

1PE 3:16 *συνειδησιυ* 4893 N-ASF *εχουτεσ* 2192 5723 V-PAP-NPM *αγαθην* 18 A-ASF

ινα 2443 CONJ *εν* 1722 PREP *ω* 3739 R-DSN *καταλαλουσιυ* 2635 5719 V-PAI-3P *υμων*

4771 P-2GP *ωσ* 5613 ADV *κακοποιων* 2555 A-GPM *καταισχυνωσιυ* 2617 5686 V-APS-

3P *οι* 3588 T-NPM *επηρεαζουτεσ* 1908 5723 V-PAP-NPM *υμων* 4771 P-2GP *την* 3588 T-ASF

αγαθην 18 A-ASF *εν* 1722 PREP *χριστω* 5547 N-DSM *αναστροφην* 391 N-ASF

Vocabulary

18 *agathos*

- 1 of good constitution or nature
- 2 useful, salutary
- 3 good, pleasant, agreeable, joyful, happy
- 4 excellent, distinguished
- 5 upright, honourable

391 *anastrophē*

- 1 manner of life, conduct, behaviour, deportment

1722 *en*

- 1 in, by, with etc.

1908 *epēreazō*

- 1 to insult
- 2 to treat abusively, use despitely
- 3 to revile
- 4 in a forensic sense, to accuse falsely
- 5 to threaten

2192 *echō*

- 1 to have, i.e. to hold
 - a to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as
- 2 to have i.e. own, possess
 - a external things such as pertain to property or riches or furniture or utensils or goods or food etc.

b used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship

3 to hold one's self or find one's self so and so, to be in such or such a condition

4 to hold one's self to a thing, to lay hold of a thing, to adhere or cling to

a to be closely joined to a person or a thing

2443 *hina*

- 1 that, in order that, so that

2555 *kakopios*

- 1 an evil doer, malefactor

2617 *kataischynō*

- 1 to dishonour, disgrace

2 to put to shame, make ashamed

a to be ashamed, blush with shame

b one is said to be put to shame who suffers a repulse, or whom some hope has deceived

2635 *katalaleō*

- 1 to speak against one, to criminate, traduce

3588 *ho*

- 1 this, that, these, etc.

3739 *hos*

- 1 who, which, what, that

4771 *sy*

- 1 you

4893 *syneidēsis*

- 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
 - a the conscience

5547 *Christos*

- 1 Christ was the Messiah, the Son of God
- 2 anointed

5613 *hōs*

- 1 as, like, even as, etc.

Grammar

5686 Aorist Tense, Passive Voice, Subjunctive Mood

5719 Present Tense, Indicative Mood

5723 Present Tense, Participle Mood

Aorist Tense: The aorist tense is characterized by its emphasis on punctiliar action; that is, the concept of the verb is considered without regard for past, present, or future time. There is no direct or clear English equivalent for this tense, though it is generally rendered as a simple past tense in most translations.

Indicative Mood: The indicative mood is a simple statement of fact. If an action really occurs or has occurred or will occur, it will be rendered in the indicative mood.

Participle Mood: The Greek participle corresponds for the most part to the English participle, reflecting "-ing" or "-ed" being suffixed to the basic verb form. The participle can be used either like a verb or a noun, as in English, and thus is often termed a "verbal noun."

Passive Voice: The passive voice represents the subject as being the recipient of the action. E.g., in the sentence, "The boy was hit by the ball," the boy receives the action.

Present Tense: The present tense represents a simple statement of fact or reality viewed as occurring in actual time. In most cases this corresponds directly with the English present tense.

Subjunctive Mood: The subjunctive mood is the mood of possibility and potentiality. The action described may or may not occur, depending upon circumstances. Conditional sentences of the third class ("ean" + the subjunctive) are all of this type, as well as many commands following conditional purpose clauses, such as those beginning with "hina."