

A Study in the Book of Numbers



By Cecilia Perh



Entrusting the Word
to the Faithful

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Numbers in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED	THEOCRACY ESTABLISHED	THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	

COVENANT
IS AMPLIFIED
 “Keep my covenant to be a peculiar treasure:
 “Kingdom of priests”
 “holy nation”
 (Exo. 19:5-6)

LAWS
ARE PRESCRIBED
 “which if a man do, he shall live in them: I am the LORD”
 (Lev. 18:5)

Irvin L. Jensen, p 102
 (Jensen’s Survey of the OT)

Numbers is the story of God leading His people, Israel, through wildernesses on their way to Canaan, the rest land He promised.

The journey moves from Mount Sinai to the plains of Moab, opposite Jericho.

- It was a brief journey in the dark unknown, demanding the utmost in trust and patience (Numbers 1:1-10:10).**
- It is a long, aimless wandering in judgment for unbelief, consuming all but two of first census, 20 years and above (Numbers 10:11-20:29).**
- It is a new and swift journey by the next generation with a few of the old leaders, to enter into the land of rest and blessing (Numbers 21:1-36:13)**

Numbers: Journey to God's Rest



The Generation of Those Who Had Come Out of Egypt

Preparation

- organization
- consecration
- instruction

The Test

- of faith
- of obedience

The Judgment

- wandering
- death

Wilderness

SINAI

KADESH



A New Generation

Reorganisation

- repair

Plains of Moab

MOAB

The theme of Numbers is the consequence of disbelief and disobedience to the holy God. The Lord disciplined His people but remained faithful to His covenant promises in spite of their fickleness.

Numbers displays the patience, holiness, justice, mercy, and sovereignty of God toward His people.

It teaches that there are no shortcuts to His blessings – He uses trials and tests for specific purposes.

Numbers was written to trace the history of Israel’s wanderings from Sinai to Moab. But the fact that there was almost no record of the 38 years of wandering shows that Numbers is a very thematic history. It selects those events that are important to the development of God’s redemptive program. The sins of the first generation were written as a reminder and a warning to the second generation. They must implicitly trust God before they can possess the land of blessing.

Theme and Purpose

The Old Generation			The Tragic Transition				The New Generation																						
1	4	5	10:10	10:11	14	15	16	17	20	21	25	26	30	31	33	34	36												
Counting and Ordering of the People			Cleansing of the People			Complaints and Disbelief of the People			Instructions for Life in Canaan			The Rebellion of Korah			Aaron, the Levites and Moses			Serpent of Brass and Story of Balaam			Second Census and Laws of Israel			Settling east of Jordan			Preparations for Settling in Canaan		
Preparation			Preparation			Postponement			Postponement			Promise			Promise			Promise			Promise			Promise					
Waiting			Waiting			Wandering			Wandering			Waiting			Waiting			Waiting			Waiting			Waiting					
Census, Instruction, Travel			Census, Instruction, Travel			-			-			-			Travel, Census, Instruction			Travel, Census, Instruction			Travel, Census, Instruction			Travel, Census, Instruction					
At Sinai			At Sinai			To Moab			To Moab			To Moab			At Moab			At Moab			At Moab			At Moab					
Sinai to Kadesh			Sinai to Kadesh			Wilderness			Wilderness			Wilderness			Kadesh to Moab			Kadesh to Moab			Kadesh to Moab			Kadesh to Moab					
Preparation for the Journey			Preparation for the Journey			The Journey			The Journey			The Journey			At the Gate of the Land			At the Gate of the Land			At the Gate of the Land			At the Gate of the Land					
About 2 months (39%)			About 2 months (39%)			38 years (17%)			38 years (17%)			38 years (17%)			A few months (44%)			A few months (44%)			A few months (44%)			A few months (44%)					
Mobilizing the People Numbers 1-9			Mobilizing the People Numbers 1-9			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Reading a New Generation Numbers 20-36			Reading a New Generation Numbers 20-36			Reading a New Generation Numbers 20-36			Reading a New Generation Numbers 20-36					
Getting Ready to Possess the land			Getting Ready to Possess the land			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			An Examination of their Readiness to enter the Lord's Land			An Examination of their Readiness to enter the Lord's Land			An Examination of their Readiness to enter the Lord's Land			An Examination of their Readiness to enter the Lord's Land					
Structuring			Structuring			Testing			Testing			Testing			Enduring			Enduring			Enduring			Enduring					

Leviticus covered only one month, but Numbers stretches over almost 39 years (about 1444 BC to 1405 BC – traditional dating).

It records Israel's movement from the last 19 days at Mt Sinai (1:1; 10:11) to the arrival in the plains of Moab in the 40th year (22:1; 26:3; 33:5; Deut 1:3).

Most of this time was spent wandering in and around Kadesh-barnea. Their tents occupied several square miles whenever they camped since there were over 2.5 million people. God miraculously fed and sustained them in the desert – He preserved their clothing and gave them manna, meat, water, leaders, and a promise.

Date and Setting of the Book of Numbers



Entrusting the Word to the Faithful

Detailed Outline of the Book of Numbers

I. Preparations for Travel (Numbers 1:1-10:10)

- A. The First Census (chapter 1)
- B. The Order of the Tribes (chapter 2)
- C. The Census and Duties of the Levites (chapters 3-4)
- D. Cleansing and Consecration (chapters 5-6)
- E. The Tabernacle Service (chapters 7-8)
- E. The Supplementary Passover (chapter 9:1-14)
- F. The Fiery Cloud and the Silver Trumpets (chapters 9:15-10:10)

II. The Journey to Kadesh Barnea (Numbers 10:11-14:45)

- A. The Departure from Sinai (chapters 10:11-36)
- B. The Rebellion of the People (chapter 11)
- C. The Rebellion of Miriam and Aaron (chapter 12)
- D. Spying out the Promised Land (chapter 13)
- E. God's Judgment on Unbelief (chapter 14)

III. The Journey to the Plains of Moab (Numbers 15:1-22:1)

- A. Covenant Statutes Reviewed (chapter 15)
- B. The Rebellion of Korah (chapter 16)

- C. The Budding of Aaron's Rod (chapter 17)
- D. The Responsibility of Priests and Levites (chapter 18)
- E. The Red Heifer Sacrifice (chapter 19)
- F. The Waters of Meribah, Edom, Aaron's death (chapter 20)
- G. Journey to Moab (chapters 21:1-22:1)
- F. Balak and Balaam (chapters 22:2-24:25)
- G. The Idolatry of Israel (chapter 25)

IV. Final Preparations for Entering Canaan (Numbers 26:1-36:13)

- A. The Second Census (chapter 26)
- B. Daughters of Zelophehad (chapter 27:1-11)
- C. Joshua appointed as Moses' Successor (chapter 27:12-23)
- D. Laws concerning Offerings and Vows (chapters 28-30)
- E. The War against Midian (chapter 31)
- F. Inheritance of Eastern Tribes (chapter 32)
- G. Resume of the journey from Egypt (chapter 33:1-49)
- H. Final Instructions about Conquest and Inheritance (chapters 33:50-36:13)



Numbers 17 - Enough had been done in the chapter before to quash all pretensions of the families of the tribe of Levi that would set up in competition with Aaron, and to make it appear that Aaron was the head of the tribe; but it seems, when that matter was settled, the princes of the rest of the tribes began to murmur. If the head of a tribe must be a priest, why not the head of some other tribe than that of Levi? He that searches the heart knew this thought to be in the breast of some of them, and before it broke out into any overt act graciously anticipated it, to prevent bloodshed; and it is done by miracle in this chapter, not a miracle of wrath, as before, but of grace.

