ (alēthē)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
grace	χάριν (charin)	5485: grace, kindness	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin
Stand firm	στητε (stēte)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in it!			

## KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

σιλουανου **noun - genitive singular masculine**

Silouanos **sil-oo-an-os'**: silvan; Silvanus, a Christian -- Silvanus.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

του **definite article - genitive singular masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστου **adjective - genitive singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

αδελφου **noun - genitive singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

ως **adverb**

hos **hoce'**: which how, i.e. in that manner (very variously used, as follows)

λογιζομαι **verb - present middle or passive deponent indicative - first person singular**

logizomai **log-id'-zom-ah-ee'**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ολιγων **adjective - genitive plural neuter**

oligos **ol-ee'-gos'**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

εγραψα **verb - aorist active indicative - first person singular**

grapho **graf'-o'**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

παρακαλων **verb - present active participle - nominative singular masculine**

parakaleo **par-ak-al-eh'-o'**: to call near, i.e. invite, invoke (by imploration, hortation or



consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation),  
intreat, pray.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

**επιμαρτυρων verb - present active participle - nominative singular masculine**  
**epimartureo ep-ee-mar-too-reh'-o:** to attest further, i.e. corroborate -- testify.

**ταυτην demonstrative pronoun - accusative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

**ειναι verb - present infinitive**

**einai i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

**αληθη adjective - accusative singular feminine**

**alethes al-ay-thace':** true (as not concealing) -- true, truly, truth.

**χαριν noun - accusative singular feminine**

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure,  
thank(-s, -worthy).

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,  
god(-ly, -ward).

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or  
(figuratively) purpose (result, etc.); also in adverbial phrases

**ην relative pronoun - accusative singular feminine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that --  
one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**εστηκατε verb - perfect active indicative - second person**

**histemi his'-tay-mee:** to stand (transitively or intransitively), used in various applications

## 1 Peter 5:13 .

.	Greek	Strong's	Origin
She who is in	Βαβυλῶνι	897: "gate of god(s),"	of Akk. origin, cf. Babel

Babylon,	(babulōni)	Babylon, a large city situated astride the Euphrates river	
chosen together	συνεκλεκτὴ (sunelektē)	4899: chosen together with	from sun and eklegó
with you, sends you greetings,	Ἀσπάζεται (aspazetai)	782: to welcome, greet	a prim. verb
and [so does] my son,	υἱός (uios)	5207: a son	a prim. word
Mark.	Μάρκος (markos)	3138: Mark, a Christian	of Latin origin

## KJV Lexicon

ασπάζεται **verb - present middle or passive deponent indicative - third person singular**  
**aspazomai as-pad'-zom-ahee:** to enfold in the arms, i.e. (by implication) to salute,  
 (figuratively) to welcome -- embrace, greet, salute, take leave.

υμας **personal pronoun - second person accusative plural**  
**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your  
 (+ own).

η **definite article - nominative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English  
 idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**  
**en en:** in, at, (up-)on, by, etc.

βαβυλωνι **noun - dative singular feminine**  
**Babulon bab-oo-lone':** Babylon, the capitol of Chaldaea (literally or figuratively (as a type  
 of tyranny) -- Babylon.

συνεκλεκτή **adjective - nominative singular feminine**  
**sunelektos soon-ek-lek-tos':** chosen in company with, i.e. co-elect (fellow Christian) --  
 elected together with.

και **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)  
 with other particles or small words

μαρκος **noun - nominative singular masculine**  
Markos **mar'-kos**: Marcus, a Christian -- Marcus, Mark.

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**  
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

μου **personal pronoun - first person genitive singular**  
mou **moo**: of me -- I, me, mine (own), my.

## 1 Peter 5:14 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
with a kiss	φιλήματι (philēmati)	5370: a kiss	from phileó
of love.	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
Peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
be to you all	πᾶσιν (pasin)	3956: all, every	a prim. word
who	τοῖς (tois)	3588: the	the def. art.
are in Christ.	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahēe**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

αλλήλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

φιληματι **noun - dative singular neuter**

philema **fil'-ay-mah**: a kiss -- kiss.

αγαπης **noun - genitive singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ειρηνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

πασιν **adjective - dative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

