

1 Pet. 3:13-16

v. 13

κακώσων FAPtcpMSN fr. κακωω
to cause harm to, harm, mistreat
to cause harm or injury to someone or something, a highly generic meaning involving a wide range of harm and injury, to harm, to hurt, to injure

ζηλωται
one who is earnestly committed to a side or cause, enthusiast, adherent, loyalist, cf. Titus 2:14
one who is deeply committed to something and therefore zealous, enthusiast, zealous person

γένησθε ADepS2pl fr. γινομαι
to come into a certain state or possess certain characteristics, to be, prove to be, turn out to be
to possess certain characteristics, with the implication of their having been acquired, to be

v. 14

πάσχοιτε POptA2pl fr. πασχω
experience in an unfavorable sense, suffer, endure
suffer pain, suffering, to suffer, to be in pain, cf. 4:13

διὰ
marker constituting cause, the reason why something happens, result, exists, because of, for the sake of
a marker of a participant constituting the cause or reason for an event or state, because of, on account of, for this reason
because of, for the sake of, for this reason

δικαιοσύνην
the quality or characteristic of upright behavior, uprightness, righteousness
the act of doing what God requires, doing what is right

μακάριοι
pertaining to being especially favored, blessed, fortunate, happy, privileged, from a transcendent perspective, of humans privileged recipients of divine favor
pertaining to being happy, with the implication of enjoying favorable circumstances

φόβον
intimidating entity, intimidation, that which is feared, object of fear cf. 1:17
the occasion or source of fear, something to be feared

φοβηθήτε APS2pl fr. φοβεω
to be in an apprehensive state, be afraid, become frightened, cf. v. 6
to be in a state of fearing, to fear, to be afraid

ταραχθῆτε APS2pl fr. ταρασσω
to cause inward turmoil, stir up, disturb, unsettle, throw into confusion, ‘be intimidated’
figurative meaning from ‘stir up’ to cause acute emotional distress or turbulence, to cause great
mental distress, be afraid or be distressed

v. 15

ἀγιάσατε AAImp2pl fr. ἀγιαζω
to treat as holy, reverence, to hold in reverence
to feel reverence for or to honor as holy, to hallow, to regard as holy, to honor as holy

ἔτοιμοι
ready, be ready, prepared, cf. 1:5
pertaining to a state of readiness, ready, prepared

ἀεὶ
duration of time as continuous, always
duration of time, either continuous or episodic, but without limits, always, constantly,
continually

ἀπολογία
the act of making a defense, defense, eagerness to defend oneself
the content of what is said in defense, defense, what is said in defense, how one defends oneself

αἰτοῦντι PAPtcpMSD fr. αἰτεω
to ask for, with a claim on receipt of an answer, ask, ask for, demand an accounting from
someone, call someone to account
to ask for with urgency, even to the point of demanding, to ask for, to demand, to plead for

λόγον
computation, reckoning, ‘call someone to account for something, subject under discussion,
matter, thing
reason, with the implication of some verbal formulation, that which has been stated or said, with
primary focus upon the content of the communication, word, saying, message, statement

περὶ
to denote the object to which an activity or esp. inward process refers or relates, about,
concerning
markers of general content, whether of a discourse or mental activity, concerning, about, of
about, concerning, with regard to, with reference to

ἐλπίδος
the looking forward to something with some reason for confidence respecting fulfillment, hope,
expectation, esp. pertaining to matters spoken of in God’s promises, hope, of Christian
expectation
that which is hoped for, what is hoped for, hope

v. 16

πραύτητος

the quality of not being overly impressed by a sense of one's self-importance, gentleness, humility, courtesy, considerateness, meekness in the older favorable sense
gentleness of attitude and behavior, in contrast with harshness in one's dealings with others, gentleness, meekness, mildness

φόβου

reverence, respect, cf. 1:17, 2:12, 18, 3:2, 3:14
profound, respect and awe, reverence

συνείδησιν

the inward faculty of distinguishing right and wrong, moral consciousness, conscience, cf. 3:21, 2:19
the psychological faculty which can distinguish between right and wrong, moral sensitivity, conscience

ἔχοντες

PAPtcpMPN

fr. εχω

to experience something, have, of conditions, characteristics, capabilities, emotions, inner possession, cf. Heb. 10:2, 13:18, I Tim 1:19
to experience a state or condition, to experience, to have

ἀγαθήν

pertaining to meeting a high standard of worth and merit, good, cf. 2:19, 3:21
positive moral qualities of the most general nature, good, goodness, good act

καταλαλεῖσθε

PPI2pl

fr. καταλαλεω

speak ill of, speak degradingly of, speak evil of, defame, slander, cf. 2:12
to speak against, often involving speaking evil of, to speak evil of, to slander

καταισχυνθῶσιν

APS3pl

fr. καταισχυνω

put to shame, pass. be put to shame, be humiliated, be ashamed
to cause someone to be much ashamed, to humiliate, to disgrace, to put to shame

ἐπηρεάζοντες

PAPtcpMPN

fr. ἐπηρεαζω

to treat someone in a despicable manner, threaten, mistreat, abuse
to mistreat, with the implication of threats and abuse, to mistreat

ἀναστροφῆν.

conduct, expressed according to certain principles, way of life, conduct, behavior, cf. 1:15, 18, 2:12, 3:2
to conduct oneself, with apparent focus upon overt daily behavior, to live, conduct oneself, to behave, behavior, conduct