- I. The matter is put upon trial by the bringing of twelve rods, one for each prince, before the Lord (Num_17:1-7).
- II. Upon trial, the matter is determined by the miraculous blossoming of Aaron's rod (Num_17:8, 9).
- III. The decision of the controversy is registered by the preservation of the rod (Num_17:10, 11).
- IV . The people acquiesce in it with some reluctance (Num_17:12, Num_17:13).

Matthew Henry on Numbers 17



Num 17:1-7 - OFFICE OF AARON IS ATTESTED BY RESURRECTION

The children of Israel were murmuring against Aaron saying that he was not the only one who could represent them before God. It was a rebellion against him.

Now God confirms his priesthood in a most remarkable manner. God had the prince of each of the twelve tribes bring a rod. These rods were picked up out on the desert—probably whittled out and decorated by carvings—but they were dead wood. Then these rods were placed before the Lord in the tabernacle. Aaron's rod was there among the others, and his rod was as dead as all the others. But what happened?

J Vernon McGee on Numbers 17:1-7

 Entrusting the Word to the Faithful

v1-7 The Lord Proposes a Test

1 Then the LORD spoke to Moses, saying, 2 "Speak to the sons of Israel, and get from them a rod for each father's household: twelve rods, from all their leaders according to their fathers' households. You shall write each name on his rod, 3 and write Aaron's name on the rod of Levi; for there is one rod for the head of each of their fathers' households. 4 You shall then deposit them in the tent of meeting in front of the testimony, where I meet with you. 5 And it will come about that the rod of the man whom I choose will sprout. Thus I shall lessen from upon Myself the grumbings of the sons of Israel, who are grumbling against you."

Numbers 17 – Aaron's Authority Confirmed

 Entrusting the Word to the Faithful

Num 17:2-5 Speak unto the children of Israel — The controversy with Moses and Aaron about the priesthood was of such a nature and magnitude as required a decisive and authoritative settlement. For the removal of all doubts and the silencing of all murmuring in the future regarding the holder of the office, a miracle was wrought of a remarkable character and permanent duration; and in the manner of performing it, all the people were made to have a direct and special interest. take of every one ... princes ... twelve rods — As the princes, being the oldest sons of the chief family, and heads of their tribes, might have advanced the best claims to the priesthood, if that sacred dignity was to be shared among all the tribes, they were therefore selected, and being twelve in number - that of Joseph being counted only one - Moses was ordered to see that the name of each was inscribed - a practice borrowed from the Egyptians - upon his rod or wand of office. The name of Aaron rather than of Levi was used, as the latter name would have opened a door of controversy among the Levites; and as there was to be one rod only for the head of each tribe, the express appointment of a rod for Aaron determined him to be the head of that tribe, as well as that branch or family of the tribe to which the priestly dignity should belong. These rods were to be laid in the tabernacle close to the ark (compare Num_17:10 and Heb_9:4), where a divine token was promised that would for all time terminate the dispute.

Robert Jamieson on Numbers 17:2-5

 Entrusting the Word to the Faithful

- **Num 17:5 - The man's rod, whom I shall choose, shall blossom** - It was necessary that something farther should be done to quiet the minds of the people, and for ever to settle the dispute, in what tribe the priesthood should be fixed. God therefore took the method described in the text, and it had the desired effect; the Aaronical priesthood was never after disputed.

Adam Clarke on Numbers 17:5

v1-7 The LORD Proposes a Test

6 Moses **therefore** spoke to the sons of Israel, and all their leaders gave him a rod apiece, for each leader according to their fathers' households, twelve rods, with the rod of Aaron among their rods. 7 **So** Moses deposited the rods before the LORD in the tent of the testimony.

Numbers 17 – Aaron's Authority Confirmed



v8-11 Aaron's Rod Buds

8 **Now** it came about **on the next day** that Moses went into the tent of the testimony; **and behold, the rod of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds.**

Numbers 17 – Aaron's Authority Confirmed



Num 17:8 - The rod of Aaron - was budded, etc. - That is, on the same rod or staff were found buds, blossoms, and ripe fruit. This fact was so unquestionably miraculous, as to decide the business for ever; and probably this was intended to show that in the priesthood, represented by that of Aaron, the beginning, middle, and end of every good work must be found. The buds of good desires, the blossoms of holy resolutions and promising professions, and the ripe fruit of faith, love, and obedience, all spring from the priesthood of the Lord Jesus. It has been thought by some that Aaron's staff (and perhaps the staves of all the tribes) was made out of the *amygdala communis*, or common almond tree. In a favorable soil and climate it grows to twenty feet in height; is one of the most noble, flourishing trees in nature: its flowers are of a delicate red, and it puts them forth early in March, having begun to bud in January. It has its name $\Gamma\Lambda\psi$ shaken from shakad, to awake, because it buds and flowers sooner than most other trees. And it is very likely that the staves of office, borne by the chiefs of all the tribes, were made of this tree, merely to signify that watchfulness and assiduous care which the chiefs should take of the persons committed, in the course of the Divine providence, to their keeping....

Every thing in this miracle is so far beyond the power of nature, that no doubt could remain on the minds of the people, or the envious chiefs, of the Divine appointment of Aaron, and of the especial interference of God in this case. To see a piece of wood long cut off from the parent stock, without bark or moisture remaining, laid up in a dry place for a single night, with others in the same circumstances - to see such a piece of wood resume and evince the perfection of vegetative life, budding, blossoming, and bringing forth ripe fruit at the same time, must be such a demonstration of the peculiar interference of God, as to silence every doubt and satisfy every scruple. It is worthy of remark that a scepter, or staff of office, resuming its vegetative life, was considered an absolute impossibility among the ancients; and as they were accustomed to swear by their sceptres, this circumstance was added to establish and confirm the oath. When the circumstance of the rod or scepter being used anciently in this way, and the absolute impossibility of its reviviscence so strongly appealed to, is considered, it appears to have been a very proper instrument for the present occasion, for the change that passed on it must be acknowledged as an immediate and incontestable miracle.

Adam Clarke on Numbers 17:8



Entrusting the Word to the Faithful

- **Num 17:8 - Yielded almonds** - “Ripened almonds,” i. e. “brought forth ripe almonds.” The name almond in Hebrew denotes the “waking-tree,” the “waking-fruit;” and is applied to this tree, because it blossoms early in the season. It serves here, as in Jer_1:11-12, to set forth the speed and certainty with which, at God’s will, His purposes are accomplished. So again the blossoming and bearing of Aaron’s rod, naturally impotent when severed from the parent tree, may signify the profitableness, because of God’s appointment and blessing, of the various means of grace (e. g. the priesthood, the sacraments), which of themselves and apart from Him could have no such efficacy.
Compare Isa_4:2; 11:1; 53:2; Jer_33:5; Zec_6:12.

Albert Barnes on Numbers 17:8



Entrusting the Word to the Faithful

Num 17:8 - This is life out of death. Aaron's priesthood was confirmed by resurrection. Aaron's rod brought forth buds, and blossoms, and fruit! Life out of death. Resurrection. In the springtime the blooming of plants which have been dormant all winter does not illustrate life out of death. Neither does the egg. There is a germ of life in the egg. The perfect illustration of the resurrection of Christ is Aaron's rod that budded.

The priesthood of the Lord Jesus Christ rests upon the fact of His resurrection. We are told very frankly in the seventh chapter of Hebrews that if He were here on earth, He would not be a priest. He did not come from the priestly tribe of Levi. *His resurrection made Him a priest.* Then it tells us that not every man becomes a priest. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb_5:4). Aaron was God's called priest. The evidence was the budded rod—the resurrection.

The Lord Jesus Christ was raised from the dead and He became our High Priest. He has an unchangeable priesthood and so "... he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb_7:25).

At this very moment, He is at God's right hand. He is there for you and for me today. One of the greatest privileges we have is being able to go to Him. He is our Great High Priest who makes intercession for us. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb_4:14-16).

Friend, do you need mercy? Do you need help today? Is life monotonous? Is it stale, flat, and unprofitable? Then go to the Lord Jesus. He is up there for you, your Great High Priest. Are you lonely? Go to Him. Is life a battle that you are losing? Are you defeated? Go to Him. Is life a struggle against temptation that you cannot overcome? Go to Him. Is life a horrible mistake and you need wisdom at the crossroads of decision? Go to Him. Is life shrouded with sorrow for you today? Go to Him. He is our Great High Priest by His resurrection from the dead. He is alive! He is up there for us today!

J Vernon McGee on Numbers 17:8



The Word to the Faithful

v8-11 Aaron's Rod Buds

9 Moses **then** brought out all the rods from the presence of the LORD to all the sons of Israel; and they looked, and each man took his rod. 10 **But** the LORD said to Moses, "Put back the rod of Aaron before the testimony to be kept as a sign against the rebels, **that you may put an end to their grumbings against Me, so that they should not die.**" 11 **Thus** Moses did; **just as** the LORD had commanded him, **so** he did.

Numbers 17 – Aaron's Authority Confirmed



Entrusting the Word to the Faithful

- **Num 17:10-13** - So they might not forget what they had learned, the Lord directed that **Aaron's staff** be retained **in front of the Testimony** (the most holy place) **as a sign** (cf. Num_16:38). **This** would remind them not to grumble and question the Lord's ways of leadership. Characteristically the people overreacted and assumed that the presence of the staff would forever endanger anyone who even came close to **the tabernacle**. On the position of Aaron's staff see comments on 2Ch_5:10.

Bible Knowledge Commentary on Numbers 17:10-13

v12-13 The People's Foolish Response

12 **Then** the sons of Israel spoke to Moses, saying,
"**Behold**, we perish, we are dying, we are all dying!
13 Everyone who comes near, who comes near to the
tabernacle of the LORD, must die. Are we to perish
completely?"

Numbers 17 – Aaron's Authority Confirmed



- They were terrified even to have the tabernacle in their camp. Actually, God's presence in their camp was the distinctive mark of the people of Israel (Exodus 33:1-16), for Israel was the only nation to have the glory of the living God present with them and going before them (Romans 9:4)
- The presence of the tabernacle in the camp should have been a source of confidence for the Jews, for it meant that the Lord was present with them. He would guide them through the wilderness, defeat their enemies, receive their sacrifices, and grant them forgiveness.
- They had a fear of judgment, but they did not have a true fear of God in their hearts.
- To calm their fears, Moses explained the ministry of the priests and the importance of the tabernacle in Numbers 18.

The Israelites Overreacted (v12-13)



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- **Num 17:12-13** - A new section should begin with these verses. They are connected retrospectively with Num. 16; and form the immediate introduction to Num. 18. The people were terror-stricken by the fate of the company of Korah and by the plague. Presumption passed by reaction into despair. Was there any approach for them to the tabernacle of the Lord? Was there any escape from death, except by keeping aloof from His presence? The answers are supplied by the ordinances which testified that the God of judgment was still a God of grace and of love.

Albert Barnes on Numbers 17:12-13

- The tassels on their garments

- The brass plates on the altar

- Aaron's rod which budded

- To encourage believers to be obedient children, the Lord has given us His Word (John 17:17), the indwelling Holy Spirit (1 Corinthians 6:19-20), the Lord's Supper reminding us of Christ's death and His promised return (1 Corinthians 11:23-34; 1 John 3:1-3) and the interceding Saviour in Heaven (Hebrews 4:14-16; Romans 8:34).

Three Reminders for the People to Obey God

 Entrusting the Word to the Faithful

The Authority Structures that God has Set Up



The Submission of the Believer

To God	To Christ	To Government	In the Church	In the Home
<p><u>Rom 8:7</u> the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so</p> <p><u>Rom 8:20-21</u> creation was subjected to futility by God</p> <p><u>Rom 10:3</u> – Jews did not subject themselves to the righteousness of God</p> <p><u>1Cor 15:27-28</u> – All things to be subjected to God, even the Son</p> <p><u>Heb 12:9</u> – we are to be subject to the Father of spirits, and live</p> <p><u>James 4:7</u> – believers Submit to God</p>	<p><u>1 Pet 3:22</u> – angels, authorities & powers had been subjected to Him</p> <p><u>1 Cor 15:27</u> – all things subjected to Christ by God</p> <p><u>Eph 1:22-23</u> – God put all things in subjection under His feet, even the church</p> <p><u>Phil 3:20-21</u> – Christ has power to subject all things to Himself</p>	<p><u>1Pet 2:13</u> - Submit for the Lord's sake to every human institution</p> <p><u>Rom 13:1</u> - Let every person be in subjection to the governing authorities</p> <p><u>Why:</u> God established all authority</p> <p><u>Rom 13:5</u> - be in subjection for wrath & for conscience ' sake</p> <p><u>Tit 3:1-2</u> –be subject to rulers, to authorities</p>	<p><u>1Pet 5:5</u> - younger men, be subject to your elders</p> <p><u>1Cor 14:29-33</u> - let two or three prophets speak, & let the others pass judgment. If a revelation is made to another who is seated, let the first keep silent. For you can all prophesy one by one, so that all may learn and all may be exhorted; for the spirits of prophets are subject to prophets</p> <p><u>1Cor 14:34-35</u> - Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says; for it is improper for a woman to speak in church</p> <p><u>1Cor 16:15-16</u> - be in subjection to such godly men and to everyone who helps in the work and labors</p> <p><u>Eph 1:22-23</u> - the church is subject to Christ</p> <p><u>Eph 5:18-21</u> - be subject to one another in the fear of Christ</p> <p><u>Eph 5:22-25</u> - Christ also is the head of the church, He Himself being the Savior of the body & the church is subject to Christ</p>	<p><u>1Pet 3:1</u> wives, be submissive to your own husbands</p> <p><u>Why:</u> to win them without a word by your behavior</p> <p><u>1Pet 3:5</u> - the holy women of old were submissive to their own husbands</p> <p><u>Eph 5:22-25</u> - Wives, be subject to your own husbands, as to the Lord & in everything</p> <p><u>Col 3:18</u> - Wives, be subject to your husbands, as is fitting in the Lord</p> <p><u>Tit 2:3-5</u> - Older women to teach the young women to be subject to their own husbands</p> <p><u>Why:</u> that the word of God may not be dishonored</p>
<p>In the Workplace</p> <p><u>1Pet 2:18</u> - Servants, be submissive to your masters whether good & gentle or unreasonable</p> <p><u>Tit 2:9-10</u> – bondslaves, be subject to their own masters in everything</p> <p><u>Why:</u> that they may adorn the doctrine of God our Savior in every respect</p>		<p>Christ's Submission</p> <p><u>Lk 2:51</u> - He continued in subjection to His parents</p> <p><u>1Cor 15:28</u> - the Son will be subjected to God</p> <p><u>Why:</u> that God may be all in all</p>		
<p>Others</p> <p><u>Rom 10:3</u> – the Jews did not subject themselves to God's righteousness</p> <p><u>Lk 10:17,20</u> - demons & spirits are subject to believers in Jesus' name</p> <p><u>Rom 8:6-7</u> – the mind set on the flesh is hostile toward God & is not able to subject itself to the law of God</p> <p><u>Rom 8:20-21</u> –creation was subjected to futility</p> <p><u>Heb 2:5</u> – the world to come not subject to angels</p>				

2:11

Beloved,

Parakaleo, pres act ind α AV 109x α to call to one's side; to admonish, exhort, to beg, to console

Lurge you as aliens

and

strangers

Parepidemos, adj, 3x, α one who comes from a foreign country into a city or land to reside there by the side of the natives; a stranger; in the NT metaph. in reference to heaven as the native country

Apecho, pres mid inf α AV 11x α 1) have 1a) to hold back, keep off; to hold one's self off, abstain

sarkikos, adj α AV 11x α fleshly, carnal

to abstain from fleshly lusts,

Epithumia, 38x α 1) desire, craving, longing, desire for what is forbidden, lust α **Synonyms** α *pathos* represents the passive, *epithumia*, the active side of vice; *epithumia* is more comprehensive in meaning than *pathos*; *epithumia* is (evil) desire, *pathos* is ungovernable desire

Strateuomai, pres mid ind α AV 7x α 1) to make a military expedition, to lead soldiers to war or to battle, (spoken of a commander) to do military duty, be on active service, be a soldier; to fight

which wage war against the soul.

Psuche, 105x, 1) breath 2) the soul 2a) the seat of the feelings, desires, affections, aversions (our heart, soul etc.) 2b) the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life 2c) the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)



Hypotasso, aor pass imp ꝥ AV 40x ꝥ to arrange under, to subordinate; to subject, put in subjection ++++ A Greek military term meaning “to arrange [troop divisions] in a military fashion under the command of a leader”. In non-military use, it was “a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden”.

2:13

Submit yourselves for the Lord's sake

Peter here approves no special kind of government, but he supports law and order as Paul does (Ro 13:1-8) unless it steps in between God and man (Ac 4:20).

For the Lord's sake (*dia ton kurion*). For Jesus' sake. That is reason enough for the Christian not to be an anarchist (Mt 22:21). The heathen were keen to charge the Christians with any crime after Nero set the fashion. "It should not be forgotten that, in spite of the fine language of the philosophers, the really popular religions in Greece and Rome were forms of devil-worship, intimately blended with magic in all its grades" (Bigg).

whether to a king as the one in authority,

As supreme (hôs huperechonti). Dative singular of present active participle of *huperechô*, old verb (intransitive), to stand out above (to have it over), as in Ro 13:1. It is not the divine right of kings, but the fact of the king as the outstanding ruler. **or**

2:14

As sent by him (hôs di' autou pempomenois). Present passive participle of *pempô*. *Di' autou* is "by God," as Jesus made plain to Pilate; even Pilate received his authority ultimately "from above" (Joh 18:11).

to governors as sent by him

kakopoios, adj ꝥ AV 5x ꝥ
an evil doer, malefactor

hegemon ꝥ AV 22x ꝥ a leader of any kind, a guide, ruler, prefect, president, chief, general, commander, sovereign

for the punishment of evildoers

ekdikesis ꝥ AV 9x ꝥ a revenging, vengeance, punishment

and

Agathopoios, adj ꝥ NAS 2x ꝥ acting rightly, doing well, virtuous

the praise of those who do right.

2:15

For

Thelema α AV 64x α 1) what one wishes or has determined shall be done 1a) of the purpose of God to bless mankind through Christ 1b) of what God wishes to be done by us 1b1) commands, precepts 2) will, choice, inclination, desire, pleasure / generally, as the result of what one has decided will; (1) objectively *will, design, purpose, what is willed*; (a) used predominately of what God has willed: creation (RV 4.11), redemption (EP 1.5), callings (CO 1.9), etc.; (b) of what a person intends to bring about by his own action *purpose* (LU 22.42); (c) of one's sensual or sexual impulse *desire* (JN 1.13; EP 2.3); (d) of what a person intends to bring about through the action of another *purpose* (LU 12.47); (2) subjectively act of willing or wishing; (a) predominately of the exercise of God's will (GA 1.4); (b) of the exercise of the human will *desire, wish* (2P 1.21)

such is the will of God

Agathopoios, adj α NAS 2x α 1)
acting rightly, doing well, virtuous / of
one who behaves in a way that is
good upright, doing good;

that

by doing right

Phimoo, *pres act inf* α AV 8x α 1) to close the mouth with a muzzle, to muzzle 2) metaph. 2a) to stop the mouth, make speechless, reduce to silence 2b) to become speechless 3) to be kept in check / *tie shut*, as done to an animal to prevent its snatching up grain while treading on a threshing floor muzzle (1C 9.9); figuratively (*put to*) *silence, deprive of an argument* (1P 2.15); passive *have nothing to say, be without an answer* (MT 22.12); as done to the sea waves *be quieted down, become calm* (MK 4.39)

aphron, adj α AV 11x α 1)
without reason 2) senseless,
foolish, stupid 3) without
reflection or intelligence;
acting rashly / as not using
common sense *foolish*,
senseless, silly (RO 2.20),
opposite *phronimos* (wise,
sensible); substantively
foolish person, fool (LU
11.40)

you may silence the ignorance of foolish men.

agnosia α AV 2x α 1) not knowing, ignorance / *ignorance*, especially denoting a lack of knowledge of God and of spiritual discernment, failure to understand (1P 2.15)

2:16 *Eleutheros*, adj ꝫ AV 23x ꝫ 1) freeborn 1a) in a civil sense, one who is not a slave 1b) of one who ceases to be a slave, freed, manumitted 2) free, exempt, unrestrained, not bound by an obligation 3) in an ethical sense: free from the yoke of the Mosaic Law

Act as free men,

and *eleutheria* ꝫ AV 11x ꝫ 1) liberty to do or to omit things having no relationship to salvation; true liberty is living as we should not as we please

epikaluma ꝫ AV 1x ꝫ a covering, veil; metaph. *prefext, excuse* (1P 2.16)

kakia ꝫ AV 11x ꝫ 1) malignity, malice, ill-will, desire to injure 2) wickedness, depravity 2a) wickedness that is not ashamed to break laws 3) evil, trouble ꝫ **Synonyms** ꝫ *kakia* denotes a vicious disposition; *poneria* denotes the active exercise of a vicious disposition

do not use your freedom as a covering for evil,

Echo, pres act ptc ꝫ AV 712x ꝫ 1) to have

doulos ꝫ AV 125x ꝫ a slave, bondman; metaph., one who gives himself up to another's will those whose service is used by Christ in extending and advancing His cause among men, devoted to another to the disregard of one's own interests

use it as bondslaves of God.

2:17

Timao, aor act imp ꝫ AV 21x ꝫ to estimate, fix the value; to honour, to revere, venerate

Honor all men;

Agapao, pres act ind OR imp, 142x, love, especially of love as based on evaluation and choice, a matter of will and action

love the brotherhood,

Phobeo, pres mid imp ꝫ AV 93x ꝫ to fear, be afraid; to reverence, venerate, to treat with deference or reverential obedience

fear God,

Timao, pres act imp

honor the king.

2:18 *oiketes*, α AV 5x α one who lives in the same house as another, spoken of all who are under the authority of one and the same householder; a domestic

Servants,

Hypotasso, *pres mid ptc* α AV 40x α to arrange under, to subordinate; to subject, put in subjection; to subject one's self, obey; to yield to one's admonition or advice; to obey, be subject ++++ A Greek military term meaning "to arrange [troop divisions] in a military fashion under the command of a leader". In non-military use, it was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden".

be submissive to your masters with all respect,

Despotes α AV 10x α 1) a master, Lord α

Synonyms α *despotes* relates only to a slave and denotes absolute ownership and uncontrolled power; *kurios* has a wider meaning, applicable to the various ranks and relations of life and not suggestive of either property or of absolutism

Phobos, 47x α 1) fear, dread, terror; 2) reverence for one's husband

Agathos, *adj* α AV 102x α 1) of good constitution or nature 2) useful, salutary 3) good, pleasant, agreeable, joyful, happy 4) excellent, distinguished 5) upright, honourable

not only to those who are good

and

gentle,

alla, on the contrary

but also

skolios, *adj* α AV 4x α 1) crooked, curved 2) metaph. 2a) perverse, wicked 2b) unfair, surly, froward

to those who are unreasonable.

To your masters (*tois despotais*). Dative case of *despotēs*, old word for absolute owner in contrast with *doulos*. It is used also of God (Lu 2:29; Ac 4:24,29) and of Christ (2Pe 2:1; Jude 1:4). *Kurios* has a wider meaning and not necessarily suggesting absolute power.

epieikes, *adj* α AV 5x α 1) seemingly, suitable 2) equitable, fair, mild, gentle / gentle, kind, forbearing (1T 3:3);

To the froward (*tois skoliois*).

"To the crooked." Old word, also in Lu 3:5; Ac 2:40; Php 2:15. Unfortunately there were slaveholders as there are employers today, like this group. The test of obedience comes precisely toward this group.



2:19

For

Charis, 156x, ꝥ 1) grace 1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech 2) good will, loving-kindness, favour 2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues 3) what is due to grace 3a) the spiritual condition of one governed by the power of divine grace 3b) the token or proof of grace, benefit 3b1) a gift of grace 3b2) benefit, bounty 4) thanks, (for benefits, services, favours), recompense, reward

this finds favor,

For conscience toward God (*dia suneidésin theou*). Suffering is not a blessing in and of itself, but, if one's duty to God is involved (Ac 4:20), then one can meet it with gladness of heart. *Theou* (God) is objective genitive. For *suneidésis* (conscience) see on Ac 23:1; 1Co 8:7. It occurs again in 1Pe 3:16.

suneidesis, ꝥ AV 32x ꝥ 1) the consciousness of anything 2) the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other 2a) the conscience

1

if for the sake of conscience toward God

Hupophero, pres act ind ꝥ AV 3x ꝥ 1) to bear by being under, bear up (a thing placed on one's shoulders) 2) to bear patiently, to endure

lupe ꝥ AV 16x ꝥ 1) sorrow, pain, grief, annoyance, affliction 1a) of persons mourning

a man bears up under sorrows

adikos, adv ꝥ AV 1x ꝥ 1) unjustly, undeserved, without fault / characterized by wrongdoing unjustly; passive, of suffering injustice undeservedly, without good reason (1P 2.19)

when suffering unjustly.

Pascho, pres act ptc ꝥ AV 42x ꝥ 1) to be affected or have been affected, to feel, have a sensible experience, to undergo 1a) in a good sense, to be well off, in good case 1b) in a bad sense, to suffer sadly, be in a bad plight 1b1) of a sick person

2:20

Hamartano, pres act *ptc* ꝥ AV 43x ꝥ to miss the mark; to miss or wander from the path of uprightness and honour, to do or go wrong; to wander from the law of God, violate God's law, sin

For *poios*, pron ꝥ AV 34x ꝥ of what sort of or nature, what kind of

what credit is there if,

kleos ꝥ AV 1x ꝥ 1) rumour, report 2) glory, praise / as a good reputation
credit, honor, praise (1P 2:20)

Mt 26:67; Mk 14:65;
1Cor 4:11; 2Cor 12:7

when you sin

Kolaphizo, pres pass *ptc* ꝥ AV 5x ꝥ 1) to strike with the fist, give one a blow with the fist 2) to maltreat, treat with violence and **and** contumely / literally, as beating or striking with the fist *box on the ear, cuff, buffet* (MT 26:67); generally *treat roughly, ill-treat* (1C 4.11)
are harshly treated,

Hupomeno, fut act *ind* ꝥ AV 17x ꝥ to remain; to preserve: under misfortunes and trials to hold fast to one's faith in Christ 2b) to endure, bear bravely and calmly: ill treatments

you endure it with patience?

But *Agathopoieo*, pres act *ptc* ꝥ AV 11x ꝥ 1) to do good, do something which profits others 1a) to be a good help to someone 1b) to do someone a favour 1c) to benefit 2) to do well, do right +++++ At Sparta, this was the name of the five oldest knights, who went on missions for the state.

if when you do what is right

and *Pascho*, pres act *ptc* ꝥ AV 42x ꝥ 1) to be affected or have been affected, to feel, have a sensible experience, to undergo - in a bad sense, to suffer sadly, be in a bad plight

suffer for it

Charis, 156x, ꝥ grace - good will, loving-kindness, favour, of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, **you patiently endure it,** and kindles them to the exercise of the Christian virtues

fut. act. ind. *hupomeno*, 17x, to endure patiently, calmly or bravely, to persevere under trials & misfortunes,

this finds favor with God.



2:21

For *Kaleo, aor pass ind* α AV 146x α to call, to name, cf. 5:10 - called to His eternal glory; 2:9 called out of darkness into His marvelous light

you have been called for this purpose,

Pascho, aor act ind α AV 42x α 1) to be affected or have been affected, to feel, have a sensible experience, to undergo - in a bad sense, to suffer sadly, be in a bad plight

hyper, on behalf of

since Christ also suffered for you,

hupogrammos α AV 1x α copy, example; used of the outlines of a sketch which the artist fills in with details; used as the model of handwriting for a schoolboy to copy; fig. of a model of conduct for imitation

leaving you an example for you

Hupolimpano, pres act ptc α AV 1x α 1) to leave, leave behind

ichnos α AV 3x α 1) a footprint, track, footstep 2) in the NT, metaph. of imitating the example of any one

Epakoloutheo, aor act subj α AV 4x α to follow closely, to tread in one's steps, i.e. imitate his example (Mk 16:20: 1Tim 5:10, 24)

to follow in His steps,

hamartia α AV 174x α 1) equivalent to *hamartano* 1a) to be without a share in 1b) to miss the mark 1c) to err, be mistaken 1d) to miss or wander from the path of uprightness and honour, to do or go wrong 1e) to wander from the law of God, violate God's law, sin 2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act 3) collectively, the complex or aggregate of sins committed either by a single person or by many

Poieo, aor acr ind α AV 579x α to do, to make

who committed no sin,

Heurisko, aor pass ind α AV 178x α to find by enquiry, thought, examination, scrutiny, observation, find out by practice & experience

nor was any deceit found in His mouth;

dolos, 12x, craft, cunning, deceit by using trickery & treachery / strictly bait for fish; hence deceit, treachery, fraud

2:23

and

Loidoreo, pres pass ptc ꝥ AV 4 ꝥ 1) to reproach, rail at, revile, heap abuse upon, to use vile & abusive language against someone, to insult, heap abuse on (Jn 9:28; Ac 23:4; 1Cor 4:12)

while being reviled,

Antiloidoreo, imperf act ind ꝥ AV 1x ꝥ 1) to revile in turn, to retort railing / to reply with a curse

He did not revile in return;

Pascho, pres act ptc ꝥ AV 42x ꝥ 1) to be affected or have been affected, to feel, have a sensible experience, to undergo - in a bad sense, to suffer sadly, be in a bad plight /

while suffering,

Apeileo, imperf act ind ꝥ AV 2x ꝥ 1) to threaten, menace [imperf. = either inchoative (he did not begin to threaten) or iterative emphasizing the repeated action]

He uttered no threats,

but

Dikaaios, adv ꝥ AV 5x ꝥ 1) just, agreeably to right
2) properly, as is right 3) uprightly, agreeable to the law of rectitude / (1) legally justly, with strict justice (1P 2.23); (2) ethically in a right way, honestly, with integrity (TI 2.12); (3) deservedly, fairly (LU 23.41)

kept entrusting Himself to Him who judges righteously;

paradidomi, imperf act ind ꝥ AV 121x ꝥ 1) to give into the hands (of another) 2) to give over into (one's) power or use 2a) to deliver to one something to keep, use, take care of, manage 2b) to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death 2c) to deliver up treacherously 2c1) by betrayal to cause one to be taken 2c2) to deliver one to be taught, moulded 3) to commit, to commend

Krino, pres act ptc ꝥ AV 114x ꝥ to separate, to approve, esteem, to prefer; to judge



2:24

and

hamartia ꝥ AV 174x ꝥ to miss the mark 1c) to err, be mistaken; to miss or wander from the path of uprightness and honour, to do or go wrong; to wander from the law of God, violate God's law, sin; collectively, the complex or aggregate of sins committed either by a single person or by many

He Himself bore our sins in His body

Anaphero, aor act ind ꝥ AV 10x ꝥ literally *bring or take up, lead up* (MT 17.1); as a religious technical term for offering sacrifices *offer up, bring* (to an altar) (HE 7.27); figuratively, of Christ's taking sins on himself in order to atone for them *bear, take away* (HE 9.28)

Apoginomai, aor mid ptc

ꝥ AV 1x ꝥ 1) to be removed from, depart 2) to die, to die to anything / literally die; figuratively in the NT, in relation to doing wrong cease from, have nothing to do with, be finished with (1P 2.24)

that

we might die to sin

and

Zao, aor act subj ꝥ AV 143x ꝥ 1) to live, 2) to enjoy real life 2a) to have true life and worthy of the name 2b) active, blessed, endless in the kingdom of God, metaph. to be in full vigour

live to righteousness;

for

molops ꝥ AV 1x ꝥ 1) a bruise, wale, wound that trickles with blood / the marks left by a blow welt, bruise, wound (that trickles with blood) (1P 2.24)

by His wounds

laomai, aor pass ind ꝥ AV 28x ꝥ 1) to cure, heal 2) to make whole 2a) to free from errors and sins, to bring about (one's) salvation

you were healed.

dikaiousune ꝥ AV 92x ꝥ state of him who is as he ought to be, righteousness, the condition acceptable to God; the doctrine concerning the way in which man may attain a state approved of God, integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting

Isaiah 53:4-6;
Matt 8:15-17



2:25

For

Planao, pres pass ptc α AV 39x α to cause to stray, to lead astray, lead aside from the right way, to lead into error, to deceive; to be led aside from the path of virtue, to go astray, sin

Eimi, imperf act
Ind, verb to be

you were continually straying like sheep,

Epistrepho, aor pass ind α AV 39x α to turn to the worship of the true God, to turn to one's self; to return, turn back, come back / figuratively, of religious or moral change *change one's ways, repent* (MK 4.12); of a change of mind or course of action *come to believe again in, turn back to, return to* (LU 17.4; GA 4.9)

poimen α AV 18x α 1) a herdsman, esp. a shepherd 1a) in the parable, he to whose care and control others have committed themselves, & whose precepts they follow 2) metaph. 2a) the presiding officer, manager, director, of any assembly: so of Christ the Head of the church 2a1) of the overseers of the Christian assemblies 2a2) of kings and princes +---+ The tasks of a Near Eastern shepherd were: - to watch for enemies trying to attack the sheep - to defend the sheep from attackers - to heal the wounded and sick sheep - to find and save lost or trapped sheep - to love them, sharing their lives and so earning their trust. α During World War II, a shepherd was a pilot who guided another pilot whose plane was partially disabled back to the base or carrier by flying alongside him to maintain visual contact.

you have returned to the Shepherd

Unto the Shepherd and Bishop of your souls (*epi ton poimena kai episkopon ton psuchôn humôn*). Jesus called himself the Good Shepherd (Joh 10:11, and see also Heb 13:20). Here alone is Christ called our "Bishop" (overseer). See both ideas combined in Eze 34:11. Philo calls God *Episcopos*. Jesus is also *Apostolos* Heb 3:1) and he deserves all other titles of dignity that we can give him.

episkopos α AV 7x α 1) an overseer 1a) a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent 1b) the superintendent, elder, or overseer of a Christian church

and

Guardian of your souls.

Psuche, α AV 105x α 1) breath 2) the soul 2a) the seat of the feelings, desires, affections, aversions (our heart, soul etc.) 2b) the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life 2c) the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)

homoios, adv α AV 30x α likewise, in like manner, equally

3:1 In the same way,

Gune α AV 221x α 1) a woman of any age, whether a virgin, or married, or a widow 2) a wife 2a) of a betrothed woman

you wives,

Aner α AV 215x α 1) with reference to sex 1a) of a male 1b) of a husband 1c) of a betrothed or future husband

idios, adj α AV 1130x α one's own, belonging to one self

be submissive to your own husbands

Hypotasso, pres pass ptc α AV 40x α to arrange under, to subordinate; to subject, put in subjection + + + + A Greek military term meaning "to arrange [troop divisions] in a military fashion under the command of a leader" In non-military use, it was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden".

so that

1

even if any of them are disobedient to the word,

Kerdaino, fut pass ind α AV 17x α

1) to gain, acquire, to get gain 2)

metaph. - to gain any one i.e. to

win him over to the kingdom of

God, to gain one to faith in Christ

they may be won

without a word

Aneu, prep α AV 3x α 1) without

one's will or intervention

by the behavior of their wives,

anastrophe α AV 13x α 1) manner of life,

conduct, behaviour, deportment

as they observe your chaste

Epopteuo, aor act ptc α AV 2x α 1) to be an

overseer 2) to look upon, view attentively 3) to

watch / look on, observe, watch – 1:12 – Gentiles

observing your behavior

Phobos, 47x α 1) fear, dread, terror 1a) that which strikes

terror 2) reverence for one's husband

and

anastrophe

respectful behavior,

logos, 330x, here,
of God's Word

hagnos, adj α AV 8x α 1) exciting

reverence, venerable, sacred 2) pure

2a) pure from carnality, chaste,

modest 2b) pure from every fault,

immaculate 2c) clean

3:2

3:3 Kosmos α AV 187x α 1) an apt and harmonious arrangement or constitution, order, government 2) ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens.

Eimi, pres act imp, to be

let not your adornment be merely external
Emploke α AV 1x α 1) an interweaving, braiding, a knot 2) an elaborate gathering of one's hair into knots - **braiding the hair**, / using costly & extravagant ways of dressing the hair, probably including interwoven ornaments

Perithesis α AV 1x α 1) the act of putting around 2) the adornment consisting of the golden ornaments wont to be placed around the head or the body

endusis α AV 1x α 1) a putting on

putting on dresses;

kardia α AV 160x α the heart - denotes the centre of all physical and spiritual life; the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours

3:4

but *Kruptos*, adj α AV 19x α 1) hidden, concealed, secret

let it be the hidden person of the heart,
anthropos, 559x, man, mankind

Aphthartos, adj α AV 7x α 1) uncorrupted, not liable to corruption or decay, imperishable 1a) of things 2) immortal 2a) of the risen dead

with the imperishable quality of a gentle

and

pneuma, α AV 385x α the rational spirit, the power by which a human being feels, thinks & decides, the soul; here, the disposition or temper
hesuchios, α AV 2x α (1Tim 2:2), as possessing inward calm, tranquil, quiet, peaceful, at rest **quiet spirit**,
Eimi, pres act ind, to be

Poluteles, adj α AV 3x α 1) precious 1a) requiring which is **precious** in the sight of God. very great outlay, very costly 1b) excellent, of surpassing value

exothēn, adv α AV 11x α 1) from without, outward

praus, *adj* α AV 4x α mildness of disposition, gentleness of spirit, meekness, controlled strength, the humble & gentle attitude that expresses itself in a patient submission or in response to slander. Meekness toward God, is that disposition of spirit by which we accept His dealings with us as good, & thus without disputing or resisting. Of Jesus (Mt 5:5; 11:29; 21:5). In the OT, the meek are those wholly relying on God rather than their own strength to defend them against injustice. Thus meekness toward evil people means knowing God is permitting the injuries they inflict, that He is using them to purify His elect, & that He will deliver His elect in His time. Gentleness or meekness is the opposite of self-assertiveness & self-interest. It stems from trust in God's goodness, & control over the situation. The gentle person is not occupied with self at all. This is the work of the Holy Spirit, not of human will (Gal 5:23).

precious in the sight of God.



3:5 For

in this way

Hagios; adj α AV 229x α set apart to or for God, morally pure, upright.

the holy women also,

Elpizo, pres act ptc α AV 32x α 1) to hope 1a) in a religious sense, to wait for salvation with joy and full confidence 2) hopefully to trust in

who hoped in God,

Kosmeo, imperf act ind α AV 10x α 1) to put in order, arrange, make ready, prepare 2) to ornament, adore 3) metaph. to embellish with honour, gain honour

3:6

Thus

Sarrha α AV 4x α princess

Sarah obeyed Abraham,

Hupakouo, aor act ind α AV 21x α to listen, to obey, be obedient, to submit

calling him lord,

Kaleo, pres act ptc α AV 1463x α to call, to name

and

Ginomai, aor pass ind α AV 678x α to become,

come into

you have become her children

existence, begin *Agathopoieo, pres act ptc* α AV 11x α to do good have fear, to put to flight by terrifying, to be struck by or right **if you do what is right**

3

Ptoesis, α AV 1x α to be afraid of with terror,

frightening, terrifying, terrifying intimidation (active sense), something fearful or alarming (passive sense)

And are not put in fear by any terror (*kai me phoboumenai medemian ptoésin*). Free quotation from Pr 3:25, "and not fearing any terror" (cognate accusative of *ptoésis*, after *phoboumenai*, present middle participle, late and rare word from *ptoeô*, to terrify, as in Lu 21:9, here only in N.T.). Perhaps Peter regards Sarah's falsehood as the yielding to a sudden terror (Hart). Hannah could also be named along with Sarah. The women somehow do not organize "daughters of Sarah" societies.

Gune α AV 221x α 1) a woman of any age, whether a virgin, or married, or a widow 2) a wife 2a) of a betrothed woman

used to adorn themselves,

idios, adj α AV 1130x α one's

own, belonging to or future husband

one self

being submissive to their own husbands.

Hupotasso, pres pass ptc α AV 40x α 1) active subject, *bring under firm control, subordinate* (RO 8.20b); 2) passive with a middle sense; (a) with a component of compulsion *have to submit* (LU 10.17, 20); b) with a component of voluntary submission *be submissive, obey, subject oneself* (LU 2.51; EP 5.21)

Abraam α AV 73x α Abraham = "father of a multitude" 1) the son of Terah and the founder of the Jewish nation

Kurios α AV 748x α he to whom a person or thing belongs, about which he has power of deciding, master, lord, possessor & disposer of a thing, the owner

Teknon α AV 99x α spiritually, a convert, a follower, a disciple, of those characterized by some condition or quality

without being frightened by any fear.

Phobeomai, pres mid ptc α AV 93x α to be afraid, to fear, to be seized with alarm; perturbation of spirit caused by any passion, but more especially by fear

1 Peter 3:7

andres, nom masc pl, *aner*, man, husband

You husbands likewise, *Homoios, adv* AV 30x α in same manner, equally, in the same way

sunoikeyo, pres act ptc AV 1x α to dwell with, of domestic association, of intercourse between a husband & a wife

live with your wives in an understanding way,

Asthenes, adj AV 25x α weak, feeble, infirm, sick, delicate, helpless / figuratively, of what is less effective *weak, feeble, not strong*

as with a weaker vessel,
skeuos, vessel, container,
of one's body or one's wife

Gunaikaios, adj AV 1x α of **since she is a woman**;
or belonging to a woman, feminine, female / of or belonging to woman,
female, feminine, literally feminine partner, i.e. woman, wife (1P 3.7)

and

aponemo, pres act ptc AV 1x α to assign,

portion out, show (of respect) *Time*, AV 43x α a valuing by which the price is fixed;

grant her honor
honor which belongs to or is shown to (by reason of
rank or state of office), deference, reverence

sugkleronomos, 4x, joint heir, one who obtains
something assigned to himself with others, a joint
participant

as a fellow heir of the grace of life,

charis, AV 156x α grace, good-will, loving kindness, favor, of God's merciful kindness & favor by which
He turns souls to Christ, keeps, strengthens, grows them in faith, knowledge & love & obedience

so that

Proseuche, AV 37x α prayer addressed to God, a request
for help, usually in the form of a petition, wish or vow

Egkopto, pres pass ind AV 4x α to prevent, detain, to
cut into, to impede one's course by cutting into his way
(see Rom 15:22; Gal 5:7; 1Th 2:18)

your prayers may not be hindered.

gnosis, knowledge, signifies in general
intelligence, understanding, moral wisdom
such as seen in living the right way; *kata*
gnosis, "with an intelligent recognition of the
nature of the marriage relation" (Vincent)

"*Gunaikēioi* here is an adjective (female, feminine)
from *gunē* (woman, wife). She is termed "the
weaker" (*tōi asthēnesterōi*), not for intellectual or
moral weakness, but purely for physical reasons,
which the husband must recognize with due
consideration for marital happiness" (Rob)

zoe, AV 134x α the absolute fullness of
life, both essential & ethical

Submission to Governing Authorities (13:1-7)

- 1a The Instruction:**
be in subjection to governing authorities
- 1b The Reason**
they are established by God
- 2a The Consequences of Resisting Authority**
a) they have opposed the ordinance of God
b) they will receive condemnation
- 3-4 The Purpose of Authority**
to keep bad behavior in check
- 3b Question Asked:**
Do you want to have no fear of authority?
- 3c Two Options Given:**
a) Do good, & you will have praise
- 4a The Reason:**
it is a minister of God to you for good
- b) if you do what is evil, be afraid
- 4c The Reason:** it bears the sword,
it is a minister of God, an avenger
bringing wrath upon the evil one
- 5 The Need to Submit**
for wrath's sake & for conscience' sake
- 6 The Reason for Paying Taxes**
to support authorities
so they can do their God-given work
- 7 The General Principle:**
Render to all what is due
tax to whom tax *is due*
custom to whom custom
fear to whom fear
honor to whom honor

The Debt of Love (13:8-10)

- 8a The Instruction**
Owe nothing but love
- 8b-10 The Reasons**
a) love fulfills *the* law
b) love does no wrong to a neighbor

Proper Behavior (13:11-14)

- 11a Time to Wake Up**
now salvation is nearer to us
than when we believed
- 11b The Reason:**
- 12a The Day is At Hand**
12b-14 The Instructions
a) lay aside the deeds of darkness
b) put on the armor of light
c) behave properly as in the day,
no carousing & drunkenness
no sexual promiscuity &
sensuality
no strife & jealousy
d) put on the Lord Jesus Christ
e) make no provision for fleshly lusts

1 Let every person be in subjection to the governing authorities.

pres pass imp, *hupotasso*, 40x, to arrange under, to subordinate; be subject, yield to one's admonition or advice. Greek military term, "to arrange [troop divisions] in a military fashion under the command of a leader". In non-military use, "a voluntary attitude of giving in, cooperating, assuming responsibility, and there is no authority except from God,

and pres act ind, *eimi*

those which exist are established by God.

Periphrastic per pass ind, *tassô*, "stand ordained by God."
Paul is not arguing for the divine right of kings or for any special form of government, but for government and order.
Nor does he oppose here revolution for a change of government, but he does oppose all lawlessness & disorder.

2 Therefore pres mid ptc, *antitassomai*,
oppose, range in battle against

he who resists authority has opposed the ordinance of God;

and pres act ind, *antihistemi*
per act ptc, *antihistemi*, 14x, resist, withstand, to set against

krima, 28x, penal judgment,
condemnatory sentence, verdict

they who have opposed will receive condemnation upon themselves.

3 For fut mid ind, *lambano*, 263x, obtain

agathos, 102x, intrinsically
good, useful, beneficial

rulers are not a cause of fear for good behavior, *ergon*, work, business
but *alla*

pres mid inf, *phobeo*, 93x, be afraid, be
frightened, to put to flight by terrifying

for evil. *kakos*, 51x, evil, bad, wicked

pres act ind, *thelo*

Do you want to have no fear of authority? *Exousia*, 103x, the power of authority (influence) and of right

(privilege), the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)

Do what is good, *agathos*
pres act imp, *poiëo*

and

epainos, 11x, commendation, fame, approval

you will have praise from the same;

fut act ind, *echo*

4 for

diakonos, servant

it is a minister of God to you for good. *agathos*

But **3** pres act subj, *poieo* *kakos*, 51x, evil, bad, wicked

if you do what is evil,
pres mid imp, *phobeo*, 93x, be afraid, be
be afraid; frightened, to put to flight by terrifying
for pres act ind, *phoreo*, 5x, to wear, to bear
it does not bear the sword for nothing;

Sword (*machairan*). Symbol of authority as to-day policemen carry clubs or pistols. "The Emperor Trajan presented to a provincial governor on starting for his province, a dagger, with the words, 'For me. If I deserve it, in me'" (Vincent).

eike, 7x, in vain, thoughtlessly, without reason

for *diakonos*, servant

it is a minister of God,

orge, 36x, anger exhibited in punishment,
punishment inflicted by magistrates

ekdikos, 2x, one who punishes,
punisher (see 1Th 4:6)

an avenger who brings wrath

kakos, 51x, evil, bad, wicked

upon the one who practices evil.

5 Wherefore pres pass inf, *hupotasso*, 40x,
to arrange under

pres act ptc, *prasso*, 38x, implies earnest, habitual performance

it is necessary to be in subjection,

orge, 36x, anger exhibited in punishment,
punishment inflicted by magistrates

suneidesis, 32x, the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other

not only because of wrath,

alla but

also for conscience' sake.

6 For

pres act ind, *teleo*, 26x

because of this
phoros, 5x, tribute, esp. the annual tax levied upon houses, lands, and persons
you also pay taxes, *leitourgos*, 5x, 1) a public minister, a servant of the state 2) a minister, servant 2a) so of military labourers 2b) of the temple 2b1) of one
for busied with holy things 2b2) of a priest 2c) of the servants of a king
rulers are servants of God,

pres act ptc, *proskartereo*, 10x, to adhere to one, to be devoted or constant to one, to be steadfastly attentive unto, to give unremitting care to a thing
devoting themselves to this very thing.



- 7 Render to all what is due them:** *phoros*, 5x, tribute, esp. the annual tax levied upon houses, lands, and persons (Lk 20:22; 23:2)
 pres act imp, *opheile*, 3x, that which is owed, a debt (Mt 18:32);
apodidomi, 48x, repay, recompense of conjugal duty
tax to whom tax is due; “*Phoros* is the tribute paid to a subject nation (Lu 20:22), while *telos* is tax for support of civil government (Mt 17:25)” (Rob). See Matthew 17:24-27.
fear to whom fear; *phobos*, 47x, dread, terror, respect, reverence
honor to whom honor.
time, 43x, the worth ascribed to a person or value ascribed to a thing
- 8 Owe nothing to anyone except to love one another;**
 pres act inf, *agapao*, 142x, to love dearly, love sacrificially, be loyal to, regard highly, to desire another’s highest good
 for
he who loves his neighbor has fulfilled the law.
- 9 For** pres act ptc, *agapao*, perf act ind, *pleroo*, 90x, fill to the full
 this, “**You shall not commit adultery,** fut act ind, *moicheuo*, 15x
You shall not murder, fut act ind, *phoneuo*, 12x, put to death
You shall not steal, fut act ind, *klepto*, 13x
You shall not covet, fut act ind, *epithumeo* 16x, desire, crave, lust
- pres pass
 ind, *anakephalaionai*, 2x, to sum up (again), to repeat summarily, to condense into a summary
if there is any other commandment,
it is summed up in this saying,
plesion, 17x, according to the Jews, any member of the Hebrew race and commonwealth 1c) according to Christ, any other man irrespective of race or religion with whom we live or whom we chance to meet
- pres mid ind, *ergazomai*, work, accomplish, perform
10 Love does no wrong to a neighbor;
 fut act ind, *agapao*,
love therefore is the fulfillment of the law. *pleroma*, 17x, fulness, completeness, a fulfilling
- “**You shall love your neighbor as yourself.**”

35,400

BENJAMIN

40,500

EPHRAIM

32,200

MANASSEH

ASHER

41,500

DAN

62,700

NAPHTALI

53,400

54,400

ISSACHAR

74,600

JUDAH

57,400

ZEBULUN

45,650

GAD

46,500

REUBEN

59,300

SIMEON

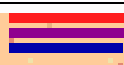
GERSHONITES

7,500

West



TABERNACLE



East

LEVITES

North

MERARITES

6,200

South

KOATHITES

8,600

Numbers: Man's Failure and God's Faithfulness (Num 14:8-9) (Wiersbe)

I. At Sinai: Obeying the Lord (1:1-9:14)

- 1. Numbering the Soldiers (1:1-54)**
- 2. Organizing the Tribes (2:134)**
- 3. Assigning the Duties (ch 3-4)**
- 4. Purifying the People (ch 5-6)**
- 5. Dedicating the Tabernacle (ch 7-8)**
- 6. Celebrating the Passover (9:1-14)**

II. To Kadesh: Tempting the Lord

(9:15-12:16)

- 1. The Camp Marches (9:15-10:36)**
- 2. The People Complain (ch 11)**
- 3. Aaron and Miriam Criticize Moses (ch 12)**

III. At Kadesh: Rebellious Against the Lord **(ch 13-14)**

- 1. Exploring the Promised Land (ch 13)**
- 2. Refusing the Claim the Land (14:1-9)**
- 3. Turning away from the Land (14:10-45)**

IV. In the Wilderness: Learning from the Lord (15:1-20:13)

- 1. About Sacrifices (15:1-31)**
- 2. About Authority (15:32-17:13)**
- 3. About Responsibility (ch 18)**
- 4. About Purity (ch 19)**
- 5. About Humility (20:1-13)**

V. In Moab: A New Beginning from the Lord **(20:14-36:13)**

- 1. New Victories (20:14-21; 21:1-35)**
- 2. A New Priest (20:22-29)**
- 3. New Dangers (ch 22-25)**
- 4. A New Generation (ch 26)**
- 5. New Regulations (27:1-11)**
- 6. A New Leader (27:12-23)**
- 7. New Commitment to the Law (ch 28-30)**
- 8. New Commitment to Battle (ch 31-32)**
- 9. New Laws for the New Land (ch 33-36)**